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INDEX TO VOL. XXVII.—1896.

PAGE.

Annual Convention of Foochow Y. P. S. C. E. ... WILLARD L. BEARD, 32
Appeal to the People, posted on the Walls of Sui-fu and signed by a Chu-jen and five Literati 584
"Australian in China, An" ... ... Rev. J. C. GIBSON, 7
Blind Mission, The Peking ... ... JOHN DUDGEON, 270
Book Table 47, 100, 150, 195, 303, 355, 410, 454, 509, 562, 609
Chinese Preacher of Christ, A ... ...Rev. J. MACGOWAN, 30
China in the Light of History, Rev. ERNST FABER, Dr. Theol. 170, 232, 284, 336, 387, 546, 587
China Historical Society, The 335
Christian Literature suited to the Educated Classes in China, The Rev. GILBERT REID, 374
Conferences of Christian Workers in China, The ... Rev. J. C. GARRITT, 569
Conferences of Christian Workers at Foochow ... ... Rev. D. GODDARD, 574
Correspondence 43, 94, 144, 190, 253, 294, 352, 403, 448, 505, 562, 605
Diary of Events in the Far East 51, 103, 156, 259, 311, 416, 515, 616
Editorial Comment ... 48, 100, 153, 204, 258, 306, 358, 411, 459, 511, 565, 611
Educational Department.—
Anglo-Chinese College, Shanghai, The ... ... Rev. GEO. LOEHR, 85
Christian College, Canton, The ... ... J. F., 136
Confucianism from a Christian Standpoint ... ... J. F., 248
Educational Outlook for 1896, The ... ... J. F., 36
Educational Work in North-China ... ... Rev. ISAAC T. HEADLAND, 39
First Convention of the College Young Men's Christian Association of China ... ... D. WILLARD LYON, 595
Medical Schools ... ... GEO. A. STUART, M.D., 494
Meeting of the Executive Committee of the Educational Association of China 87, 140, 186
Notes and Items ... 42, 88, 142, 187, 250. 348, 399, 445, 501, 559, 601
Notes on Experiments ... ... Prof. W. M. HAYES 395, 441
Present Educational Needs in China 242
Programme for the Triennial Meeting of the Educational Association of China 252, 292
Purpose of Mission Schools, The, ... Rev. J. N. B. SMITH, D.D., 137, 184
Relation of our Association to the Cause of General Education in China Rev. A. P. PARKER, D.D., 343
Teaching English Phonetically ... ... J. ROGERS FRYER, 553
First Text Book in Comparative Religion, The Rev. WM. ASHMORE, D.D., 53
Hearnden, Rev. Edwin Perfect.—In Memoriam ... ... A. F. H. SAW, 400
Importance of promoting Self-support among Native Churches, The Rev. J. BATES, 107
In His Own Time.—Poetry ... ... Rev. T. W. HOUSTON, 595
Japanese Diet, The ... ... Rev. H. LOOMIS, 385

		PAGE.
Jottings in Yunnan	Rev. W. M. UPCRAFT,	531
Li Hung-chang as a Patron of Education	Dr. W. A. P. MARTIN,	576
Lockhart, William.—In Memoriam		592
Memorandum of Fuhkien Missionaries	Rev. P. W. PITCHER,	479
Memorial to the Chinese Emperor on Christian Missions (Translation)		177
Missionary News 50, 103, 155, 206, 259, 308, 360, 413, 460, 513, 567,		613
Missionary Journal ... 52, 104, 156, 208, 260, 312, 364, 416, 466, 516, 567,		618
Nie Loh-su.—In Memoriam	Rev. JAMES WARE,	350
North China Conference of Christian Workers		202
Not by Might, nor by Power	Rev. H. V. NOYES, D.D.,	417
One Hundred Years of Missions, or the Story of the L. M. S.	Rev. S. EVANS MEECH, 73,	124
Opium Commission's Report, The	Rev. ARNOLD FOSTER,	21
Origin of the "Missionary Troubles," The	Rev. WM. ASHMORE, D.D 323, 365, 423, 484,	535
Patriotic Sermons by Rev. Sia Sek-ong		72
Presentation of the Protestant Memorial to the Chinese Government		105
Present Status and Prospects of Missions in the Fuhkien Province, China	Rev. P. W. PITCHER,	528
Relation of the Missionary to other Foreign Residents in the East	Rev. F. L. HAWKS POTT,	313
Religious-Liberty Articles of the Treaties, The	Rev. WM. ASHMORE, D.D.,	209
Self-support, A New Method of	Rev. WILLIAM N. BREWSTER,	331
Self-support in Native Churches	Rev. J. N. B. SMITH, D.D.,	432
Do.	Rev. J. BATES,	107
Shensi Mission, Annual Report, 1895	Rev. A. G. SHORROCK,	266
Spiritual Gifts: A Sermon for the New Year ...	Rev. JOHN STEVENS,	1
Statement of the Nature, Work and Aims of Protestant Missions in China, laid before the Tsung-li Yamên, November 14th, 1895, to be presented to the Emperor, A 62,		116
Statistics of Missions and Native Churches having their Head-quarters at Hangchow		135
Student Volunteer Movement, The	Rev. W. L. BEARD,	476
Three Religions and their Bearing on Chinese Civilization, The	Rev. J. LAMBERT REES, 157,	222
Topics suggested by the Evangelical Alliance for the Week of Universal Prayer,		551
Training of Native Agents, The	Rev. EDWARD STORROW,	15
Uprising on the Part of Literati and Officials in the Fukien Province. What can we do to frustrate its Designs? The ...	Rev. P. W. PITCHER,	579
Way, the Late Rev. Richard Quarterman.—In Memoriam	Rev. HAMPDEN C. DUBOSE,	34
What Truths most readily influence the Chinese to become Christians	Rev. E. Z. SIMMONS,	217
Woman's Place in the Church as taught in Holy Scripture	Rev. C. H. JUDD,	261
Woman's God-appointed Sphere as set forth in Scripture	Rev. H. M. WOODS, D.D.,	467
Women as Missionaries	R. H. GRAVES, M.D., D.D.,	392
Woodin, Rev. Simeon F.—In Memoriam	Rev. C. HARTWELL,	503
Yunnan, Jottings in	Rev. W. M. UPCRAFT,	531
Xavier, Francis	HSIANG CHANG,	517

THE

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AND

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Spiritual Gifts: A Sermon for the New Year.

BY REV. JOHN STEVENS, SHANGHAI.

"That I may impart unto you some spiritual gift."
Romans i. 11.

SPIRITUAL gifts, what are they? what is their value? how are they imparted? how received? Material gifts we all know about, and know all about. We understand both what it is to bestow them, and what it is to receive them; we can appraise them and appreciate them; but as for spiritual gifts, who cares anything about *them*, and why should the apostle have been so ardently desirous, as he declared himself to be, to visit the Roman Christians for the purpose of communicating such gifts to them? I hope that we shall feel it worth while to search for an answer to these questions; for whether we do or not it is certain that spiritual gifts are the gifts of greatest worth, and that their possession is important, indispensable indeed, to us, and that the greatest good we can do in life is to bestow such gifts upon our fellow-men.

In treating of spiritual gifts in his first epistle to the Church in Corinth Paul makes reference to those extraordinary endowments of the Spirit of God, whereby some of the early Christians were enabled to perform miracles, speak in unknown tongues or fulfil the office of the prophet. But in this place it is plain that he had in mind the priceless privileges and blessings which are realized through a believing acceptance of the Gospel of Jesus Christ, such, for example, as confidence and hope towards God, holy courage, joy and peace. These and such as these are the spiritual gifts which it is possible for Christian men and women to impart, while spiritual gifts in the other signification of the term are bestowed directly by the Holy Ghost, upon whom He will and as He will. *Here then we touch a fact of our religious life, which is all too little*

known and considered, that we are capable of imparting to one another spiritual gifts. And these gifts are the best that we can impart, for they truly enrich those who accept them, making them rich towards God. Material gifts are of value to men only as they result in spiritual good, and just in the measure that they result in spiritual good. Much of the charity, so called, which is bestowed by men upon one another, is useless and even harmful, just because it is not spiritual, bestowed with the hand and not the heart, bestowed without consideration, without love, without concern for the higher interests of man as a spiritual being. No one who has given attention to the cause of the poor, for instance, can doubt that alms may be given in such a way as to make the poor poorer; in such a way as to impoverish them in spirit, making them more dependent, destroying in them all aspiration and strength of purpose. While, of course, on the other hand, charity may be true help, enabling the recipient to lay hold again upon a faith which he had lost and to enter once more with courage and hope upon the great conflict of life which he had been ready to abandon in despair. Or, to take an illustration of quite another kind, how often it has happened that the material wealth inherited by a son from his father has depraved and degraded him, rendering him selfish, indolent, worldly, and sometimes even devilish. It is only as material gifts minister to the health and enrichment of the soul that they are truly of value. Further than this, it may be said, without at all depreciating material gifts when rightly given and received, that they are only of time while man is of eternity, and the wealth which alone can be taken by him into the eternal world is spiritual wealth.

We should be anxious, then, to impart spiritual gifts to our friends and neighbours, and, so far as in us lies, to all mankind. And it should gladden us to know that it is in our power to do this, even if we are not "well-off" in respect of this world's goods. The apostles were poor, but they made many rich. Our Divine Lord Himself had not where to lay His head, but greater blessing has come to the world through Him than through all the rich men of all lands and ages. But if it has pleased God to entrust to us some of His money, for it is all His, it is that we may by our use of it assist men to the possession of blessings that no money can purchase; that we may help them to be more manly, to be better and truer, holier and happier men.

Think for a moment upon some of the many ways in which we can impart spiritual gifts. We can do so, first, in our fellowship with men as Christians. Unless we have been singularly unfortunate we all know what it is to meet and talk with men and women who do us good in a way that we can hardly account for to our-

selves. They perhaps are not clever or brilliant, they may be quite without the culture of the schools, and yet our converse with them brings blessing to us. They somehow strengthen in us that which is pure and good; in their presence dark thoughts and dark passions of the soul are cast out. We find it easier to pray, easier to set our affections upon things above, easier to devote ourselves to the doing of our duty, after being with them awhile. And, unless we have been singularly fortunate, we also know what it is to come into contact with persons whose influence upon us is evil and not good, who by what they *are*, rather than by anything they either say or do, lower our moral tone and cloud our spiritual vision. Have we thought enough upon this, that in like manner we affect those about us for better or for worse? So subtle are the spiritual influences which go forth of us that we cannot always trace them, and we find it beyond our power to classify and define them; but this we know, that just as the ends of a magnet repel or attract according to their polarisation, so according to the relation we hold to the Divine Spirit we either draw men towards righteousness and truth or else draw them away. As in the physical world cold or heat will pass from one body to another, so in the spiritual world if one abides in communion with the great Fountain of all life and power he will impart blessing to those who have fellowship with him; and, as surely, if he lives at a distance from the Spirit of God he will impart a moral chill to any who come into close relations with him.

Then, second, we can communicate spiritual gifts to men by our godly example. Take faith as an illustration. An example of faith kindles faith more than the most eloquent and moving exhortation to faith. Columbus could never have prevailed upon his sceptical and semi-mutinous sailors to keep the prow of his vessel towards the new world but for the firm unquenchable belief of his own heart in the existence of the new world. In the same way courage, hopefulness, confidence, and cheer, when exhibited in a person, will often render him the minister of like qualities to others. Many a general has succeeded in turning threatened defeat into sure victory, simply by boldly taking up a position at the head of his army in the place of hottest conflict and greatest danger. I have often noticed that when a man has walked briskly along the street the steps of many a laggard have at once been quickened. By ourselves being full of faith and hope and good works we may impart spiritual gifts to our fellows, and thus enrich them incalculably.

Or, third, we may fulfil this high and truly apostolic ministry by bearing testimony of the grace of God as revealed to us. It was not without purpose that Paul wrote so fully and constantly to the Churches of that which he had heard, which he had seen

with his eyes, which he had looked upon, and his hands had handled of the word of life. He knew, and knew that those to whom he wrote would know, that the bridge which had carried him safely across would not give under their weight. His witness to Christ was so direct, so confident, so full, that it could not fail to bring comfort and peace and hope to those who received it, however heavy their burdens and grievous their trials. Brethren, it is our duty, and it should be our joy to declare each of us what God has done for his soul that *thus* we may impart some spiritual gift.

You will have seen that there are two things clearly implied in what I have said, two things upon which I need not stay to enlarge just now: First, that in order to impart spiritual gifts we must have spiritual possessions; and second, that there must be a readiness to receive on the part of those to whom we would impart of our spiritual treasure, before they can be enriched thereby. In these particulars the analogy of giving and receiving material gifts holds good. Let us then seek to receive abundantly of the gifts of Divine grace that we may minister the same as good stewards according to the will of God. The spiritual gifts which establish in the faith of Christ are those which originate with the Holy Ghost, and which through us are imparted to those who have need.

And now we come to another fact of our religious life, which is of equal interest and importance, namely, that generosity, benevolence, is at once its law and its impulse. The Christian receives not only or chiefly that he may keep but that he may give. The covenant of God with His people, as declared to Abraham, is re-affirmed in our Lord Jesus Christ, "I will bless thee, and thou shalt be a blessing." The apostle tells us that he received grace and apostleship "unto"—that is, for the purpose of—"obedience of faith among all nations." Not for our own sake only are the riches which are in Christ conferred upon us, but for the sake of all who are in darkness and poverty of soul. It is by no means an uncommon thing that men become self-centred and misanthropic as their property in material things increases; but the more largely one becomes the owner of spiritual wealth the more earnestly and devotedly does he desire to impart it to others. You can always tell when one is rich towards God by this token, he will certainly buy up every opportunity to lavish spiritual gifts upon his fellow-men. And it is usually a sign of a dwindling spiritual inheritance when a man withdraws himself from any position of spiritual service, of influence and usefulness. I have said that to give, to impart, is the law and impulse of healthful spiritual life. That it is the ordination of God that those who receive the bread of life shall distribute it, that those to whom His light shines shall reflect it, is plain enough from the whole course and teaching

of Christ; and that the soul, when truly alive unto God, is impelled to holy beneficence all will know who have either experienced the grace of God or have considered the history of the Church. This impulse is one of the surest marks of the regenerate soul. It is not of the flesh nor of the will of man but of the Lord. But, as the God-created germ of life in the seed corn is quickened under the influence of soil and sunshine and shower, so, the God-given generous impulses of the soul ripen to fruitful effort stimulated by gratitude towards God for His manifested mercy and grace, by Christ-like compassion towards men, who are wholly or partly ignorant of the salvation of the Lord, and by holy desire and purpose to follow in the steps of Him in Whom we are blessed with all spiritual blessings. We shall long to impart some spiritual gift, and shall give ourselves to the endeavour so to do in proportion as the greatness and blessedness of our calling of God is realized by us. That He might impart spiritual gifts to men the eternal Son of God became incarnate and laid down His life upon the accursed tree; and can we who bear His name hesitate to put forth any effort to make any sacrifice that we may be labourers together with Him? When men accumulate money, when they make a name for themselves, they are said to be successful men; but what is such success as their's worth compared with that of the one who comforts the distressed and mourning with the comfort of God, who brings Heaven's cheer into the life of the down-cast, who refreshes the spirit of the weary and makes the despairing to hope again? What, I ask again, is such success as their's by the side of that of the man who turns an immortal soul from darkness to light, and from the power of Satan unto God? The Lord make us to *long* that we may impart some spiritual gift!

One other fact of our religious life claims our attention before we close. Paul brings it under our notice when he goes on to say, "*That I may be comforted together with you, by the mutual faith of you and me.*" *The fact referred to is this, that in imparting spiritual gifts we ourselves are spiritually profited.* A popular and able writer has given to the world a suggestive book under the title, "*Natural Law in the Spiritual World.*" Notwithstanding all the helpful teaching that book contains, I think it must be recognized that the laws of the spiritual world contrast rather than compare with those of the natural world. Let us see if this is not so here. If you impart to another some material gift you are necessarily the poorer in point of material possessions. In all the realm of the physical there is no gain to one thing without corresponding loss to another. But in the realm of the spiritual not only is this not so, the very opposite is the case. So far from becoming less when

freely bestowed upon others, spiritual good is multiplied and increased. Thus, if you communicate the truth you know your own grasp of it will be firmer and clearer as a consequence; be a helper of joy to another, and your own heart will be fuller of joy; strengthen the faith of your brother at your side, and faith in you will be stronger and more abundant; encourage a fainting weary soul, and the ardour, the hope and purpose of your own soul will be confirmed. We cannot do good without getting good. "There is that scattereth and yet increaseth." The miracle of the multiplied loaves and fishes is a parable of a great spiritual verity. The blessings of the inner life received at the hands of Christ and distributed in His name suffer no diminution, but increase both in quantity and quality and suffice for the eternal enrichment of thousands.

"Is thy cruise of comfort failing? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother;
. . . . . .
Scanty fare for one will often make a royal feast for two.

"Is thy heart a well left empty? None but God its void can fill;
. . . . . .
Is thy heart a living power? Self-entwined its strength sinks low;
It can only live by loving, and by serving love will grow."

And yet it needs to be said that in one sense spiritual gifts are the most costly, as well as the most valuable, gifts we can bestow. Let no one fall into the mistake of supposing that spiritual gifts can be imparted without expense to the giver. The life of Christ and of His apostles should guard us against such an error as that. To be true benefactors of our kind we must be not merely unselfish but self-denying. We must put all our possessions upon God's altar for His use; we must regard life itself as a great opportunity for service. But it is the life of self-giving that God honors and rewards; and if under the inspiration of the Holy Ghost we live that life we shall prove the truth of our Master's saying, "He that seeketh to save his life shall lose it, he that loseth his life for my sake and the Gospel's shall find it."

"Gift for the good new year!
Unto your enemy,
Give pardon full and free
Whate'er his faults may be.

"Unto your faithful friend,
Give trust both kind and clear;
In all his hope or fear,
A sympathy sincere.

"To your opponent give
The tolerance that is right,
The fair and honest fight
That fears not all men's sight.

"Unto the heathen world,
The glorious Gospel light;
The saving Truth of Him
Who died mankind to win.

"An Australian in China."

BY REV. J. C. GIBSON.

[English Presbyterian Mission, Swatow.]

"TRAVELLERS' tales" have long been proverbial. But there are two kinds of travellers. One is patient and painstaking in observation, cautious and reserved in expression. These do not always write books, but when they do knowledge is increased. The other class is rapid and shallow, hasty in observation and rash in utterance. They usually write a book. Where facts fail them imagination supplies the lack. The "general reader" good humoured soul, pronounces it "bright and entertaining," but "the judicious grieve." A reviewer in the *Age* * of August 10th, has placed in the latter category a narrative of travel entitled, "An Australian in China," by G. E. Morrison, M. B. C. M. The book is described as "entertaining," and the entertainment is the old one of the traveller trotting out the missionary, to whose hospitality and aid he has owed his success, and making game of him.

Much is made of this feature of the book, which is incorrectly described under the heading, "Some Facts about Missionaries." The author sailed up the Yang-tse river as far as Chung-king, and thence made his way to the frontier of Burma. He knew no Chinese, and had no interpreter, but comes back to offer an opinion on the nature and value of missions to the Chinese! Now the humour of this situation lies on the surface. The traveller who has reached Chung-king, going westward, has practically left the sphere of Chinese missions behind him. There are missionaries in Western Sz-chwan and Kwei-chow, but their work is mainly pioneering. All the longer established missions, in which there has been time to test methods and show results, are left far away to the east, north-east and south-east. The case is like that of a traveller who should take steamer from London to Inverness, thence walk through Ross, Sutherland and Caithness, cross to the Orkney Islands, and presently publish, on the basis of his observations, a book on the Industries of Great Britain! To complete the parallel he must speak neither Gaelic nor English, and he must have no interpreter!

On the basis of such observations this traveller "has formed a low opinion" of the prospects of missionaries in China, relying on a calculation that "their harvest may be described as amounting to a fraction more than two Chinamen per missionary per annum."

* Melbourne.

Calculations of this kind are of no value from any point of view. They belong to the dark ages of the end of last century, when men did not know what missions are. But now the man of average education is expected to know better. Curiously the outside amateur seems always to think of the missionary as engaged in "making converts." The truth is that most missionaries are engaged, for the most part, not so much in "making converts" as in training and organizing bodies of converts already made. The universal testimony of missionaries is that converts are made by the native Christians.

One man gives himself to healing the sick, and the doctor who sees his 50 or 100 patients daily, nearly all uninstructed heathen, has little time for "making converts." Another gives nine-tenths of his time to school work, or to the training of preachers; another gives a large proportion of it to translation or other literary work. This must be done in order to give the people the Scriptures, so that the converts may have an intelligent knowledge of the religion which they profess. So also text-books for school and college use are provided. All this is needed not only for the immediate wants of the converts, but also to reach readers outside of mission circles. We have now hundreds of books of all sorts and sizes, and in various languages of China :—Translations of Scripture, commentaries, treatises on theology, on mental philosophy, chemistry, astronomy, geometry, algebra, law, anatomy, physiology, materia medica, midwifery, Chinese and foreign history and geography, essays on religious topics, treatises on native religions, on the methods of Western civilization, newspapers and periodicals, both religious and general, &c., &c. These have a large circulation, and find thousands of readers.

Is this voluminous Christian literature, much of it of excellent quality, not to be reckoned as part of the missionaries' "harvest?" Again, consider the time and labour spent in negotiating for sites or buildings, or planning and building churches, schools, hospitals, dwelling-houses and all the brick and mortar requirement of a successful and permanent work. Is all that to be left out of the account? Moreover, as the result of what has been done there is over large parts of China a friendlier feeling to the missionaries and a better understanding of their aims than before. This exists among the people to a far larger extent than is generally known, notwithstanding the calculated hostility of the literary and official class, the champions of privilege and caste, who are the natural foes of light and individual liberty.

Now apart from all questions about "converts" all this represents a "harvest" of enormous amount and of quite unspeakable value.

Missionaries give, no doubt, a good deal of time to open-air preaching and to individual dealing, seeking in these and other ways to "make converts." But every wise missionary, if the supposition be allowed, will say that his converts are made by the native Christians. Progress at first is always slow, for the very reason that there are as yet no native Christians. But as soon as a few are gathered they begin by word and example to bring in others, and it is usually as much as the missionary can do to keep pace with the examination and training of the enquirers brought to him by the native Christians. To suppose that there is any direct causal ratio between the number of the missionaries and the number of "converts," is to mistake the whole situation. Whether Dr. Morrison's figures are real or imaginary does not appear, and it really does not matter. He gets the number of missionaries, then gets, one knows not how, a number which he takes to be the number of converts per annum. Then he divides the one by the other and demonstrates! He might just as well take the height of the barometer and divide by the latitude! The result has no significance. By taking all the missionaries, and only the registered "converts," *i.e.*, only communicants, by mixing old and new missions, evangelistic, educational and medical, all in one, he succeeds in combining all the faults by which the figures of rash statisticians can be vitiated.

He includes missions only newly begun, and missionaries of whom many are only learning to speak. On the other hand, he omits multitudes of people who are under instruction, who are eager to be baptized, but whose acceptance is delayed by the prudence of the missionaries. To all intents and purposes many of these are, in the common acceptation of the term, "Christians" already, and might well be reckoned as "converts." Thus by a double error his ratio comes out vitiated in every possible way. Science is never advanced by misinterpreted figures worked through a meaningless calculation.

Something like the truth may be got by taking a representative case. Take the actual case of a missionary who came out twenty years ago. A year and a half passed before his first baptism of a "convert." This time was spent chiefly in learning the language. Thereafter the annual numbers baptized by him ran as follows:— First year 24, next 42, then 54, then 38, then 38, or an average over the first five active years of 39 per annum. This is an average case, and larger figures might often be found. In most parts of the older mission fields in China it would be easy for the missionaries, if regardless of quality, to add to their membership at the rate of hundreds per missionary per annum. A comparatively low rate of

increase in membership only shows that the missionaries act with great caution in not admitting any to baptism except those who have given good evidence of sincerity. Most missionaries probably refuse more than they baptize every year.

Again take the actual figures as follows :—

Number of Communicants in Protestant Missions in China.

In 1807 work was begun.											
„ 1843	there were		6	communicants.							
„ 1853	„	„	350	„	Increase, 344 in 10 years, or 34 per annum.						
„ 1865	„	„	2000	„	„	1650	„	12	„	140	„ „
„ 1876	„	„	13035	„	„	11035	„	11	„	1003	„ „
„ 1886	„	„	28000	„	„	14965	„	10	„	1496	„ „
„ 1889	„	„	37287	„	„	9287	„	3	„	3076	„ „

Taking the later years from 1876 to 1889, for which we have the best statistics, and which are the best test of present conditions, we find that in these 13 years the increase of communicants has been 24,252. But as these are communicants only we may multiply by three to get the increase in number of the Christian community. This is a very moderate estimate indeed. We thus get an addition to the number of "converts" of 72,756 in 13 years. To follow for a moment Dr. Morrison's idea of "harvest per missionary," but correcting his handling of the figures, let us ascertain the number of missionaries during this period. At its beginning in 1876 there were 473, and in 1889 there were 1296. Of these, however, 172 in the first figure, and 391 in the second, were missionaries' wives. They usually do valuable work in the teaching of the Christian women and their children. But home duties usually prevent their doing much evangelistic work for the direct "making" of "converts." Also, as already pointed out, many men are giving their time to medical, educational and literary work, all which, though of the utmost value, has only an indirect influence in the addition of converts. For all this figures cannot be given, and we may roughly solve the difficulty in a moderate way by omitting from the calculation the number of missionaries' wives. We thus get in round numbers 300 missionaries at the beginning of the period, and 500 at the end of it. This gives an average of 550, whose "harvest" the 72,758 added converts are. From this we must further deduct, say, one-sixth for missionaries invalided or on furlough, and, say, another sixth for those who were only learning the language and do not yet tell on the statistics. These deductions are made on a rough but moderate estimate. Finally, we get 72,756 in 13 years, or 5596 per annum, to be divided among 365 (550 less two-sixths) mis-

sionaries, giving an average annual "harvest" of 15 converts each per annum. With all the obstacles taken into account this does not seem at all a despicable result, especially when one considers the boundless influence for good that may be exercised for years to come by many of these fifteen.

But it is needless to repeat that all of this estimating ratios is to our mind perfectly futile. Only, when it is undertaken, it should be done with some attempt to get accurate figures and to handle them in a scientific manner.

Not content with mis-stating the numbers, Dr. Morrison freely depreciates the quality of these converts. He says they are "outcasts subsidised to forsake their family altars," "doubtful converts," &c. The reviewer gives as his own contribution the statement that many Chinamen live "in affluence on the free rations supplied, and which (sic) are commonly known as 'Jesus' rice.'" These gentlemen must share the responsibility of these slanders between them. With every desire to be courteous one is forced to say that it is a base thing for any man to write down as outcasts and abjects thousands of his fellow-Christians, who are, in God's sight, as good as he. We have not forgotten the Chinese Deacon who, when Mr. Wylie was done to death in Manchuria, interposed his own body to receive the deadly blows that were falling heavily on the dying missionary. If he were a British soldier we should claim for him the Victoria "Cross of Valour," but as he is only a Chinese Christian let us write him down "a subsidised outcast." Moreover, we have known not a few Chinese men and women, who, if the need had arisen, would have done the same as he did. We see them giving out of their poverty (in several well-known missions at the rate of a month's earnings each per annum) for the support of the Church to which they belong. We see many of them suffering loss and shame, and bearing it bravely for the Christ whose disciples they are. What right has any reviewer or traveller to insult such men and women with baseless talk about "subsidies" and "free rations"? Will either of these gentlemen name any mission which they know to be attracting "converts" by giving "free rations," and will he specify the number of recipients and the amount of the "rations"? If not, will they apologize for this slander? And will they explain away the statement made by Dr. Morrison that in a country eaten up with avarice he found three missionaries, who in three years were only able to find six persons willing to accept "free rations"? On this question of the quality of the converts one may quote the opinion of Mr. A. Michie, of Tientsin, as that of an impartial observer. He is one of our most candid friends and keenest critics, who has taken some pains to inform

himself, and we can read his criticisms with profit. He says, "Christians of the truest type, men ready to become martyrs, which is easy, and who live "helpful and honest" lives, which is as hard as the ascent from Avernus, crown the labours of the missionaries."

The reviewer, relying on Dr. Morrison's "facts," then offers some conjectures as to the reasons for the alleged failure of missions in China. The first reason alleged is the large number of "sects," and the consequent perplexity of the Chinaman in trying to decide which is the best. This is a popular delusion, but it is a delusion. There are missionaries of all Churches in China, but they work together for a common cause. In 1890 a representative conference, including members of all these missions, met in Shanghai, and for ten days discussed a large variety of questions of policy and methods of work. There were differences of opinion, but it is safe to say that the cleavages were not along denominational lines. There are permanent committees on Scripture translation and other subjects, in which Baptists and Presbyterians, Episcopalians and Congregationalists, Lutherans and Methodists, all work together in harmony, and are quite forgetful of their differences. As to the Chinese hearer of our preaching he is usually unaware of their being any difference. When he comes close enough to distinguish he describes the various missions as American, British or German. Doctrinal differences elude his observation. So much is this the case that the chief difficulty in this line of things is that one finds it hard to make him realize, when necessary, that there is a difference between Catholic and Protestant missions.

The reviewer makes another effort to explain the alleged failure of missions in China by attributing it to a lack of adaptation of the missionaries' teaching to native ideas. But if the missionaries offer "free rations" to all who will accept them this can hardly be. Nothing could be better adapted to "native ideas." He alleges that Christianity was introduced into the world in old days by adapting it to Gentile creeds. This too we must deny upon contemporary testimony. Demetrius of Ephesus thought very differently. The Jews of Thessalonica declared that the Christian teachers had "turned the world upside down," while Tacitus described them as the "enemies of the human race." The alleged "adaptation" is not in evidence. But it is said that the missionaries excite enmity and contempt by going now "on the opposite tack." The old "tack" was so offensive that missionaries were slaughtered all over Western Asia and Europe, and the new "tack," we are told, is still more offensive. Truly the world is hard to please! But again, let us have the facts. Does this traveller, or does his reviewer, really

know whether the missionaries "adapt" their teaching or not? The reviewer may be a sinologue, but the traveller has told us that he knows no Chinese. Has either ever heard a missionary sermon or conversation in Chinese, or read a missionary tract in Chinese? If not how do they know? It is to be feared that they have gone into the witness-box to repeat empty hearsay, the current cant of anti-missionary criticism, being themselves scandalously ignorant of the subject on which they profess to offer expert evidence. The fact is that missionaries do adapt their teaching, in its form, to Chinese thought and feeling. The language alone would compel them to do so. Constant association with native preachers, whom they unconsciously imitate, leads to the same result. The question has been raised among missionaries, as matter for serious self-questioning, whether they have not gone too far in "adaptation." It is to be feared that there are many native Christians who have heard so little of the defects of Confucius that they still quote his words as an end of all strife. And from Buddhism have been borrowed so many of the current phrases of religious thought that it is to be feared that Christian teaching sometimes seems to gather a Buddhist colouring from the language in which it is couched.

But, they say, the missionaries tell the Chinese that "idolators and all liars, their part shall be in the lake that burneth with brimstone and fire." The words are an inaccurate quotation from Rev. xx. 8, and if all that is meant is that we have allowed the words to stand in the Chinese versions of the New Testament, as they are in the Greek text, we must, no doubt, plead guilty. It has not been thought right in translating Scripture to carry adaptation so far as to omit or alter parts of the original text. But if it is alleged that missionaries single out this text as one specially useful in preaching to the Chinese, again the statement is a baseless one. It is suggested that this is the text relied on in dealing with ancestor worship, but in a pretty long experience we have never heard it so used. Nor is it true that "the Chinaman who accepts Christianity is also asked to believe that his father and other ancestors have perished eternally." The missionary does not presume to make any statement about the eternal destiny of the ancestors of his hearers. But the illustration is most unhappily chosen for its purpose. For if he did teach that their ancestors have perished, then indeed he might claim to have adapted his teaching to their thought. It is the Chinaman who has not accepted Christianity who believes, universally and inevitably, that his father and other ancestors have perished, whether eternally or not will depend on the number of the descendants and their care for or neglect of the offerings to the dead. A well-known Chinese dictionary defines "demon" or "devil" in this way:

"Devil that is, what men become." Not bad men, but all men. The ancestral offerings are designed to alleviate the sufferings of these poor ghosts, who are thought of as in prison. It is hoped that the offerings will so far mitigate their sufferings that they may not find their way back under pressure of need to prey upon the living. Hence the mark is widely missed in the statement, "The keystone of Chinese religion is respect for parents, and this filial feeling has grown into ancestor worship." It would be much more nearly correct to say, "The keystone of Chinese religion is fear of devils, and this selfish feeling has grown into ancestor worship."

Such religion as the Chinese have produces no fruit of moral living in this life, and throws no ray of light into the life to come. The missionary comes to them, not as the ruthless destroyer of cherished ideals, but as the first revealer of an immortal hope. We know the difficulties of our task better than our critics. We do not needlessly add to them by rousing antipathies without cause. The "enmity and angry contempt" sometimes met with are not directed against the missionary as such. They are the expression of a race-hatred against the foreigner. They are less keenly felt against missionaries than against any other class of foreigners. Often have we seen the suspicion and dislike of a Chinese crowd towards the foreigner melt away when they discovered that they had to do not with the mysterious foreigner with whom they can have no communication, but with one speaking their own language. The missionaries go where no other foreigner could go with safety, and have innumerable friends among the Chinese people. They form the one element by which hostility is lessened, and by which a better understanding is brought about. Have our critics ever reflected on the significance of the missionary settlements now planted all over China, and on the softening effect of daily intercourse with educated and gentle men and women who come among them with absolutely no security for a day's life but that of the good feeling which by patience and kindness they may be able to create? The existence of the missions is a constant proof of the exercise of a very high degree of prudence and gentleness.

Men take on themselves a very grave responsibility who venture, over the fresh graves of the martyred Stewarts and others, to supply their murderers with the excuse that they were only the victims of their own meddlesomeness and folly. Sneers at missionaries are always welcome to a certain class of minds. One wonders whether they realize that every such sneer helps to endanger the lives of men and women and children in many a mission station. The Chinese are not blind to these things, and they know well that

the missionary will have only a half-hearted backing from some of his countrymen when things come to the worst.

We note one more amusing feature of Dr. Morrison's criticisms, because it is typical. Formerly it was the fashion to say of missionaries, "See how they live in ease in the treaty ports and do nothing!" Now it is, "See the folly of these missionaries! Why will they persist in living up country at the risk of their lives? Why can't they come and live in safety at the ports like other people?" And then it is suggested that they do this from a perverse desire for martyrdom, just as before the only motive conceivable to our critics was the love of bread and butter. Well! "We piped unto you, and ye did not dance, we wailed, and ye did not weep"! But wisdom is justified of all her children. Missions must justify themselves. It is no great wonder that they do not always appeal to the casual traveller. But the orders stand, "Go ye and make disciples", and the patient lives and the earnest work of Christian men and women will, in the long result, attest the wisdom of the Master's command and the foresight of those who choose to cast in their lot with Him.

*The Training of Native Agents.**

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

FEW questions relating to missionary economics are so important as this one. The world being open, as it has never been before, to the preaching of the Gospel, and a large amount of preparatory work having been accomplished in the translation of the Scriptures, the preparation of Christian literature, the awakening of interest in Christian opinion and life, and a formation of a multitude of small Christian societies, the question presses, How can these splendid openings and fine opportunities be turned to most advantage? Principally by obtaining an adequate supply of well-equipped—spiritually, morally, and intellectually—native ministers and evangelists; for, essential as foreign missionaries are to begin missions, and for a time at least to direct them, native agents, through their number, gift of vernacular speech, knowledge of native opinion and character, power to live and labor in their own country and at a

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comparatively small cost, have great advantages over the foreign missionary, and may indefinitely augment his power.

There is remarkable diversity in the number and efficiency of the native agents found in various mission spheres, and the consideration of this diversity and its causes will assist us to understand where they may be looked for in the future, and to suggest how best they may be trained.

Madagascar, India, and Polynesia now produce by far the largest number of native evangelists and ministers; China, Africa, and the West Indies the fewest.

The causes of this diversity are various, some of them being natural, others accidental.

Mental power and force; a genius for intellectual and spiritual pursuits; zeal for the overthrow of superstition and the spread of Christian truth; the gift of ready utterance and pleasure in its exercise distinguish some races far more than others. The two last of these characteristics, combined with the great want of European missionaries during the dark years of persecution in Madagascar and immediately after, when thousands were pressing into the Christian fold, explain how the number of native auxiliaries there have come to be so great; while zeal, a willingness to serve under trusted leaders, and ability for subordinate duty explains how many islands in Polynesia can be left with fewer missionaries than formerly, and the extended New Guinea Mission of the London Missionary Society be conducted by no more than seven Europeans, while the native preachers number sixty-eight. Then, the number and the rank of native auxiliaries depends much on missionaries.

The readiness or the reluctance of ministers at home to encourage young men to enter the ministry reappears in the foreign field, and is perceptible in various countries, mission stations, and even the grades of service which native agents are encouraged to enter. Much that is instructive and amusing might be written on this subject. It is enough here to state that the early missionaries in every great sphere paid little attention to the training of native agents; that their successors have come but slowly to realize its importance; that more systematic attention requires to be paid to their training in almost every sphere of missions; and that in their training it should be assumed that some of them may be qualified to rise above subordinate positions, to stand on an equality with adequately trained ministers at home and the ablest missionaries abroad; nay, that there may be expected to arise among them great thinkers and leaders of religious movements, who may be principal agents in the overthrow of heathenism throughout a province or a kingdom, and win triumphs for the cause of Christ in conversions, territory, and influence great as those of Columba, St.

Patrick, Columbanus, Boniface, Winfrid, Raymond Lull and other great missionaries of the past.*

How to *obtain*, and then how to *train* suitable men for mission service, are the two questions now to be considered.

The first method to suggest itself is one in which the humblest Christian at home may share equally with the most eminent missionary. All can pray, as our Saviour bids us, to the Lord of the harvest to send forth laborers into His harvest, and that they may be endued with power from on high, the power of the Spirit of God.

And should we not be justified in *prayiny specifically* for certain kinds of men?—for great leaders, for instance, and great preachers and men who have marvelous power in influencing other men. God can create such. He has again and again, in great crises of the Church's history, raised up such, and the times are ripening for them in every kingdom and empire throughout Asia.

Usually the overtures for service proceed from the native convert; but it is advisable that the initiative should often be taken by the missionary. The most suitable men are not always the readiest to offer themselves at home or abroad. A high ideal and diffidence will restrain not a few of the most gifted and qualified from offering their services. Such should be sought out and advised, care being taken not only to state faithfully the duty, responsibility and honor of all forms of Christian work, and the self-denying, disinterested spirit in which it should be discharged, but to guard against making promises and offering inducements which may in the future cause embarrassment on the one side and disappointment on the other.

But in seeking out and receiving native students a missionary should consult the judgment of others. Native character is difficult to understand; the most experienced and sagacious missionaries are often mistaken, and an indolent, weak, designing native agent of whatever position is not only worthless, but may do irreparable mischief; therefore it is advisable not only to seek for information relative to a candidate's antecedents, character and habits from other missionaries when it can be obtained, but from native sources. They have often a marvelous insight into charac-

* "There is a kind of Christian perfection possible to the East which is not possible to the West, and there is, therefore, a kind of Divine knowledge accessible to the East which the West will never discover for itself. The ear of the East is sensitive to Divine voices that have been speaking through Christ for eighteen centuries, but which our ear has not recognized. And when our missions begin to achieve their great triumphs the saints and theologians of India and of China will tell us truths concerning the revelation of God in Christ which we have never learned. To them, whole provinces of wonder and glory will be revealed, of which the Churches of the West know nothing. Christ revealed God; we are in fellowship with Christ, and through the success of Christian missions the revelation itself will become richer and more wonderful" ("Fellowship with Christ," p. 16, by the Rev. Dr. R. W. Dale, Birmingham).

ter, and know their fellow-countrymen far better than the most sagacious foreigners. The acceptance even of a native as a student should be treated as a solemn and important event. It should be associated with prayer and instruction in the presence of other missionaries, of students, of native catechists and ministers, and the converts generally, when practicable. Such formal service is beneficial to all concerned, and especially to the student himself.

Certain *qualifications* should be required of all candidates for mission service. Among these should be placed the *natural* gifts of good health, good sense, energy, courage, power of speech and thoughtfulness.

The desirable *spiritual* gifts are evidence of conversion, holiness and goodness of life, zeal for God and truth, self-sacrifice and a desire for service, not as a livelihood or profession, but a sphere of usefulness. All this is obvious, but in too many instances, where native agents are found, the ideal is far from being realized.

Obviously the *material* out of which our native helpers must be drawn is the population of which they are members. Hindus for Hindus ; though it is a fine and promising feature that the first and most successful evangelist to the Karens was a Burman, and that scores of Polynesian converts have aided the missionaries in the conversion of islands far from their own. There are three classes of native Christians from whence agents are drawn—the newly-converted, the sons of native Christians living at home, the mixed classes brought up in boarding-schools. The former class may be expected to produce the most promising agents, the latter the least promising. Their past is disappointing ; and unless the system is so modified as to develop more independence, self-reliance and manhood, the agents it yields will seldom rise above mediocrity.

Training should have relation to the country and the people to which students belong, and therefore it should vary considerably ; adaptation being a principle ever to be kept in mind.

Colleges or training institutions such as exist at Malua in the Samoan Islands, in Burmah and Antananarivo, are advisable wherever an adequate number of students can be depended on ; for then the advantages may be secured of suitable dwellings, the most efficient missionary tutors, well-prepared class books and the discipline and stimulus of student life.

The training should aim at making the students useful and successful rather than learned. To such students high education is very difficult of attainment, not of great use, and with it comes—and surprisingly soon—conceit, ambition and inefficiency. Therefore the curriculum should not be a copy of English and American college life. Latin, Greek and Hebrew are best left alone. Even English in many

instances is a doubtful advantage. Some knowledge of geography, history and elemental science are important; but mental discipline, the training of the heart and life in holiness and goodness, much knowledge of the Bible, the great outlines of theology, the art of preaching and teaching, how to win souls, to guide Christians, to build up a Christian society, to deal with the disputatious, the inquiring and the indifferent, to be faithful servants of God and good ministers of the Lord Jesus Christ, are of the first importance.

Study in all instances should be associated with Christian *work*, and in some with *manual* labor. The study cannot be continuous, even with the Hindus and Chinese, and if it could, would not be wise; while with other races less intellectually trained the preservation of the health and efficiency in Christian service demand change and variety of labor.

Students who wholly or partially support themselves by manual labor will have better health, and learn the much-needed lessons that the mission should only be required to do for them what they cannot do for themselves; and in all cases some Christian *work* should be required of every student. To teach two or three hours daily in a school; to take a subordinate part in bazaar preaching; and to conduct one or more services each Sabbath, is not a distraction or a hindrance, but a help to a student as well as to the mission.

But in most instances the students are too few in number to justify the establishment of a college, and then a method of training may be adopted less pretentious, more free and not without its special advantages.

Let the missionary resolve to train from one to half a dozen of the best and most promising converts, and if he cannot give them what he regards as an ideal training let him give the best he can, for if he does his best, it is sure to prove better than he anticipated. The fact that we can do only that which is imperfect is no reason for making *no* attempt. Let the missionary resolve to give the best instruction he can: 1. In the Bible. 2. The leading doctrines of the Christian faith. 3. Practical work in preaching, teaching and the administration of affairs; or, if he has colleagues let each take his share of such work. But this should be associated with much personal and direct contact. From the commencement of the student's life let the missionary see him daily, make him a frequent companion and general assistant, advise him what to read, take him when he examines schools, when he preaches to Christian or heathen, when he itinerates, hear him preach and speak every week and hesitate not to point out his defects and to praise his best efforts. Especially is it important to assist him in the training and discipline of his own nature, in the best manner

of dealing with various classes and conditions of men, and the fitting spirit of one who is an ambassador of Christ and a spiritual teacher of others. All this would not occupy a great amount of time ; but if it did it would be time well spent, for its results would be great and various. The missionary himself would be benefited by the example he was constrained to set. In such a relation he would find a happy incentive to diligence, zeal and elevation of character and work. He would accomplish not less, but far more. The student would learn much which neither books nor lectures teach. He might be expected to excel in affection, fidelity and respect to his leader ; to attain to his utmost capacity to do good work; to learn how best to preach, to teach, to bear himself toward others, to rise toward the ideal of character found in the Lord Jesus Christ and the ideal of Christian service found in the Apostle Paul. This is not mere theory. It is on the lines of the schools of the prophets, established in Israel in the times of its judges and kings ; on the method of our Saviour in the training of the twelve and of Paul with Timothy and Titus ; and not a few of the most efficient and successful of the native preachers of modern times, especially in Polynesia and India, have thus been trained.

A question of considerable difficulty and importance remains to be considered.

Seeing that the rank and status of native agents varies greatly should they be trained separately and specifically as Scripture readers, evangelists, pastors or ministers ? The time has not come for the introduction of these distinctions into student life. The best training for general usefulness should be given, and the sphere and status of each one should depend partly on the qualities of the student, but yet more on subsequent service and character. Certainly ordination and ministerial rank should not follow student life as a matter of course, nor should they in any case follow it immediately. They should be reserved as honors for good service, high character and superior attainments.

Native agents usually are trained, so that they may work in subordination to the missionary. Usually this is their proper position ; but such training is attended with the disadvantage that it hinders and discourages freedom, represses the energies and fails to develop and strengthen the character.

The time has come when we should expect to find some men of the highest capabilities, and they should be aided, not hindered, in their development. Happy is that missionary who has an open eye to discern such and the grace and nobleness to aid them to realize their high calling in Christ Jesus !

There is another kind of training, the highest of all, we cannot give, but toward which we can and should direct—the training which comes from close fellowship and sympathy with Christ, and from the working of the glorious power of the Divine Spirit in the hearts and lives of those who yield themselves to Christ for service. We cannot give this training or the state of soul which is the true preparation for it, but we should pray that He who alone can give the necessary qualifications would be pleased thus to bless His work.

The Opium Commission's Report.

THE VERDICT COMPARED WITH THE EVIDENCE.

BY REV. ARNOLD FOSTER.

[London Missionary Society, Hankow].

"There is no evidence from China of any popular desire that the import of Indian opium should be stopped." Report of the Opium Commission, vol. vi., p. 61.

THE object of this paper is to show that the statement quoted above, which is a part of the verdict of the Opium Commission, is *wholly and absolutely opposed to fact.* So glaring, indeed, is the contradiction that the most charitable thing is to suppose that the writer of this part of the Report had not read the evidence from China, and that the commissioners who had read the evidence from China, did not read this part of the Report, although with the exception of Mr. Wilson they all signed it. As I shall show in the following pages, so far from there being 'no evidence,' there is the evidence of *at least forty competent witnesses,* amongst whom were not a few men of exceptionally high standing in point of personal character, general intelligence, disinterestedness, long residence in China and intimate knowledge of nearly all matters connected with the social life of the Chinese. Other witnesses, it is true, testified in an opposite sense, but it is obvious that their evidence cannot efface the evidence I have just alluded to, or make it not to exist, and the fact remains beyond the possibility of gainsaying that there *is* evidence from China—and a considerable body of clear, forcible and unhesitating evidence—that a popular desire for the suppression of the import of Indian opium does exist among the Chinese. That all this evidence should have been calmly and unceremoniously brushed aside by the commissioners in the one sentence quoted at the head of this paper, goes far to support the observation made by Mr. Henry J. Wilson,

M.P., in his "Minute of Dissent" from the findings of his brother commissioners. "The Report adopted by my colleagues appears to me to partake more of the character of an elaborate defence of the opium trade of the East India Company and of the present government of India, than of a judicial pronouncement on the immediate questions submitted to us."

In dealing with the charge I have now brought against the Report of Opium Commission it will not be necessary to do much more than print the evidence on which I rely to substantiate my charge. A few words of introduction and explanation, however, will enable the reader more easily to appreciate the character of the evidence from China generally in regard to the feeling of the Chinese about the Indian opium trade.

The evidence of most of the China witnesses was sent from China to the commissioners in the form of written answers to certain definite questions proposed by the commissioners themselves and circulated by H. B. M. Consuls in China amongst foreign residents. A few other witnesses from China were examined orally by the commissioners in London, and others, again, presented their views in the form of memorials, some of which memorials, however, never saw the light, *i.e.*, they have not been published to the world in the Report of the Evidence.

The witnesses in China who sent written answers to the commissioners' own questions—excluding those living in Hongkong and Macao, which are not under Chinese rule—numbered altogether one hundred and thirty-one. Of these, eleven gave no answer at all to the question about the feeling of the Chinese in regard to the import of Indian opium. We have therefore in this connexion to deal with the evidence of exactly one hundred and twenty persons.

A careful analysis of the testimony given by these witnesses enables us to divide them into three different classes.

I. Those who either say that no feeling inimical to the Indian import exists in that part of China with which they are acquainted, or who say that they have not met with such a feeling.

II. Those who say that the feeling does exist, and that there is a desire that the Indian import should be stopped.

III. Those who answer the question more or less vaguely, so that it is difficult to say on which side they are. Thus General W. Mesny, of the Chinese Army, writes: "There are, no doubt, many Chinese who would like to see the importation of opium cease altogether, because they believe it is impoverishing China by taking away so much money to pay for it." Report, vol. v., p. 247.

Again, H. B. M. Consul (officiating) at Amoy writes: "There may be and probably is such wish among certain Chinese of the

official class: but I greatly doubt if there are many amongst those who may have that wish, in whom it is prompted by motives, either of humanity or of patriotism."* Ibid, p. 310.

Other witnesses of this third class (which I may describe as neutral) write in a similar way.

Before proceeding to give at length quotations from the evidence of the second class of witnesses to whom I have alluded above, and on whose evidence I rely entirely for the establishment of my case, it is only right that I should show from the evidence of even some of the other witnesses that they do not all, by any means, regard the Indian opium trade with indifference. Several of them point out that the vast majority of the Chinese, knowing nothing whatever of geography, never even heard of India, and consequently could not possibly raise any specific objection to the importation of "Indian" opium. The people generally apply the word 'yang,' *i.e.*, *Ocean*, to everything and everybody that comes to them from across the seas. Opium, whether grown in India, or in China, or anywhere else, is all called '*yang-yen*,' and is all associated with the foreigner in the popular mind; multitudes of people without knowing the name of India, desire intensely that this stream of '*yang-yen*,' *wherever it comes from*, should be stopped.

The Rev. J. Macgowan, whom in my analysis, for the sake of perfect fairness, I have reckoned as a neutral witness on the particular question of the feelings of the Chinese in regard to the Indian import, writes :—

"The masses know nothing about India or the importation of opium from that country." But when he goes on to say, "They believe it comes from England, and that Englishmen bring it from there to sell for gain without any regard to the morality of the question at all," one sees that Mr. Macgowan is not really a neutral witness. He has found that the action of England is resented by the Chinese, and had the question been differently worded Mr. Macgowan's evidence would have had to be classified differently. The same may be said of several other witnesses now reckoned as neutrals.

The Rev. Evan Bryant writes: "There used to be a universal wish that England should not allow opium to be exported from India for importation into China . . . . now, I fear, indifference to this matter begins to prevail. The people have become hopeless as to England doing anything to rid them of that which they know to be so destructive to the welfare of their country." Report, vol. v., p. 239.

* It is interesting and instructive to find how often witnesses enter upon the *motives* which actuate Chinese opponents of the Indian opium trade. Are the motives of England and of the Indian government in upholding the trade so entirely 'humane' and 'patriotic,' so pure, lofty and disinterested that English witnesses can safely sneer at the sincerity of Chinamen who view with concern the amount of silver which is being drained out of the country to purchase the foreign drug?

Three other witnesses write in much the same strain. We come now to the evidence of witnesses who, as I contend, every one of them directly contradict the verdict of the commissioners. The following answers sent, as it will be seen from all parts of China, are given in the order in which they come in the Report, vol. v. The italics in all cases are my own.

1. Rev. H. L. Mackenzie, M.A., missionary of the Presbyterian Church of England in Swatow since 1861:—

"I have repeatedly heard the Chinese smokers of opium and non-smokers complain bitterly of the wrong that England has done to China in importing the drug . . . *It seems to me simply out of the question to deny that the Chinese as a nation feel aggrieved by our action in this matter. I have so often been reproached for it by men of all classes, by rich and poor, scholar and peasant, that I cannot understand how any man who knows the Chinese people well can assert that they do not feel aggrieved.*" Report, vol. v., pp. 213, 214.

2. Rev. William Ashmore (Swatow), forty-three years a missionary in Siam and China:—

"*Yes.*" "Foreigners are continually being reproached for introducing opium and all its attendant evils." Ibid, p. 215.

3. John E. Kuhne, M.B., C.M., Ed., 'a German medical missionary who has a very wide experience':—

"May the day quickly come *fulfilling the desire of every Chinaman who earnestly loves his country when no Indian opium will reach a Chinese shore!*" Ibid, p. 221.

4. Rev. C. J. Voskamp, 'a German missionary who has had many years' experience of Canton':—

"Those who have to suffer from an opium-smoker in their family, *condemn the import of opium in the strongest terms* . . . The Chinese call the opium 'foreign dirt,' 'Jesus dirt,' and blame England for having introduced it and forced it up on China." Ibid, p. 222.

5. J. M. Swan, M.D., physician and surgeon to the Canton Hospital:—

'*Yes.*' Ibid, p. 222.

6. 'Information obtained by Mr. C. J. Saunders, at present residing in Canton, from Chinese friends':—

"*Very many wish England to restrict opium.*" Ibid, p. 227.

7. Translation of a letter written by Yu Keng-pak:—

"I have written this especially in answer to the questions that you were good enough to show me, and I hope that you will forward it to the government of your country and to all true gentlemen, *that they may take the opportunity of joining heart and soul in the suppression of the cultivation and sale of opium. There is no room*

for empty excuses; let them make haste to help China and do away with this huge evil." Ibid, p. 227.

8. Dr. B. C. Atterbury, Peking.

"The common name for opium here is 'foreign dirt,' and there being but little distinction in the minds of most between the different countries *wonder is constantly expressed that foreigners should have anything to do with such a drug.*" Ibid, p. 232.

9. Miss Marston, Medical Mission to Women and Children, Peking:—

"The opium smokers . . . naturally do not wish the importation from India to cease. The non-smokers on the contrary, who see the ruin and misery caused by it in their families, *would gladly hear that England had ceased to export it from India.*" Ibid, p. 236.

10. Dr. Cousland, a medical missionary (of the English Presbyterian Mission) near Swatow:—

"Yes, a very strong wish. *One very able and influential gentleman in my neighbourhood proposed lately to get up a great petition signed by all the officials, literati, gentry and business men, to be presented to the Queen of England, begging her not to send any more opium to China.*" Ibid, p. 241.

11. Rev. William Muirhead, a missionary who has lived in Shanghai for forty-six years:—

"*This is the one constant cry of the Chinese.* The common people only think of England as having introduced it, and they blame us accordingly. *They say to us, 'Stop the importation, and we shall cease to use it.'* Of course it is easy to reply on the principle of supply and demand, but this does not change their views on the matter, and the accusation remains." Ibid, p. 243.

12. George Arthur Cox, L.R.C.P. and S., Ed. (Chinkiang):—

"*Yes. A great majority have a strong desire to stop the importation of foreign opium.*" Ibid, p. 258.

13. Rev. W. J. Hunnex, Chinkiang:—

"*I have over and over again heard the Chinese express their surprise and indignation that Great Britain should allow opium to be exported from India into China.*" Ibid, p. 260.

14. Consul Carles, Chinkiang:—

"At the present day the growth of native opium is so thoroughly established that the Chinese who are opposed to opium entertain scarcely any hope of seeing the habit eradicated, whether Indian opium is imported or not. *There are, however, I believe, not a few who would welcome the news of its importation being prohibited as the first indispensable step towards reform.*" Ibid, p. 263.

15. Rev. Griffith John, D.D. (39 years a missionary in China), Hankow:—

"*There is decidedly a wish that the foreign importation should be discontinued.* The people generally look upon the opium vice as having been introduced by foreigners without distinguishing between one nation and another, and they look upon its introduction as an immoral and hostile act." Ibid, p. 265.

16. Consul Watters, Foochow :—

"*Certainly some Chinese express the wish that England should not allow opium to be exported from India to China . . .* Doubtless there are some honest, right-minded Chinese who would like to see all Indian opium cut off from China, but they would also like to see the cultivation of native opium stopped. Such persons wish to see the use and abuse of opium abolished so far as their nation is concerned and not merely the supply of one description cut off." Ibid, p. 277.

17. Lu Pao-yü, a Chinese literati, official writer at H. B. M. Consulate, Chefoo :—

"The inhabitants of Shantung naturally do not like England to import Indian opium. Every chest of opium imported is so much injury to the people, and the flood of poison is never ending." Ibid, p. 281.

18. Rev. Hunter Corbett, D.D., Chefoo, senior missionary of the American Presbyterian Mission (a missionary of thirty years' standing):—

"*The vast majority of the Chinese would hail with joy the news that England should no longer allow opium to be exported from India.*" Ibid, p. 286.

19. Rev. Chas. H. Judd, China Inland Mission, Ning-hai-chou, Shantung. Arrived in China March, 1868 :—

"There is a wish among many that England would stop the traffic at this late hour, when it is already so deeply rooted." Ibid, p. 288.

20. M. F. E. Fraser, Esq., H. B. M. Consul, Pakhoi, South China :—

"I have on a few occasions become aware of such a wish being expressed by a few persons among the Chinese on moral grounds. *It is often expressed in the native press of Shanghai. On grounds of political economy the wish is, I believe, generally, in fact perhaps I may say universally entertained among the so-called educated classes.*"* Ibid, p. 289.

21. Mr. Hu Hung-ming, interpreter to the Viceroy of Hu-kwang :—

* That is *on exactly the same grounds* that the Indian government persevere in exporting opium (viz., from financial considerations); the wish to stop the import is amongst the educated classes of China "*generally*, in fact perhaps I may say *universally* entertained."

"*Yes.* I must confess, however, that among the scholars and officials I am acquainted with who have expressed their interest in this subject their views of dealing with the opium question are either very vague or extravagant, *but I must say also that I think it is the impossibility of checking or in any way controlling the Indian trade that has made many earnest and thinking statesmen in China shelve the question as one incapable of practical solution.*" Ibid, pp. 294, 295.

22. Thomas Gillison, M.B., C.M. (Hankow) :—

"Slight wish: but much blame to us for introducing it." Ibid, p. 297.

23. John Rigg, M.B., C.M., Church Missionary Society, Kienning Fu, Foochow :—

"*There is a strong and frequently expressed wish that no opium should ever come from England (India).*" Ibid, p. 298.

24. Sheng Fu-huai, Sub-Prefect, Kiukiang, Province of Kiang-si :—

"Some wish, but not all." Ibid, p. 300.

25. Rev. J. Jackson, Kiukiang :—

"I have often heard great objection made to England's connexion with the trade." Ibid, p. 302.

26. Rev. F. Galpin, resident in Ningpo twenty-six years :—

"*There is a strong desire that foreign opium should not be brought to China.*" Ibid, p. 307.

27. Rev. R. Swallow, M.D. :—

"There is a wish that England would not send it, and that China would not grow it." Ibid, p. 308.

28. Rev. J. Sadler, Amoy :—

"Yes; especially would the non-smokers rejoice; they suffer in endless ways." Ibid, p. 314.

29. Hu Li-yüan, interpreter to the Intendant of Amoy district :—

"Yes, among the literary class." Ibid, p. 314.

30. Dr. H. W. Boone, 13½ years in charge of St. Luke's Hospital, Shanghai :—

"*The Chinese do wish that England would not allow opium to be exported from India.*" Ibid, p. 331.

31. Dr. Cox, medical officer to Chinese Imperial Customs, Wuhu :—

"*Yes.*" Ibid, p. 332.

32. Rev. George A. Stuart, M.D., Wuhu :—

"*Very many Chinese have expressed such a wish to me.*" Ibid, p. 333.

Such is the testimony of thirty-two witnesses resident in China. Can any one after reading it venture to assert that it is truthfully described by the Opium Commissioners in their Report? But the whole evidence from China is not exhausted when we have read the replies of witnesses who were resident in China at the time the Commission was sitting, and who were all dealing with one and the same printed enquiry as to the desire of the Chinese that the Indian import should cease. The witnesses in London who have any present connexion with China were very few, and to none of them does this exact enquiry seem to have been addressed, so that it is not easy to cull from the London evidence any such short, direct and pointed expressions of opinion on this particular subject as have been given above. Let any one, however, read the evidence given in Vol. I of the Report, and he will find that so far as *some* of the witnesses are concerned their testimony certainly does not leave the impression on a reader's mind that they knew of no popular desire in China that the import of the Indian opium should be stopped. Take, *e.g.*, the following account of his experience by the Revd. J. Hudson Taylor: "I have travelled extensively in China. *I have never been in a province in which the question of the action of the British government with regard to opium has not been brought up as an argument against the truth of the beneficial result of Christianity.*" Vol. I, p. 30. No one can suppose that Chinamen who thus in Mr. Taylor's hearing resented the action of the British government, were indifferent as to the continuance of the Indian import. But there is yet one other quarter in which we may look for the 'evidence from China' in the question before us. In Vol. V., at p. 353, we find a memorial addressed to the Commission and signed by fifteen British missionaries in China of 25 or more years' standing, in which the following passages occur: "The opium trade, though now no longer contraband, is highly injurious, not only to China but also to the fair name of Great Britain. *The past history and the present enormous extent of the opium trade with India produces, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people towards foreigners in general.*" "*This memorial . . . we believe expresses the opinion* of nearly every Protestant missionary in China, without distinction of nation or Church, and *of the whole native Protestant Christian community, consisting now of several tens of thousands of persons.*"

The document here quoted is signed by some of those whose written evidence has been already given, including the Rev. J. Macgowan, the Rev. Evan Bryant and the Rev. J. Hudson Taylor. In addition, however, to the names that have already appeared in

this article we find the following among the signatories: Bishop Burdon, Bishop Moule, Archdeacons Moule and Wolfe and the Revs. J. Chalmers, LL.D., David Hill, G. Owen and J. W. Stevenson. Thus the number of witnesses who practically assert that there is *within their knowledge* a desire for the abolition of the Indian opium trade, mounts up considerably above the thirty-two who answered in the affirmative the written question proposed to them by the Commission. And yet with all this array of evidence, supported by some of the most weighty signatures that could have been procured in China, the commissioners dispose of everything these witnesses have to say in just two words—"no evidence!" Any more uncourteous and disrespectful treatment it is hardly possible to conceive of their offering to some of the most eminent and universally respected missionaries, and in the case of a few one may add, most eminent European scholars in China. When one contrasts all this with the exaggerated prominence which the commissioners have in some instances given to the testimony of a few missionaries in various places who, with no special claim to be considered as authorities, have chanced to say something favourable to the use of opium, one cannot but feel that the rules of evidence which are commonly understood and acted upon in courts of justice and in daily life are not those which have guided the commissioners in dealing with the evidence from China upon the merits of the opium question.

I have purposely in this paper dealt with only one item of the Report. I cannot conclude without saying that again and again, as I have compared the verdict of the commissioners in regard to other matters than this one, with the evidence on which it is supposed to be based, I have felt that I was dealing with the work of advocates, not of judges. The more the Report is studied in connexion with the evidence the more will it be seen that it cannot be permanently accepted by any considerable body of the community as a fair and equitable verdict. In the meantime we may console ourselves with thoughts of another tribunal and take up the words of the old Hebrew psalmist: "Let the heavens rejoice, and let the earth be glad . . . before the LORD: for HE cometh, for HE cometh to judge the earth: HE shall judge the world with righteousness and the peoples with HIS truth."

A Chinese Preacher of Christ.

BY REV. J. MACGOWAN.

[London Mission Society, Amoy.]

REMARKABLE in many ways was the work commenced by one of my men, who is distinguished by the fervour with which he preaches the Gospel. To save men is the greatest ambition of his life, and very successful has he been during the years he has been in the Society's service. One evening, a few years ago, he reached a large village that lay nestling in a huge ravine at the foot of a range of hills. It was a populous one, and contained about 3,000 people. It was a place of evil fame, however, for its numbers gave it power over the weaker clans around, and many of its people were thieves and robbers that preyed without restraint upon their weaker neighbours. A crowd soon gathered to see the strangers, and amongst them was a man who was destined one day to become a valiant preacher of the Gospel. He was in the prime of life, being thirty-six years of age. As a heathen he had obtained such a reputation for goodness and for filial piety that the scholars of the region had petitioned the authorities to allow him the privilege of having a tablet put up in a conspicuous place in his house, with the inscription "Filial Son." This was considered a great honour, as such is granted only to such who have distinguished themselves, not only as loving sons, but also as virtuous citizens.

Hardly had the colporteur got into his address, which was an explanation of John iii, 16, when the man pushed his way up to him and stood spell-bound, as he listened to what was to him a veritable revelation, viz., that God was anxious to save sinners. At the close of it he bought fifty Gospels, and distributed them amongst the audience, and he also offered the colporteur a dollar to be expended in the gratuitous distribution of the Scriptures, and he, at the same time, wished him to accept some money for his own expenses, which, however, was refused, to his great surprise, for he remarked that the Buddhist priests never acted in this way ; they took all they could get, and came back again for more.

He now invited the colporteur into his own house, which was a large one, and there he begged him to continue his explanations; this he did for two hours to an audience of about forty. After supper he took him up to a private room, and there far into the night the great doctrines of Christianity were expounded to the anxious soul.

He was taught how to pray, so that he would know how to do so after the colporteur left him.

Next day, when the latter was about to proceed on his journey, Hung-tek besought him to stay with him, promising to support him and to pay all his expenses. This of course he could not do, so he left him with many exhortations to read the Bible and carry out the teaching he had received from him. This he eagerly agreed to do, and most faithfully was his promise kept; for at once he put away his idols, and for three years, with nothing but his Bible and the memory of that night's teaching, he tried as far as his light would permit him to worship God. At the end of that time he had a dream, in which he was told that if he were a saved man he would be the means of saving many others. Deeply impressed by this he travelled away to the county-city to see if he could learn more of the truth there. To his joy he found there was a Church in it, and upon his story being told a preacher was sent back with him to his own village. A place was fixed up as a preaching hall, and in the course of a few months there were more than forty professed believers, twenty-five of whom, after a course of instruction, were baptised. All these had been previously more or less influenced by Hung-tek before the preacher arrived.

This great success aroused opposition, especially as the number of disciples began to increase. The scholars wrote to him and threatened to have his tablet withdrawn if he did not renounce his Christianity. Instead of answering by letter he visited those who had written to him and told his story so naturally and with such power, and rehearsed what God had done for him with such effect that the threats were not carried out. Then a fierce persecution arose in his own village, and he and his family were dispossessed of all they had and driven out of the place. The Christians, seeing that he refused to appeal to the mandarin for protection, entered a complaint on his behalf. When the case came on Hung-tek was summoned, but he refused to answer any of the questions that the judge put to him with regard to his persecution. Kneeling before him, his tears flowed plentifully, and the mandarin, at a loss to understand his position, dismissed the summons. When they got out of court his friends remonstrated with him for his conduct, but he soon silenced them all by declaring that he was willing to lose all that he had if only the people of his village could be saved. The enemy, moved by this generous conduct, after a time restored him his property and allowed him to come back and reside in his house.

The above story may seem exaggerated, as at first it did to me. In order to verify it I wrote to the foreign missionary who is in charge of the district where Hung-tek lives. His reply was as follows: "The man you refer to, since the persecution that happened to him, has given

his time and strength more and more to the spread of the Gospel. I have opened three prosperous classes within a year that are largely due to his work, which is without salary. Other places have asked for pastors, but I have not yet been able to supply them. He preaches everywhere. He is almost sure to win some one to Christ if he stays in an inn over Sunday. He meets men on the road and joins himself to them, and they invite him to their village, and soon a number believe. He will talk to a little company by the roadside, and in a short time they will begin to weep. He is a man of remarkable humility. I have never seen his superior as a Christ-like character. He not only gets many to listen to the Gospel, but hundreds to *accept* it. Your colporteur, who was the means of bringing him to Christ, was with us at our district conference and told the story. It made a profound impression." This evidence is decisive and most satisfactory, and must be most gratifying to the Bible Society and its supporters.—*The Bible Society Reporter.*

Annual Convention of Foochow Y. P. S. C. E.

THE third Annual Convention of the Christian Endeavor Societies in the Foochow district was held on the lawn of the Po-na-sang Compound, Tuesday, November 12th. The Convention was to have met in Gen-cio-dong (Church of the Redeemer) of the A. B. C. F. M.; but the C. E. Society of that Church foresaw that it could not hold half of those who would attend, so with great enterprise and energy they rented cotton cloth, had it sewed into immense sheets and stretched on bamboo poles to act as a tent to shut out the burning rays of the sun. The members themselves brooked the sneers of shop-keepers and proud literati, and carried on their own shoulders the benches from the Church to the tent. And it should be added that they did not forget to carry them all back to the Church as soon as the services were concluded.

Po-na-sang Compound is a Christian oasis in a desert of heathenism. One corner of the awning above us was tied to an idol temple, on the roof of which a dozen men were engaged in making repairs—when they were not listening to the Endeavorers. On the other side of the Compound, not 75 feet from the speakers, fifty men were hammering all day, beating pewter into sheets for idol paper ; but on November 12th, for five hours, the breezes bore words of Eternal Life, and sweet melodies of Christian praise out into the desert of idolatry. Not less than 300 persons, unacquainted

with Christ, entered the Compound that day; they came out of heathen darkness and caught a glimpse of Christian Light.

The President of the Convention was Mr. Ling Muk-gek, the first native Endeavorer in China. He presided with a dignity and energy, of which the Chinese are often supposed to be incapable. Unassuming yet firm, concise, clear, witty, always reverent, he made a thoroughly successful chairman. The music was led by three Chinese young ladies with a cabinet and baby organ.

The exercises opened with the hymn "I belong to Jesus." The chairman then read I. Cor. iii. 1-8, 21-23, and offered a short and appropriate prayer. Pastor Ting Bang-ho, of the Gen-cio-dong, welcomed the Endeavorers in a brief speech. He said: "Such a gathering makes us understand what Christian unity is, and realize that we are all members of Christ's one body, and all have an equal share and interest in the work."

Three-minute Reports from the Societies represented showed a total membership of 570 in the Foochow district. The largest Society is that of the Gen-cio-dong. It records 39 active, 19 associate and 12 honorary.

I think the Chinese improve on our designation. They say "Real Members," "Learners" and "Guests." The term "Learners" is very appropriate; and as I have watched this Society of the Gen-cio-dong, the Learners are true to their name. There is a steady inflow from them into the ranks of the "Real Members," and the ranks of the Learners are constantly recruited.

Rev. and Mrs. G. H. Hubbard, delegates from the Foochow Societies to the Cleveland, Ohio, Convention, 1894, gave an account of that gathering. The Boston Convention, 1895, was reported by Miss C. E. Chittenden from Press accounts. Miss E. J. Newton spoke of the National Convention held in June at Shanghai. A pastor from the English Church Mission at Kucheng was present. He said: "It rejoices me to be present at such a gathering as this under this beautiful awning. In Kucheng there are two C. E. Societies, one in the Methodist and one in our Church. They have done much to promote mutual love." Another English Church pastor from Foochow city said he felt like a little boy. C. E. Societies were a new thing to him, but he wanted to learn. A Society had been formed in his Church, and there was already a marked improvement along the lines of harmony and mutual helpfulness; contributions had increased, and there was a burning desire to save souls, so that "whomsoever the members met their tongues could not be restrained from conversing about Christ."

An hour was given to questions and answers concerning the Society and the duties of its officers and committees. Here are a

few of the thoughts given—all by natives: The flowers which the Flower Committee bring to Church help keep the audience awake. The C. E. is like a tree laden with good fruit. Three kinds are especially good: 1. Development of ability. 2. Interest in missions. 3. Improvement of pupils in schools. The C. E. is a great help in the line of daily prayer and Bible study. It helps in sticking to the topic in meetings. Two Societies have "thanksgiving boxes," into which the members drop cash when they have something special to be thankful for. One sends its members, two by two, Sunday afternoons, to employ the time they used to idle away, in talking Christ among the villagers. An elderly man tried to report a Society in his Church; but when he said they had no consecration meeting a general and decided protest arose against recognizing the organization as a C. E. Society The delegate from Sharp Peak said: "Sharp Peak is an island, but linked to Foochow by a telegraph, so may we be joined in sympathy and prayer." The president said: "Great care and discrimination need to be exercised in regard to contributions. They should be for definite objects and the moneys received should be used only for the specified objects."

In the consecration service at the close of the Convention prayers and testimonies followed in rapid succession from all parts of the audience. Perfect quiet reigned among the 700 present, and we all felt that the Holy Spirit was in our midst. The first girl to speak was from a heathen home, and is soon to become the wife of a heathen. She spoke with grateful wonder of the Light into which she had been brought. When she goes into her new home—a heathen abode—we believe she will carry the Light with her.

Yours for C. E.,

WILLARD T. BEARD.

Foochow, China, 20th November, 1895.

In Memoriam.

THE LATE REV. RICHARD QUARTERMAN WAY,

MISSIONARY AT NINGPO, 1844-59.

We are impressed with the thought that China missions are fast becoming history. How few will read these lines with anything more than a passing interest! Dr. Martin, Bishop Burdon, and possibly some others, will recall the genial, kind-hearted minister and his wife at the "Way House" on the north bank of the Ningpo river, with a group of merry little children playing on the lawn, which is now shaded by the stately cedar and overspreading branches of the camphor, planted

by the first settlers. We heard the late Mrs. Thomson remark, "In the early days of Shanghai there was no Japan and no Chefoo to go to, so when we needed a change we went by sailing vessel to Ningpo, and there we were sure of a welcome by Mr. and Mrs. Way, whose hospitality was unbounded."

"Father Way" was born in Liberty County, Georgia, December 20th, 1819, and died in Savannah, August 6th, 1895. At the age of 13 he united with the Midway Church, which gave fifty of her sons to the Presbyterian ministry. He was at the University of Georgia from 1836-38, and attended a course of lectures in Charleston Medical College in 1893. He then resolved to preach the Gospel, and was a student at the Theological Seminary, Columbia, South Carolina, from 1840-43. On June 6th, 1843, he married Miss Susan C. Quarterman, daughter of Rev. Robert Quarterman, and was ordained in the following September. He was appointed by the Presbyterian Board a missionary to Siam, and sailed from Boston, November 18th, 1843. On arrival at Singapore he found that the Siamese mission had been given up, so he continued his voyage up the coast of China, and with Dr. McCartee founded the "Ningpo Mission." Three years later he was joined by his brother-in-law, Rev. J. W. Quarterman, who died in 1857 of small-pox, being tenderly nursed during his last sickness by Dr. J. Hudson Taylor. Mr. Way was pastor of the native Church for some years, and acted once for a short term as American Consul, but his principal labors were in connection with the boys' boarding-school—now the Hangchow Presbyterian College—so he stands as the father of the higher education in North China. The Rev. Bao Kwang-hyi and some of the older pastors in the Ningpo Presbytery were among his pupils. His geography continued for a score of years a standard text-book.

We have heard it stated—but with us it is only *hearsay*—that from his first entrance upon missionary work Mr. Way held the view that he would remain upon the field till the education of his children required his presence at home. Though the Lord blessed his preaching in the United States, yet his heart was in China, and we have often wished that the latter two-thirds of his ministerial life could have been spent at Ningpo, where he was so abundantly able to serve the cause of Christ.

After his return home he succeeded the celebrated preacher to the Africans, the Rev. Dr. C. C. Jones, in the care of the 600 colored members of the old Midway Church. The last thirty years he ministered to several Churches in Southern Georgia; his last pastoral charge being the 2nd Presbyterian Church of Savannah. During these years he was only absent twice from the meetings of his Presbytery.

His was a green old age. When not in his study, or among his people, he loved to spend an hour at his organ, singing the songs of Zion, some of which he had learned "in a strange land." "He was

kindly, gentle, fatherly in his bearing, dignified with a patriarchal, long and flowing beard, yet with a genial smile and pleasant address that made one feel he was most approachable. He was vivacious too with a fund of quiet merriment." The face of his godly wife, the stay and staff of his long pilgrimage, always beamed with joy. In May, 1893, while attending the General Assembly, of which he was a member, a telegram announced the sudden death of the partner of his life. That venerable court adopted a resolution of deep sympathy. It was within a month of their golden wedding. He resigned his pastorate the same year, and on account of feebleness, was able only to preach twice more. He leaves a daughter and four sons, one of these a minister.

His heart rested on God, and was filled with child-like love to the Redeemer. He was ready to depart, and some time before his death calmly arranged the details of his funeral services, selecting the Scripture to be read and the hymns to be sung. On a bright day his mortal remains were laid at rest beside his loved and sainted wife, under the shadowy live oaks and the long pendent southern moss, in the beautiful Bonaventure Cemetery at Savannah, Georgia.

HAMPDEN C. DUBOSE.

Educational Department.

JOHN FRYER, ESQ., LL.D., REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

The Educational Outlook for 1896.

THE educational prospect for the year on which we have just entered is by far the most encouraging and satisfactory that has appeared in the entire history of foreign intercourse with China.

The war with Japan, with all its disasters and sufferings, has not been without its educational lessons of immense benefit alike to the government and to the people of the "Middle Kingdom." From the lofty and absurd supposition that China was incomparably advanced in knowledge and civilization beyond the utmost attainments of "Western Barbarians" she has been compelled to come down to the dust and confess her inferiority, even to her small and despised neighbour, from whom she has had to sue for peace in the most abject attitude. She now sees that Japan has learned

from the "Western Barbarians" lessons of the greatest value and that unless she follows suit in the most expeditious manner possible there is nothing that can save her from the disintegration which is threatened.

China is beginning to feel that though she has the money and the means for self-preservation, with an immense and highly tractable population to work upon yet with nothing better than Confucianism as the national religion, and a corrupt despotism as the form of government, there is no possibility of making the necessary advancement. Men possessed of moral and intellectual qualifications, sufficient to be of service to the State, have had to live in retirement, while low cunning and intrigue have been necessary to obtain and hold all positions of importance. The sciences, arts and manufactures have been for ages at a discount if not at a standstill. Education in anything beyond the time-honoured classics and the literature necessary for the government examinations has been long tabooed as useless. The Western child of ten years of age knows more about the earth, the universe and the immutable laws of nature than the average "Hanlin," or member of the Imperial Academy. Only those foreigners who are obliged to mix a good deal with the literary and official classes can realize the hopeless deficiency, both in moral and in intellectual accomplishments, which exists under the thin veneer of civilization and etiquette that is so ostentatiously displayed.

But now the national system of education, as well as the forms of religion and government, are already being weighed in the balance and found lamentably wanting. What can save China from the immediate clutches of the Japanese, and the prospective grasp of Western powers, is the question beginning to be asked in right earnest. Foreign arms, foreign drill and foreign war-ships have been tried and found useless, because the proper men to use them were not forthcoming. Such men cannot be bought with money. They have to be trained and educated. It is also being widely asked all over China how can the benefits of Western education be attained in the easiest and quickest manner. Like drowning men catching at straws the Chinese officials listen attentively and greedily to every educational scheme proposed by well meaning though not always competent advisers. Educational missions to Western lands have been tried over and over again with but poor results. And now government universities at the large centres of China where Western education can be carried on seem to be coming to the forefront. Tientsin has made the first movement in this direction during the latter part of last year, and has been most fortunate in the selection of Mr. Tenney for president of the new

university there. During the present year the viceroys and governors of provinces will doubltess follow this example, and Western education will receive a grand impetus.

Another very encouraging sign of progress is seen in the literary or other societies that have recently been formed, or are in the course of formation in different parts of China, taking their example, apparently, from the one lately established in Peking by members of the Imperial Academy, and which began under foreign prompting. Again, the demand for books in the Chinese language on Western learning has increased enormously, beyond the most sanguine expectations, as well as the circulation of newspapers and periodicals. Rumours of factories and industrial schools fill the air. The commotion increases daily. In short, China is awaking from the slumber of ages only to find herself drifting rapidly towards a cataract that will inevitably destroy her unless the most strenuous efforts are made without delay for her deliverance. Who will say she is not doing her very best according to her measure of light and knowledge?

But it is not diffcult to see that the greatest need of China is more a moral or spiritual than it is an intellectual regeneration. Mere intellectual advancement, unaccompanied by moral or spiritual attainments, is never going to satisfy the permanent needs of China, or even to help her sufficiently in her present emergeney. And just here is where Protestant missionary teaching and training come in as an indispensable element. China cannot do without Christianity, neither can she shut her doors against it; Christianity must triumph. It is not for nothing that China is now being invaded by the fast growing army of Protestant missionaries, many of them being special educationists. It is not for nothing that the long list of schools and colleges that appear in the new Educational Directory, just published, have been established. They are, however, only the beginning of the grand work that is to be done in the near future. China must combine Christianity with her intellectual studies, if ever she is going to be a really great nation, and be free from the incubus which she seems to have upon her. "Man's extremity is God's opportunity." The wealthy merchants and even officials have begun to send their children to educational establishments where Christianity is made an important element of instruction. This practice will undoubtedly soon grow more prevalent. Foreign education in China will soon be at a premium; and the result which some of us have anxiously waited and worked for, during many long years perhaps, will begin to be realized. We repeat that never has a year opened with more signs of encouragement to educationists from a Christian educational standpoint than the

present. If every member of the Educational Association of China will only be faithful to his duty and opportunities, and will report his successes from time to time, this department of the RECORDER will have a rapidly increasing series of advancements to announce in each monthly issue for 1896.

J. F.

Educational Work in North-China.

BY ISAAC T. HEADLAND,

Professor in Peking University.

THE condition of our educational work in North-China has not only not been injured by the recent disturbances, but on the other hand, seems rather to have been benefitted. There has been more or less of a rush, we might call it here, from the beginning of this year till the present, especially for English and the Western sciences. We now have among our students graduates of almost all classes from the Han-lin down, even including a nephew of the tutor of His Majesty. As is more or less true under all such circumstances some have come, remained a few days or a few weeks, and then been called away by the death of one of those convenient relatives who takes it into his or her head to die whenever said person gets into a place where he wants very much to get out of. Only a few days ago, however, I was told of a true case of illness in the home of one of our official students. He told one of his friends that he had received a letter from his wife that his son was very ill and she did not know whether he would die or live, and asked him to come home. "But," said he, "I told her that whether he dies or does not die I cannot come, because then I will get behind my classes."

Change of Views.

Some of those who were the most opposed to the teaching of English when the school was established a few years ago, have entirely changed their views. One of them at one of our public meetings used words to this effect: When the Peking University was opened I was opposed to the teaching of English; now I believe that Dr. Pilcher and his associates were inspired by a good Providence to provide an institution for the times which were to come, which times are now upon us.

China in an Educational Ferment.

There is no doubt but that China—at least this part of China—is in an educational ferment. There are a large number who want a knowledge of the West and Western sciences, but are scarcely ready to sacrifice their dignity to the extent of coming under the tuition of Western teachers in mission schools. They do not enjoy attending our chapel exercises and listening every morning to one phase or another of sin, or one feature or another of the plan of salvation. Nevertheless our students all attend our chapel exercises, and all, without exception, conduct themselves with becoming reverence.

China from an educational point of view seems to me to be in the condition of that great overgrown farmer lad, whose father called to him: "John, get up," and who only answered with a sleepy yawn. At the second call John rolled over and said yes. The third call led him to assume a half-perpendicular and rub his sleepy eyes, but he soon dropped off into an uncomfortable doze. The Chinese are in this uncomfortable condition. They do not want to wake up, and they half fear the consequences of going to sleep again. In Peking and neighborhood at least there are indications of their beginning to stir or at least to make the pretensions of stirring, though it may be only to quiet those who are trying to awake them.

Adaptation of our Course of Study to the New Order of Things.

As a consequence of this stir in the educational disposition of the people we expect to change somewhat the character of our curriculum, carrying our English more in the direction of Literature and history, and less in the direction of mathematics and the sciences.

The Need of Good Text-books.

We feel very much, however, the need of good text-books which have been the outgrowth of class-room work. The *translation* of Western text-books will not satisfy the demand for text-books in China. There is an *adaptation* necessary which cannot be gotten outside the class-room. This is especially true of some books and some subjects. Among these none are more important than mental and moral science, and especially mental science. Haven, a very good translation of the first half of which has been given by Mr. Yen, is so large, contains so much irrelevant matter, and omits so much that is of the utmost importance, that it will not answer the purpose, even if translated. In this time of James, Sully and the two Baldwins—in this time of experimental science, a mental philosophy without a chapter on the five senses, well illustrated, and a chapter on the nerves, also well illustrated, will not answer the purpose of school work in our Chinese colleges.

The Kind of Text-books needed.

It is agreed by all the best psychologists of the present time that to understand the mind we must first understand the avenues through which ideas enter the mind. Not simply as organs of sense, not simply as physiological functions, but as organs for gathering the raw material of ideas, as so many hands reaching out after a knowledge of the world. The psychologist studies the eye and ear, not for the purpose of learning how he may heal their diseases but for the purpose of learning their powers for gathering ideas. And so a book without such an introductory chapter would not be introduced into an institution of learning, whatever its other virtues might be.

Mental Science an Experimental Science.

And so it is with the nerves. The senses are simply so many hands on the ends of nerves. At one end of the nerve sits the mind, and it reaches out with 20,000 hands in every square inch of skin, with 3000 in the cochlea of the ear, with as many proportionally in eye, nose and tongue, eager for every item of information that air, ether, gas, liquid or solid may contain. It has no power over a bone, a muscle, a tendon, a drop of blood or a pile of bricks, except as it gets it through these nerves. It has no power of manifesting itself except as it does it through the nerves.

And shall we attempt to study the action of the mind without first studying the character, nature and action of the nerves? As well attempt to study and teach chemistry and physics without a laboratory, as to attempt to study the nature and action of the mind without equipments for illustrating the action of various kinds of matter on the various ends of nerves. We arm ourselves with a shovel when we wish to pick up coal, with a pair of pincers when we wish to pull a nail, or a hammer when we wish to drive a nail; so the nerves or the mind arm themselves with an eye when they wish to pick up light, with an ear when they wish to pick up sound, with a nose when they wish to pick up odor, or a tongue when they wish to pick up flavor, and the student must begin his study of the mind by some such concrete ideas and illustrations, if we expect him to be deeply interested and in any way enlightened.

Our book makers for our schools must not only study the subject, but must know the character of the minds that are to be instructed, and their books must be growths not products, the result of a daily contact with students in our schools, and must contain a heart-throb in harmony with that of the boys who are to study them.

Notes and Items.

THE members of the Educational Association of China, as well as all interested in educational matters who would like to attend the Triennial Conference arranged for the first Wednesday in May next, will be glad to hear of the facilities that have been obtained for their passage by the steamers of the different companies through the exertions of the secretary and treasurer. Both Messrs. Butterfield and Swire and the China Merchants' Steam Navigation Company have agreed to the following arrangement:—

"If those attending the Conference pay full missionary rate to Shanghai, upon presenting a certificate signed by one of the officers of the Society, they can obtain return passage FREE, provided they pay mess money to the Captain of the steamer upon which they travel."

Messrs. Jardine, Matheson & Co. have stated their willingness to allow the same reduction as the other Companies. This offer of the Companies is certainly a very liberal one, for which they deserve the sincere thanks of the Association. It is hoped that many will avail themselves of this special arrangement, so that the Conference may be well attended and have representatives of all the Missionary Societies from as many stations as possible.

The Educational Directory for China is now completed and ready for distribution at the Mission Press, Shanghai. Members of the Association who have paid their subscription for the present year, are entitled to one copy free. To non-members the price will be 75 cents. It contains a report with Statistics from the schools and colleges of the various mission stations all over China, and will thus be found of much practical value to those engaged in educational pursuits. It contains also in the Index the names of all those engaging directly or indirectly in educational work, arranged alphabetically, a list of the names of all the stations and the list of members of the Association. Appended is the descriptive catalogue and price list of the works published or approved by the Association. This directory, covering nearly one hundred and fifty pages, being the first attempt of the kind in China, has necessarily involved a considerable amount of patient labour, which has been gladly and freely rendered for the advancement of the cause of education. As the edition consists of only 500 copies intending purchasers should apply soon.

Correspondence.

ANNOTATED SCRIPTURES.

To Committee on Summaries, Headings, etc.

DEAR BRETHREN: Referring to my note in the *Chinese Recorder* of Sept., 1894, p. 451, I would suggest:—

1. That as the Agents of the Bible Societies prefer some other Gospel to Mark for our first work we take up the Gospel of Matthew.

2. That as I learn the Bible Societies wish to have something soon, that we begin *at once* to make these Summaries, etc.

3. That if any one of the Committee has already made these notes on Matthew, that he forward me a copy, and that as made in the future I may be furnished with a copy.

4. Owing to my absence from China I am not aware of how many of the Committee have resigned or may be now absent, and what names may have been inserted in the place of any who may have resigned. I therefore put the names as they were originally appointed.

Yours fraternally,
R. H. GRAVES,
Canton,
Chairman.

To Rev. Messrs.
J. L. WHITING.
J. S. WHITERIGHT.
D. Z. SHEFFIELD.
T. W. PEARCE.
W. BRIDIE.
M. SCHAUB.
W. MCGREGOR.
Bp. F. R. GRAVES.

HOW NOT TO DO IT.

To the Editor of

"THE CHINESE RECORDER."

Chi-ning-chow, S. W. Shantung.

DEAR SIR: The missionaries here abode in peace throughout the war. We have shared with our brethren all over China the hope that the war was going to produce a spirit of inquiry unknown before, and open many doors hitherto closed. I regret to say that there are some indications now that the inquiry will face backward, as in times past, and that the old doors will be closed tighter than ever. For there has appeared a proclamation deploring the increase of crime, attributing it to the discontinuance of the good old custom of expounding publicly the revered doctrines of the Chinese sages, and ordering officials, gentry and *literati* to resume that practice at once. The text-book to be first explained contains, I am told, a denunciation of the Roman Catholic religion, from which the Protestant religion escaped, no doubt, simply because it had not yet become conspicuous when the book was written. This shows that the highest officials, spite of their late humiliation, are not turning to new books and new methods with an alacrity calculated to make any one dizzy.

Another evidence is found in the way the officials continue to keep our Catholic friends out of the neighboring city of Yen-chou-fu. It will be remembered, perhaps, that some ten years ago they purchased a house there, but not only failed to get it, but were treated with violence, and some natives connected with the transaction were imprisoned, beaten, and, I think, allowed to die in prison.

Afterwards the hostility became so intense that the inhabitants vowed to not let a foreigner stop in the city for even a night.

That vow they fulfilled so far as the English Baptist missionary, Mr. Drake, was concerned. While quietly passing through the city

some years ago he was dragged from his cart, beaten with his own shoes, his cart turned round, himself hustled into it again, and the team sent off at a brisk pace in the same direction whence it had come.

The same sort of a welcome was offered, a little later, to the German Consul from Tientsin, who had come expressly to inquire into the Catholic trouble. Armed with letters from Li Hung-chang and the governor of the province he compelled some attention from the officials. One of them, the *Chĭ-hsien*, I think, called upon him at once; but even before the termination of the visit a gong was heard on the street, a mob collected, and threats were uttered that if the foreigner were not expelled down would come the inn. The Consul drew his revolver, with the remark that he could kill six enemies before himself should fall, and that he purposed beginning with the first man who entered, whereupon the official, in utmost trepidation, rushed on to the street, and, with humble obeisance, besought the crowd to disperse for his sake. It did. After this an improvement of sentiment was noted, and missionaries could spend a few days in the place, and even preach and sell books on the streets without difficulty. Thus until a few months since when the Catholic bishop received word from the German Minister in Peking that the Yen-chou-fu officials were now ready to give him possession of his long-purchased house. He wrote to the Taotai in that city to make sure. The Taotai replied cordially, telling him to come in person and take possession. He went. Was invited to a feast by the Taotai and other officials. All went well until the feast ended; the bishop was making his *adieux*, when, at a signal from a gong, a mob rushed in, jostled the reverend gentleman, tore his official clothes, carried off his red button and behaved badly generally. The bishop claimed protection from the officials, and then charged the Taotai to his face with being the instigator of the entire proceedings. He carried the matter to Peking, and a little while since received word from the German Legation that the Tsung-li Yamên had decreed as follows:—

1. The Yen-chou-fu Taotai to be degraded.

2. Three of the gentry there to lose their buttons.

3. The house to be delivered immediately.

And yet the house is not in the bishop's possession. Whether any more attention was paid to the other points of the decree I am not able to say.

Now a deputy has come from the German Minister, and new developments—at least new promises—are expected.

The rubber ball—to use Dr. Crawford's illustration—is resuming its original shape; the Japanese pressure being removed.

Poor, deluded China!

Sincerely yours,

J. H. LAUGHLIN.

MR. TAYLOR AND REDRESS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Hudson Taylor's letter "on the subject of appeals to Consuls and Ministers for redress in cases of violence in connection with the prosecution of mission work," which appears in your current number, is one which merits the careful attention of all missionaries. The subject is timely and of the first importance. It is one which may become a practical question with any of us any day, hence it is well worth our while to think the matter quietly over till each is fully persuaded in his own mind as to what is right.

In venturing to differ from the conclusions arrived at in the letter referred to, and even to recommend the adoption of a course of action exactly the reverse of that which it recommends, as likeliest to produce the best results and most in accordance with the revealed will of God, we do so with much diffidence and under a deep sense of respect for Mr. Taylor's eminent character, his long experience and the wonderful work which the Lord has enabled him to do. But for a deep sense of the importance of the issues at stake, and an earnest desire to elicit the views of others, I would not dare to write.

The matter stands thus: In China missionaries and their converts have hitherto been subject to having unprovoked attacks made upon them by lawless persons who, just as it happens, plunder their property, injure their persons, or even take their lives. By claiming redress is meant that in such a case the matter is made known to the authorities, duly appointed to take cognisance of all affairs of the kind, with the request that those robbers, incendiaries or murderers should be punished as the law requires; and that some indemnification should be given for the injuries inflicted. Whether it be a native or a foreign case the missionary in thus acting has no other object in view than to secure the suppression of crime by having justice administered—the only way in which it is possible to suppress crime—and to have the unfortunate sufferers relieved.

As we understand Mr. Taylor his position is that we have the warrant of St. Paul, who frequently appealed for redress to the authorities of his time, for claiming "the friendly help of local officials in so far as we can secure it," but with respect to appeals to foreign Consuls and Ministers these are both bad policy, and not in accordance with God's revealed will. In support of this position he gives us four arguments and an exposition of Scripture teaching as to the will of God in the matter. We have carefully and prayerfully considered both, but cannot say that they carry conviction to our mind.

To begin with: If it is right to obtain the help of native officials at all it is hard to understand how it can be wrong to do so through the Consul, who is the medium expressly provided by our governments for the very purpose. Indeed, for a missionary to approach a mandarin in any other way is to be guilty of an irregularity for which he could be punished. Next, if we are right in asking the aid of the mandarin against an ordinary rowdy it is hard to see how we can be wrong in turning to the Consul for help against the mandarin when he, as often happens, is himself the aggressor. The principle is the same in both cases. But Mr. Taylor argues it is bad policy to appeal to Consuls, because:—

1st. The results as noted by himself during many years of careful observation have been eminently unsatisfactory. The appeals, he tells us, have either been not gained, or so imperfectly gained that they would have been better not gained, or entirely gained, but yet in such a way as to do more harm than good. We would very much like to know how far this accords with the experience of missionaries in general. It is true that appeals do end in one or other of the three ways indicated, but according to our observation with vastly different results. When not gained we find we are no worse off than we were before; when imperfectly gained it is so much to the good; and when entirely gained it becomes a matter of much praise and thanksgiving to God on the part of the Church, and of blessing to the whole neigh-

bourhood. It has never been our experience that to secure the punishment of evil doers would lead to our being either hated or dreaded by the law-abiding amongst the Chinese people, but the very reverse. However, on such a point as this each missionary must judge for himself which of these conflicting experiences comes nearest to the general truth of this matter.

2nd. It is bad policy, because "in their efforts to secure justice the Power appealed to may be compelled to parade gun-boats and threaten war"; it may even lead to war. Mr. Taylor is eloquent on this topic, and thereby affords a very interesting example of how extremes meet. What he has to say about "avenging the inconvenience and loss of property of the servants of the Prince of Peace by the bombardment of innocent Chinese!" might have been taken ready made from some recent utterances of professed unbelievers, who aim at putting a stop to the missionary propaganda altogether. And it must be confessed that of the two the latter are the more logical. For, it is evident that it is never the mere formality of an appeal to a Consul which can lead to a bombardment, apart from the outrage which is the cause of that appeal. Further, if the outrage be a serious one foreign governments will be compelled to take it up, whether any appeal be made to them or not. They cannot afford to see their citizens butchered and say nothing. If, for instance, the five and twenty unprotected ladies who, without male support, occupy the China Inland Mission stations on the Kuang-sin-fu river in the province of Kiang-si, should meet with the fate of those of Kucheng, does any one for a moment suppose that, in such a case, the refusal of the mission authorities to ask for justice, or even their earnest protestations that they wanted nothing done, would in the least hamper the inevitable movement of gun-boats? It is not by the suppression of appeals to the Consul that we can prevent the possibility of "poor heathen being hurried into an awful eternity," but by withdrawing the missions altogether. Hence we venture to think that Mr. Taylor has been aiming his heavy artillery at the wrong target.

3rd. Appeals to the Consul for redress are bad policy, on account of "the increasing opposition which they cause to the opening of new stations." This again is a matter which only experience can decide. Our observation has led us to exactly the opposite conclusion regarding the effect of appeals on the opening of new stations. For instance, one of the most ordinary cases is that of the missionary who, after some difficulty, has succeeded in effecting a lodgment in a town of some district he wishes to evangelise. After living there quietly for a time a sudden riot springs up, and the mob, with the connivance of the officials, destroys all his property and drives him from the place. The matter is put in the Consul's hands, with the result that after the usual correspondence the missionary is allowed to return to his house, and has all his property restored to him. Now the effect of such an incident upon a neighbourhood is not to shut it up, but to open it. Scores of people who had been previously hanging back, not knowing whether it was lawful or safe to countenance a foreigner, now come forward with offers of houses or help. There are as many openings in other towns put in his way as the missionary can take advantage of, and no one dreams of interfering with him further. But, supposing Mr. Taylor's were the true position it would follow that, since from the beginning of the mission enterprise no year has seen so many appeals to

the Consul for redress as the present one has, so now at its close we ought to find, all over the field, an infinitely stronger opposition to the opening of new stations than ever existed before. This, however, is most noteably not the case. What we now see is old disputes of many years' standing being favourably settled, old opposition being withdrawn and previously insuperable hinderances removed, till we begin to hope we see the dawn of a new and a happier era.

4th. Appeals to the Consul are bad policy, because "they lead the native Christian to lean upon man rather than upon God." Why making it possible for native Christians to obtain justice, instead of having to go without, should have the effect of lessening their faith in God we cannot comprehend, and much question if it really does so.

Before taking leave of this side of the subject we cannot help expressing our surprise at the strange antipathy exhibited by some missionaries towards any mention of Consul or gun-boat. It is undeniably the fact that God, who could have opened China to the missionary in many ways, elected to do so by means of this agency. Further, it is true that for every fresh facility for carrying on our work in the interior we have been under obligation to the Ministers and the Admirals. This year alone, under God, they secured for us the Berthemy Convention, put a stop to the Szchwan riots, and to such atrocities as those of Kucheng. It must now be plain to most of us that should the gun-boats be withdrawn, or could the mandarins be assured that they would take no action in any missionary case—which is really what Mr. Taylor aims at by objecting to appeals to Consuls—it would result, humanly speaking, not in benefit to the cause, but in its being extinguished altogether. A very short time would suffice the mandarins to clear us all out of the country. No doubt God can take care of His own work, and would be found equal to any emergency, but in the meantime He sees fit to protect His servants by means of Consuls and gun-boats. To ignore this fact is disingenuous, while to find fault with it is tantamount to calling in question Divine wisdom, at least so it seems to us.

To deal with the religious side of the question will require another letter.

A.

Dec. 18, 1895.

Our Book Table.

We have received the first fourteen numbers of Mesny's Chinese Miscellany, 284 quarto pages in all, in good clear type, on white paper. Price $10.00 per annum; to be issued weekly from the office of the *China Gazette*, Shanghai. General Mesny has had rare opportunities of observation, and his experiences have been in many respects unique, and the work promises to be a valuable one. The promised Indexes, which are to appear every six months, will greatly enhance the value of the publication.

"Grant of Books.—Owing to the numerous applications for copies of Dr. Faber's "Mark," in response to the offer of Pastor Kranz, the Chinese Tract Society desires to inform those who have sent requests, that a few weeks' delay in sending out the books will be necesary to enable the Society so far as possible to make an equable distribution and to make it possible for missionaries who are situated in the more distant stations to share in the distribution."

Ernest Box, *Hon. Sec.*

Editorial Comment.

As this number of the RECORDER begins a new volume we wish all our readers

A Happy New Year.

In the social reciprocities of the past week or two most of us have given and received material gifts; may it be ours to rejoice during this coming year in the communication and acceptance of such spiritual gifts as are referred to in the opening article in this number.

* * *

HEARTY thanks are due, and are gratefully tendered, to the many friends who, through the medium of this journal, have passed on to the great body of workers words of cheer, or notes of warning or suggestions as to methods. We trust that during this 27th year of the RECORDER'S career we may prove to be a RECORDER of much *Chinese* progress and a *Journal* of substantial *Missionary* advance. We cordially invite all our missionary brethren to unite with us in making the magazine ever increasingly interesting and helpful.

* * *

THE year 1895 has been a disappointing one in many respects to the observer of affairs in China. After the severe humiliation inflicted by Japan it was supposed that the Chinese would be more subdued, that access to all parts of the empire would be more open, and that the people would perhaps regard Christianity with greater favor than hitherto. The riots in Szechuen and the murders in Kucheng and unprecedented difficulties in the prosecution of the work in many parts have been the disappointing outcome. There is the same official corruption and obstructiveness, the same pride and conceit of the literati, and the universal tendency to somnolency that has characterized the past.

To be sure there is an occasional ray of light like the Hanlin Reform Society of Pekin. But it is too early yet to predict what will be the outcome of this latest move, and we shall watch its development with the greatest interest. We trust it is but the harbinger of better and greater things.

* * *

MEANWHILE we are pleased to see the business-like manner in which the Japanese have gone to work to effect the greatest good from their conquest. They have accepted the retrocession of the Liao-tung peninsula with a remarkably good grace, and are probably now beginning to be glad that they were compelled to relinquish what could only have been to them a questionable gain and a most probable embarrassment. The patience and pluck which they have manifested in Formosa are certainly worthy of all praise, and will doubtless bring their reward. They have also gone quietly to work to open up the new ports of Hangchow and Soochow, and have already settled upon a concession for the former city, but are not willing to accept the location which the Chinese desire for the latter. And so in other parts of the empire where the Japanese have obtained a footing as a result of the late war they are working unobtrusively but effectually—as we think—and we expect it will be found in the not far distant future that they have really secured and accomplished more than other demonstrative nationalities.

* * *

AND what of the future of China? He would be a bold prophet who would venture to predict, for in China it is pre-eminently the

unexpected that is ever happening. So far as the present outlook is concerned we cannot see that the prospect for mission work is very much, if any, more favourable than before the war. We can but hope, however, that the manner in which the British, American and French governments have dealt with the troubles in Szechuen and Kucheng, and the Germans with those near Swatow, will have a favorable effect, and that there will be at least less open opposition. What the missionaries sincerely desire is to be let alone in the prosecution of their work. They deprecate the necessity of official interference at all times, but are always grateful when the strong arm of civilized government is stretched out to stay riot and suppress lawless and cruel oppression.

Meanwhile the methods and means of prosecuting mission work are constantly enlarging and improving. More men are continually arriving. The mistakes of the past are made helps to a better future, and the experiences of the last half century are a rich legacy such as our predecessors knew nothing of. What with the present rich supply of books and tracts and periodical literature, enlarged and enlarging educational institutions, hospitals and other helps, we believe missionary work in China is setting out upon new conquests, compared with which all that went before will sink into insignificance; and we believe this because we believe the whole work is of God, and cannot but go forward with ever increasing momentum.

* * *

Many of our readers will have heard with great regret and concern of the accident to Mr. Hykes in Kobe harbor. That death did not follow his falling from such a height to the pier seems miraculous, and his many friends and co-workers will rejoice to hear that the good hand of God has been still further seen in his gradual restoration to health.

* * *

In the November number of *Evangelical Christendom* we read as follows: "The British Association for the advancement of science is no doubt a valuable agency for that which it undertakes to advance, but we may be thankful that it has not had committed to it the evangelization of the world. In their late meeting at Ipswich they discussed, under the Section *Anthropology*, the subject of "Interference with the civilization of other races." One of the speakers said, "He would recommend absolute justice and absolute sympathy towards native races, but would make no attempt to Christianize them. His advice was, to get them to abandon their immoral habits and to work and be content to wait for the second, third or even fourth generation before striving to make proselytes of them."

There is nothing new or specially striking about this, but it so occurred that the day we read this extract we were also studying the International Sunday School Lesson for the day, being the story of David and Goliath. And so, we thought, it always is. The cry of the wisdom of this world is, to put forward the Goliath with his mighty weapons and his armour-bearer and his impressive appearance. But we look in vain for the triumphs of science and civilization, except as they follow in the wake of the Gospel. It was the stone and the sling of the shepherd son of Jesse that overcame the Giant of Gath, and it is ever the Gospel of the despised Nazarene that triumphs over superstition and idolatry and barbarous cruelty. "For the weapons of our warfare are not carnal, but mighty through God." "For God hath chosen the foolish things of the world to confound the wise,

and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are." Let us be strengthened by this thought for the new year which is before us.

Missionary News.

—Rev. Thomas Barclay writes from Tai-nanfu, Formosa: The whole island practically is now in the hands of the Japanese. We are wearying for the time when the army will be removed and things settled down. The people are suffering a good deal, though there seems on the whole a desire on the part of Japanese officials to treat them fairly.

— The English Presbyterian Church Mission at Singapore has just had its annual *conference*; a native presbytery has not yet been formed. The adult membership is now close on 250, and the givings of the seven Chinese Churches for the year amounts to $1,007.57. The growth of the Church and the liberality of the members is largely a native work. The Churches have their own elders and deacons as soon as possible, and the several sessions meet for prayer and discussion as often as possible. When the congregations can call native pastors then a native presbytery will be formed. But no pastor will be ordained until the native Church provides the whole salary, and thus makes self-support a true step towards responsible self-government and self-propagation. It is high time all missions made it clear that the Chinese Churches must be indigenous, and not mere appendages of foreign Churches. J. A. B. C.

PEKING MISSIONARY ASSOCIATION.

Peking, China, October 18th, 1895.

After an interim of more than a year the Peking Missionary Association met at the house of Rev. Mr. Owen.

Dr. Wherry was in the chair. He read the fifty-second chapter of Isaiah, and also led in prayer. The secretary then read the minutes of the last meeting. Next in order was the election of officers for the ensuing year. The following were elected:—

Executive Committee: Mr. Headland, Mr. Reid; Secretary, Mr. Ewing.

The chairman then introduced the speaker of the evening, Rev. Timothy Richard. Mr. Richard said:—

"We are at one of the great crises, not of China alone, but of the world. For years there has been deep poverty and intense suffering in China. Something has been done, both by natives and by foreigners, to alleviate the suffering, but nothing to remove the cause. Three or four millions every year die of hunger. China is the "open sore" of the world.

"Why is this? The Chinese do not know the principles of political economy, and therefore they oppose progress. Nor do they know the value of international trade. By ignorance China loses a million taels a day. There is poverty and suffering, and China would be in despair if it were not for the Christian Church to-day. The Hanlins are driven to corruption to gain a livelihood. Can we blame them very severely?"

Here the speaker showed a pamphlet containing a series of thirty pictures that he had prepared, to portray graphically to the Chinese

eye the poverty and suffering, the need of some remedy and the inadequacy of the traditional methods of treatment.

"Missionaries," the speaker continued, "have established the usual methods of reform. They are the only ones who bring hope for this life and the next. The work has been slow, because of unbelief. Recently efforts have been made to reach and interest the Chinese themselves, especially the educated men, that they may see the value of the adoption of progressive ideas. The Society for the Diffusion of Christian Kowledge aims to increase knowledge on political economy and all practical subjects. Societies have been formed among the Chinese themselves; one in Shanghai with branches, and one among the Hanlins in Peking under the guidance of Mr. Reid.

"Remember what Christians have done for the nations of Europe, for Japan, for India. Christians in public service will save China. Christians hold in store the future of China and of the world."

The chairman then called on Dr. Lowry. How, he asked, is the light to come? The war has not brought it. Railroads and such outward means will not bring it. We are to go on as we are doing, preaching and teaching.

Mr. Reid was called for. He said: There is a decided change here in Peking. There is a desire for progress on the part of many of the officials, but they distrust each other, and many are really very exclusive. A change is coming. This is a responsible time for foreigners. There must be a spiritual impulse from Jesus Christ.

The chairman called on Mr. Owen. He said: China is ignorant and conceited. The mandarins must sacrifice themselves for their country. China must be developed by outside influence, and she must be told that she must. We must educate the people. We ought to publish a paper (a daily, perhaps) for the mandarins. Let us pray for a right leader for the Chinese.

Mr. Walter Lowrie, of Pao-ting-fu, who was present, said: The mandarins are corrupt, but there are exceptions. We must plan for contact with the people whom we wish to especially influence. There must be a complete change in the education and habits of thought of the Chinese from childhood up.

The meeting closed with the singing of the doxology.

CHARLES E. EWING,

Secretary.

Diary of Events in the Far East.

December, 1895.

6th.—An Imperial Edict was issued to-day, ordering the construction of a railway from Tientsin to Lu-kou-ch'iao, 10 miles to the south-west of Peking. It is to be completed at soonest in one year and at latest in eighteen months. It is to cost, including ground and locomotives, three millions of taels, and extends in length 216 *li* or 72 miles, making it cost about £7,000 per mile. The line itself is to cost Tls. 2,400,000. The rails are to be 85-lbs., so as to give great strength and permit of great speed. Taotai Hu is made director. The Emperor does not wish it to come to Peking in the meantime.

13th.—An edict of this date appoints H. E. Yang Ju, the Chinese Minister to Washington, Lima, Madrid and Rio de Janeiro, to be President of the Court of Sacrificial Worship.

15th.—Appointment of Yün Yen-pin, Literary Chancellor in the provinces, to

the Junior Vice-Presidency of the Board of Revenue, and Hsü Huei-fêng, who also holds a Literary Chancellorship, to be Vice-President of the Board of Rites.

—Arrival of the U. S. Commission at Chêng-tu. The commissioners were received by the highest officials with the greatest honor.

18th.—Serious outbreak at Ichang arising from the accidental shooting of a weiyuan in the Customs, in the course of public sports. The British Consul and others were stoned. The prompt landing of a party of marines and bluejackets tended to disperse the mob and restore quietness.

21st.—The Japanese cruiser *Kohei* (formerly the Chinese cruiser *Kuang-ping*, built at Foochow in 1890), which was employed surveying between the Pescadores and the coast of Formosa, ran on an unknown rock and sank. All her crew are safe, except thirty, who are unaccounted for.

Missionary Journal.

BIRTHS.

At T'ong-cheo-fu, Shen-si, on Oct. 31st, the wife of AUGUST BERG, Swedish Mission in China, of a son. (Georg Mauritz Henrik).

At the London Mission, Tientsin, on the 12th Dec., the wife of the Rev. D. S. MURRAY, of a son.

At Shih-tao, S. E. Promontory, Shantung, Dec. 20th, the wife of JOHN W. WILSON, of a son.

DEATHS.

At Oakland, California, 21st Nov., MARIE JESSICA SMITH, daughter of Rev. and Mrs. Arthur H. Smith, Pang-chuang, Shantung, in the nineteenth year of her age.

At Yangchow, 19th Dec., Miss J. E. DAVIES, of C. I. Mission, of small-pox.

MARRIAGES.

At Pao-ning, 19th Nov., Mr. W. S. STRONG, to Miss SORENSEN, both of C. I. Mission.

At Kiukiang, 12th Dec., Mr. W. G. BOBBY, to Miss MOORE, both of C. I. Mission.

At Shanghai, 18th Dec., Miss RUSBY, C. I. Mission, to Mr. J. W. PELL, of the Wesleyan Lay Mission.

ARRIVALS.

At Shanghai, 1st Dec., Dr. RANKINE, for Church of Scotland Mission, Ichang.

At Shanghai, 4th Dec., Bishop and Mrs. CASSELS and two children (returned), Misses M. GRAWBOWSKY, K. E. ROGERS, A. F. WHEELER and F. M. WILLIAMS (returned), for C. I. M., also WM. ALCOCK (unconnected), from England.

At Shanghai, 16th Dec., Rev. D. W. CROFTS, B.A., B.D., from America, for China Inland Mission.

At Shanghai, 19th Dec., J. R. S. BOYD, wife and infant and Miss T. D. GARNETT, C. M. S., for Foochow; also Rev. THOS. B. OWEN, M. E. Mission, for Foochow.

At Shanghai, 20th Dec., Mr. and Mrs. G. MILLER and 2 children (returned), Misses A. DICKENSON and LOUISA SEYMOUR, from England, for C. I. M.

At Shanghai, 25th Dec., Revs. G. A. CLAYTON and E. F. P. SCHOLES, Wesleyan Mission, Hankow; also Mr. A. ORR-EWING (returned), and Mrs. WALKER, for China Inland Mission.

DEPARTURES.

From Shanghai, 21st Dec., Mr. JAMES R. ADAM, C. I. M., for England; also Miss L. MARTIN, C. I. M., for Australia.

From Shanghai, 24th Dec., Rev. J. WHERRY, D.D., American Presbyterian Mission, for U. S. A.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXVII. FEBRUARY, 1896. No. 2.

The First Text Book in Comparative Religion.

BY REV. WM. ASHMORE, D.D.

[American Baptist Mission, Swatow].

IF one proposed to give a full description of the Yang-tse, and should begin at Kiukiang, giving details of the lower section, and barely touching upon the upper part, it would be declared very inadequate. Yet a treatment akin to what that would be is characteristic of much of the treatment in our day of the great subject called COMPARATIVE RELIGION.

The value of study along the new branch of theological inquiry is doubted by no one. Originally Western theologians and Christian missionaries were interested in the study by reason of its bearing on their own undertaking. In order to success it was essential to know the nature of the opposing religions that Christianity was to deal with, to understand the secret of their hold on their votaries, and, furthermore, to measure off the common ground between them, so as to avoid needless collision and to utilize all existing auxiliary possibilities. From the first inception of missions this has been a characteristic of the best workers. Mention could have been made of dozens and dozens of volumes that have been written to set forth the nature of Hinduism, and Buddhism, and Confucianism. There is no lack of means of information on the subject. The "Three Religions of China" as they are called are certainly well set forth by most able missionaries; and the missionaries do study the books written. They are *not* ignorant of what they are about, as now and then somebody intimates they are.

But of late years a new turn has been given to the study of Comparative Religion, and a new use is being made of its ascertain-

ments and deductions. A kinship between Christianity and the worship of "other gods" is to be made out, which is a wide departure from the original positions taken by the early missionaries. It is not intended to enter into them here. This might bring on discussion more than the pages of the RECORDER will allow, and more than might be profitable. The purpose of the present article is to call attention to the proper starting point in all reading and inquiry on the whole subject.

If any one is to give a full description of the Yang-tse he must go beyond Kiukiang, and beyond Hankow, and beyond Chungking. He must begin at the head waters. If we are to have a thorough survey of Comparative Religion in its relation to the worship of Jehovah we must go back to the Old Testament. We must go back of those Ten Great Religions enumerated by James Freeman Clarke. Confucianism, Hinduism, Buddhism, Zoroastrianism, Islamism and other "isms" are not the starting point These religions are the daughters, most of them, of still older religions. It is those older and those mother religions that we need to study far more thoroughly than is commonly done by present day writers on Comparative Religion, if we are to judge by relativities as they appear in their books and essays. The Old Testament is the oldest book extant on Comparative Religion. It is not only the oldest book, but it is an authoritative book. The religions it treats of were ethnic religions in their day. The accounts given of them are sufficiently full and specific for all our needs. We are enabled to estimate their moral character and value, their relations to Jehovah worship and the attitude of Jehovah towards them. Precepts and actual occurrences and explicit declarations in great fulness are there extending over a period of two thousand years of history.

First of all, in the Old Testament, we have the beginning of human worship, the origin of religion. We have the worship of Jehovah standing out for ages supreme and alone. Then we have the advent of other religions, departures from the original worship, not approaches to it, but departures, separations, substitutions and usurpations. We have the worship of "the Host of Heaven, Bel worship or Baal worship, Moloch worship, Dagon worship, with the beginnings of nature worship, of hero worship, of ancestor worship and of other kinds in addition. In connection with the abundant Old Testament disclosures on Comparative Religion we have in the 1st of Romans, in the New Testament, a divine summary of the whole world's experience and of God's irreversible judgment in the entire case.

On the next page is a table to illustrate the relations between the worship of the one true God and the worship of "other gods."

PERIOD OF THE WORSHIP OF THE ONE AND THE ONLY.—The Creator of the Heavens and the Earth, The Most High, God, The Almighty, Jehovah, Elohim, El Shaddai. This period reaches from Adam down till some hundred or more years after the flood. No traces of polytheism or other theism of any kind, nor of idolatry. A sacred day one of its characteristics. Worship consisted in "walking with," in gifts, and subsequently in expiatory sacrifices. Ideas and practices originated in those days of exclusive Monotheism were certainly handed down to subsequent generations, and became a heritage of the different kinds of heathenism which subsequently arose, and which had thus a large appropriated stock to start with when they departed from God. In the line of development we come successively to

Noah.

Abraham and Faith.

Moses and the Law.

Christ and the Gospel.

THE RISE OF HEATHENISM.—It arose gradually. The older forms were lofty. Worship of the "Host of Heaven," deification of attributes, Sun worship, Nature worship, called the worship of "Other Gods." Overlap of monotheism and the subsequent polytheism. Degradation rapid and fearful. Order of the down grade, Rom. i. 23. Its opportunity to borrow ideas and usages from Jehovah worship, the place of which it was fast usurping. Mutual antagonism of Jehovah worship and heathenism, Rom. I.

Sabeism.

Old Testament Heathenisms.

Indian Heathenisms.

Greek and Roman Heathenisms.

Miscellaneous Heathenisms down to the present.

THE RISE OF PHILOSOPHY.—Some knowledge of the One True God still lingered. Contending with polytheism. So long as that knowledge remained no need for Philosophy, which is a search for the *Whence*, the *How* and the *Whither* of all things. When at last the sun had set and the knowledge was lost, then began the search for the *Arkee*, the "beginning of all things."

Indian Philosophy takes the lead.

Greek Philosophy follows.

Modern Philosophy brings up the rear.

THE RISE OF SCIENCE considered as a religious factor only.

Consideration of the two last deferred.

To-day all struggling for mastery, like the four winds on the great sea.

The table, as will be seen, represents four stages or periods of human history as affecting religion. In addition to what appears in the table itself some enlargements and elucidations will be in order.

FIRST STAGE.

The period of the worship of the One, the Supreme. Notwithstanding the multitudes that must have lived at the time of the flood we have no traces as yet of polytheism among them. Prior to

the fall, the worship of Jehovah was manifested in companionship, or walking together. The voice of God was heard walking in the garden; there were conversations and conferences, beyond question, as appears from the fact that God made the beasts appear before Adam, and he gave them names suggested by appearance or qualities. A holy day, specially holy, was one of the institutions of the hour. After the fall, gifts and sacrifices were added to agencies of worship. The former were, then doubtless as they have been ever since, expression of thanksgiving for blessings and an acknowledgment of God's ownership and providence, and also tributes of service. The sacrifices came from God himself. Adam and Eve made aprons of fig leaves for themselves; this was to be their "covering;" the idea afterwards embodied in the Old Testament word for atonement, which means a "covering." A few verses later we are told the Lord God made them coats of skins. But to get them skins life had to be taken. The idea of a vicarious covering was introduced at the very start with the very first pair that sinned. Life must be taken, in order that the consequences of the fall may be remedied. The antagonism between the two forms of righteousness, the human and the divine, thus began at the gates of Eden, and has been kept up ever since. A distinction between beasts, clean and unclean, was also a heritage of that early form of pure religion.

Second Stage.

Some time after the flood we see the rise of Paganism. In the old Accadian, the Chaldean, the Babylonian and the Egyptian religions we are first made acquainted with sun worship. A knowledge of the supreme intelligence was not gone by any means, but men liked to behold symbols and to have similitudes. The splitting up of the monotheistic conception is seen in the religion of Egypt and also in the Vedic religions at a later day. The sun rising was called by one name, the sun at noon day by another, and at night by another. Practically three gods were made out of one. The overlap of pure Jehovah worship and idolatrous worship is very conspicuous in Bible history. The former was fading out, and the latter was coming in, and the period of overlap was centuries in coming on, and they continue unto this day overlapping each other. The secret of the rise of heathenism is that men did not like to retain God in their knowledge. His character for uprightness and exacting holiness was distasteful to them, so they substituted something else to satisfy the demands of their nature. Hero worship, and ancestor worship, and worship of the dead came in, also the substitution of Heaven for the personal Being himself who dwells in Heaven. This will not seem strange to any one who has noticed the fact that public men

who are not Christians, if they have any occasion to refer to God, will speak of him as "Heaven" or "Providence" or some other word that enables them to evade personality.

With our Old Testament text-book now before us, and Comparative Religion being the subject in hand, we cannot fail to note as regards Jehovah worship and the worship of other gods,—

The Irreconcilable Antagonism

that exists between them from beginning to end. The worship of other gods was not a "feeling after God," or a seeking after God. We see nothing of that kind till the rise of philosophy. It was a departure from God, an alienation from the life of God, a substitution of other gods for the true God, an ascription to other gods of the glory which belonged exclusively to the One and the Only; it was the changing of the truth of God into a lie and a serving of the creature more than the Creator, who is blessed for ever.

The literature of the Old Testament bearing on the subject is exceedingly full and exceedingly specific. It ranges itself into two classes.

I. *Passages which show the effect of heathenism on the Theocracy.*—From first to last this was corrupting; time and again were the children of God led into idolatrous participation, and time and again did the judgments of God come upon them in consequence. Baal-Peor was only a sample. The long period of the Judges was filled with examples of like enticements. They feared the gods of the Amorites at one time, and bowed down to the gods of the Moabites at another. Heathen worship, with its sensuousness and its loose morality and its visible forms had an attraction for the unsanctified masses of the people. All through the Kings, too, do we find insidious heathenism working its way in, first in one way and then in another. The gods of the heathen round about, the altars, and the rituals, and the temples, and the groves, and the festivals, and the outward display, the necromancy, the witchcraft, the soothsaying and star gazing, all offered a perpetual temptation to a corrupt nature. Over and over again did heathenism nearly prove the ruin of Israel. On account of it did the people have their land invaded, their dwellings sacked, their temples burned and themselves carried into captivity. Heathenism was the bane of Israel and the curse of Israel. How could it be otherwise? The character of the gods of the heathen are all well set forth in the word of God. Their Moloch, their Baal, their Ashtaroth, their Remphan, their Dagon, bloody, murderous, revengeful, lustful and devilish, are all fully protrayed,—gods of wood and gods of stone, dumb idols that cannot see, nor hear, nor move. To have anything directly or indirectly to do

with such religions and such gods was dishonoring to God, debasing to the character and perpetually productive of ruin and rejection.

II. *Passages which show the attitude of the Theocratic Head towards heathenism.*—Antagonism could not be more positive, more unyielding or more intense. Jehovah regarded the worship of other gods as a usurpation of His place and prerogative. He demanded that His people should cut themselves loose from all connection with it. He separated them by rites and ceremonies, circumcision among them, intended to make it difficult to associate with idolaters. He denounced idolatry and all manner of physiolatry and symbol worship, all institutions of similitude, even for Himself. He denounced the institutors of idolatry and condemned such to death without mercy. Tampering with familiar spirits, dealing in witchcraft, making cuttings for the dead, come in the same category of things, for which sure and swift judgment came down from heaven. What else could be expected under a declaredly theocratic administration than the utmost detestation of the worse than beastliness of such things as Phallicism, the ferocities of Molochism and the putridity of Ashtarothism. The slaughter of Baal-Peor, the slaying of the four hundred priests of Baal at Carmel, were not mere outbreaks of fanaticism on the part of Moses and Elijah. They were the outbursts of divine vengeance and the vindication of a broken law of holiness, and Moses and Elijah were only officers of the Court of Justice. So it is all the way through the Old Testament. Anti-idolatrous literature, anti-idolatrous denunciation occupy a most prominent place in the whole history of the chosen people. So intense was the divine antagonism to these false religions, and so exacting were the regulations made to preserve the people from their contamination, that they were commanded, when they captured a place, to burn the graven images of their gods with fire; the gold and silver which was on these images was not so much as to be "desired;" they were not to take it unto themselves, lest they should be snared by that which was an abomination to the Lord their God. "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it, but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing." Deut. vii. 25-26. There was to be no religious association, and no fraternization, and no compromise, and no alliance of any kind, no recognition of any parity of right to exist on the same soil. Jehovah was against idols, as idols were against Jehovah, and by idols now we mean the system of heathenism as a whole; the two systems were subversive of each other in their very natures. The one represented the work of God and the other the work of devils. The children of Israel had once offered sacrifices to devils, but now they were told they

were to offer sacrifices in a given way, at a given place, and in a given manner, and they shall "no more offer their sacrifices unto devils."

It did not alter the case that in those primitive religions of Canaan there was much that was good. There was none of them but what had some good. For instance, they had a god of grain to whom they gave thanks, and they acknowledged dependence and gave thanks for mercies received, and they confessed to sinfulness and the need of expiation, and they had moral precepts, and moral requirements, and sacred days, and devout observances, and in many respects were very religious. Beyond question they impressed upon their children many civic and domestic virtues. We have only to look into the ancient ethical systems of Egypt to see plenty of proof of that. Yet the accompaniment of these civic, business, social and domestic virtues did not take away from them the character of false religions. The terrible sacrifices they made to Moloch when they made their children to pass through the fire were terrible confessions of sin; the sense of sin was there, and was recognised just as it is with us. Yet the sacrifices they offered were not accepted on that account. The saving value of those sacrifices, or rather the non-saving value, was indicated with absolute precision by Moses, when he said, "They sacrificed unto devils not to God." Confession of sin made to a devil is not counted as a confession made to God. Nor does the Old Testament, or the New either, give indication of any system of commutation or transfer by which expiations under a system of heathenism are accepted as good under the system of Jehovah worship. The tickets of different steamship lines are some times made interchangeable. There is nothing of a parallel nature in Bible remissions. Nor does it appear that the worship of Jehovah has ever borrowed anything from Baalism, or Dagonism, or nature worship. If evidence to the contrary exists some one who knows of its existence would do well to point out its whereabouts. It will be noted also that the Old Testament writers were not given to the selection of softened expressions when describing the ethnic faiths of their day. They were spoken of as "abominations," as "filthiness," as "vanities" and as devilism.

One other point of importance is now in order. Those primitive ethnic religions were the precursors of the modern ethnic religions. They were the spiritual progenitors of certain of those "Ten Great Religions" so much under consideration to-day.

The genealogies have been well kept, the family line can be easily traced, the family likeness is well preserved. Ancient heathenism is the mother of modern heathenism. Certain features of Baal worship, or Sun worship, passed over into the heathenisms of India and of Greece. Astarte worship is succeeded by Aphrodite

worship, the worship of the ancient Lord of the Harvest by the later worship of Ceres and of the god of grain in modern times. The family relations of the gods of Egypt are imitated in the family circle of Olympus. Chemosh and Moloch had their successors in India. The Ammonite Moloch as the flame-god, or Bel as the sun-god, are continued in the sun worship of the Parsees and the sun worship of Japan. The old time hero worship is continued in China as is the original Sobe worship of heaven. The necromancies and the divinations of Phœnicia have their counterparts in the ancestor worship and Taoist superstitions of China. Cruelties quite as Satanic as were those of the Valley of Hinnon have been kept up as a part of religion in India, in widow burnings, and hook swingings, and Juggernaut crushings, until abolished by the British government. Sacrificial usages, festival rites, mythological notions and general ideas about sin, and the creation and modes of deliverance from evil current among the heathen in Bible times, are current among the heathen still; so that ancient heathenism and modern heathenism, so far as vertebrate column is concerned, are essentially one—one in object, one in spirit, one in antagonism to the worship of Jehovah and one in opposition to the exclusive claim of Jehovah to be the God of the whole earth and entitled exclusively to the worship of all the children of men.

And still another point as the sequel to the one just stated. As more recent heathenism is a continuation in lineal succession of the most ancient heathenism, so there is a continuation of the antagonistic attitude of Jehovah towards it and of His purpose to destroy it utterly.

There is no intimation in the New Testament that any of the ancient threatenings are revoked. There is no evidence that the heathenism of to-day is less a usurpation of the divine prerogative than it was in the days of Moses, there is no indication that the jealousy of God burns less hot against it than it did of Baal-Peor. It is the Gospel era, and all judgments are simply held in abeyance, for a time, and that is all. But when the Gospel does make reference to heathenism it is in terms of the same sweeping condemnation that were heard at Sinai. So there is no change in God's own estimate of heathenism. The sentence of death under the law is also the sentence under the Gospel; the judgment of God is now, as it was then, that "they which commit such things are worthy of death." In those days no idolater was tolerated in the land; in New Testament affirmations no idolater shall inherit the kingdom of God. In the Old Testament the idolater, or the man or the woman who enticed another secretly to go and serve other gods, was to be stoned to death; in the New Testament the idolater is to have his part in the lake of fire.

Nor can any assumption be allowed that modern heathen worship is changed in moral nature from the ancient kind. The Corinthians and the Ephesians and the Colossians were worthy and cultured peoples. They recognised a Jupiter which some would have us consider as a sort of Jehovah by implication. In one place the people were ready to sacrifice to Paul and his companion saying, "The gods have come down to us in the likeness of men." Several half truths might have been educed from what they said, and yet their system was a lie and their sacrifices a travesty and an abomination. Concerning them all Paul makes the all-inclusive declaration, a counterpart of the one made by Moses, "the things which the Gentiles sacrifice they sacrifice to devils and not to God."

Nor does it appear that New Testament theology recognizes itself as under any obligation to any of the heathen systems for any of its truths, or any of its usages, or any of its practical suggestions. None whatever;—it proposes no alliances, it provides for no partnerships, no communityship of worship, no blending of creeds, no composite theologies, or composite religion, no interchange of mutual compliments, no common platform of equality and no combination of resources to establish "a universal religion." It presents the same unbroken unyielding front that the Old Testament does. God is the same one, whose name in Jealous, and who will not give His glory to another. Christ is the same Lord of the Covenant, who will not share His dominion with another "Lord," as Baal or any of his successors. Whatever may be the supposed "messages" of the so-called ethnic religions to Him and His Church the message of God and of Christ to them is one. "And now commandeth He all men everywhere to repent"—repent of their idolatries and their sorceries, repent to give Him glory, or else to perish in their own corruption. To be sure modern heathenism, like ancient heathenism, has good things about it. These are sometimes said to be products of heathenism when they are in reality remains of the old stock of virtues with which they started out. They have sadly suffered though in the wear and tear of their wanderings from God, and are not fit to be built into the new structure. It is in bad grace to ask or to expect it. Old garments and new cloth do not go well together. The prodigal had a fine stock of clothing when he got his portion of goods and turned his back on the old homestead; they were badly used up, though, after he got to feeding swine. When he came home he had nothing left but a lot of old rags. We do not read, however, that they were taken into the family wardrobe, nor did any one propose to send for a basket of the husks which the swine did eat to serve as a condiment to the fatted calf.

*A Statement of the Nature, Work and Aims of Protestant Missions in China, laid before the Tsung-li Ya-men, Nov. 14th, 1895, to be presented to the Emperor.**

Introduction by way of Explanation.

IN the year of our Lord 1890 a general conference of all the Protestant missionaries in China was held in Shanghai. Preparations for this meeting had been made during several years previous, and when the time arrived four hundred and forty-six out of the whole number of missionaries, scattered in all parts of China, were able to assemble in this city. The meetings continued twelve days. Many important subjects came up for discussion and action. Among these was the preparation of a Memorial to the throne, explaining the nature of Christian missions and their relation to the Chinese government.

After discussion it was finally resolved that: "Whereas the late republication and the wide distribution of grave charges against Christian missions, tending to arouse dangerous riots, have been brought to the notice of the Conference, and: Whereas some of the chief authorities of the empire have expressed a desire to be more fully informed of our aims and purposes, we recommend that a committee, consisting of seven persons, be appointed by this Conference to prepare an address for presentation to the Chinese government to the following effect:—

"I. To thank the government for the protection it has given us in the past.

"II. To lay before the government the false charges made against us, pointing out the danger of serious consequences unless their circulation be prohibited.

"III. To pray the government to take effective measures to check the circulation of these false charges and to make known throughout the empire the truth in the case.

"IV. To state what we do believe and teach, showing that everywhere we inculcate loyalty, peace and charity, and that in all our work we seek nothing but the best interests of China and the Chinese."

In pursuance of this design of the Conference, the committee appointed have prepared the following statement, which they desire to

* This paper was prepared by the committee appointed by the last General Missionary Conference held in Shanghai, 1890.

present to the high officers of the central government in Peking, praying them in turn to submit it to His Imperial Majesty the Emperor of China with the request that he will instruct the governors and high officials of the provinces to issue through their subordinate magistrates suitable proclamations, so that the literary classes and all intelligent men who are able to read and competent to form a judgment on such matters may clearly understand the truthfulness and beneficent nature of the doctrines of Christianity and their tendency to conserve the best interests of the Chinese nation.

Statement.

First. The Christian religion, which is now so widely propagated in China, is also propagated in all other lands of the earth.

Its missionaries are found in Turkey, Arabia, Persia, Beloochistan, Afghanistan, India, Thibet, Ceylon, Burma, Siam, Annam, Corea, Japan, in Northern, Eastern, Central, Western and Southern Africa, in all parts of Europe and North and South America, in Australia, New Zealand, New Guinea, Borneo, Java, Madagascar, the Celebes and Philippines and in all the other islands of the seas.

In countries where this religion has been generally received for centuries, as in England, France, the United States and others, it is still propagated ; among those who have not yet accepted it and in countries where as yet few have received it, as in China, India and Japan, it is now preached with increasing zeal year by year. It is spread abroad alike in civilized and uncivilized nations and among men of every degree of civilization and culture, among the largest and mightiest kingdoms, as well as among the smallest and most feeble tribes.

This is in accordance with the command of the Lord Jesus to His disciples, given as He was about to ascend into heaven, "*Go ye into all the world, and preach the Gospel to every creature.*"

Second. The Christian Church has increased in numbers each century, save one, since the birth of Christ.

At the time of Christ's death there were but a few hundred Christians. At the end of the first century the Christians numbered 500,000. At the end of the second century they numbered 2,000,000. At the end of the third century they numbered 5,000,000. At the end of the fourth century they numbered 10,000,000. At the end of the fifth century they numbered 15,000,000. At the end of the sixth century they numbered 20,000,000. At the end of the seventh century they numbered 24,000,000. At the end of the eighth century they numbered 30,000,000. At the end of the ninth century they numbered 40,000,000. At the end of the tenth century they numbered 50,000,000. At the end of the eleventh century they

numbered 70,000,000. At the end of the twelfth century they numbered 80,000,000. At the end of the thirteenth century, owing to the fierce wars of the Mohammedans, they numbered only 75,000,000. At the end of the fourteenth century they numbered again 80,000,000. At the end of the fifteenth century they numbered 100,000,000. At the end of the sixteenth century they numbered 125,000,000. At the end of the seventeenth century they numbered 155,000,000. At the end of the eighteenth century they numbered 200,000,000, and at the end of eighty-six years of the nineteenth century they numbered 400,000,000.

Thus it is seen that the increase in the number of Christians has been constant century by century, almost without interruption since the time of Christ, and in the last eighty-six years the increase has been equal to the whole number of Christians at the beginning of the century. This cannot be said of other religions, in all of which periods of success have been followed by periods of decline. The Christian Church grows day by day and month by month; the annual accessions being very large. This is in accordance with the parables of the Lord Jesus, in which He compares His Church in the world to leaven hid in three measures of meal, until the whole was leavened, or to a grain of mustard seed, a very small seed, which grew to be a very large plant, like a tree, so that the birds of the air came and lodged in the branches of it. He also said, "I, if I be lifted up from the earth, will draw all men unto me."

Third. The Christian religion had its origin in the Eastern Continent, and not in any Western nation.

Although this religion long since became prevalent in the nations of Europe and America, and is now taught in China by men from those lands, yet the Far West was not the place of its origin. The Christian Church arose in the Eastern Continent, in the kingdom of Judea, situated on the western border of Asia, about 3000 miles west from China, and about the same distance east from England, Germany and France. This kingdom of Judea, in Western Asia, on the eastern shore of the Mediterranean Sea, afforded easy access to Asia on the east, to Europe on the west and north-west and to Africa on the south-west.

Judea was but a small kingdom of no great renown. What was peculiar in regard to it was its religion. In this it differed from all other nations of the earth. From its first beginnings this nation worshipped one God, the Creator of heaven and earth. Besides this one God the nation was not allowed to have temples or altars to any other. If the people worshipped other gods their sin was punished by severe national calamities. The sacred books of this nation contained the law of God given to the people by His servant Moses.

In this law they were instructed how to worship God as supreme and taught also their duties to their king, to their parents and to each other. Their sacred city was Jerusalem, in which was the temple of God and the palace of their king.

Into this nation, fifteen hundred years after the time of Moses, Jesus the Savior of the world was born, and from this nation the Christian religion has spread abroad to all mankind. The Jewish nation, indeed, rejected Christ and crucified Him, for which sin it was punished by God and utterly destroyed, so that, as a nation, it now no longer exists. But a few of the Jews believed in the Lord Jesus and zealously taught his religion. These formed the nucleus of the Christian Church, which is spread abroad each year more widely, reaching now the most remote countries.

This is in accordance with the words of the Lord Jesus, who declared that His Gospel should be preached in all nations, *beginning in Jerusalem.*

Fourth. The Christian religion is not new, or recently established. This religion dates back to the beginning of human history. The birth of Christ took place nearly nineteen hundred years ago. He did but fulfill and perfect the religion of the Jews, which dated back to Moses, nearly thirty-four hundred years ago, the beginnings of which we trace back to Abraham more than thirty-eight hundred years ago, to Noah at the time of the flood and to Adam the first progenitor of the human race. It would be erroneous to call Christianity a new religion which sprang up only 1900 years ago. There were in it some things new, and some things old, but the new things had their roots in the old, and the old had its accomplishment in the new. The old and the new constitute one whole, and are inseparably bound together.

This is in accordance with the words of the Lord Jesus, "*I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled.*"

Fifth. What the Christian Church believes and teaches.

This may well be understood from its oldest and most widely received creed, commonly called the Apostles' Creed. This creed reads as follows: "I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic

Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen."

The principal statements in this creed are the belief in one God, the Creator of all things, the Father of all men; the belief in one mediator between God and man, Jesus Christ, who suffered and died for the sins of men, and rose again from the dead; the belief in the Holy Spirit, who renews and sanctifies the heart and affections; the belief in the forgiveness of sins by God, in and through Jesus Christ to those who accept Him and turn from sin; the belief in the one Church of Christ, which consists of all who truly believe in, love, and follow Him; the belief in the future coming of Jesus Christ in glory to raise the dead, to judge the world in righteousness and to assign the awards of the righteous and the wicked.

This creed is in accordance with the words of the Lord Jesus, who said, "*God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.*"

Sixth. What the Christian religion teaches in regard to obedience to civil rulers.

This creed, as above written out, is what the Christian Church believes and teaches. It is not fitting or necessary in this place to explain it minutely article by article. Questions may, however, arise in the mind as to what the teaching is in regard to several particular duties, and first, *in regard to obedience to rulers.*

On this point the Sacred Scriptures, which all Christians hold to be the fountain of Christian doctrine and of supreme authority, are very explicit. They teach Christians to be obedient to their rulers, to be submissive, orderly, loyal subjects. In the Epistle to the Romans it is written, "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good, but if thou do that which is evil be afraid; for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor."

Also in the Epistle to Titus it is written, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

In the Epistle of Peter it is written, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme or unto governors as unto them that are sent by him for the punishment of evil-doers and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

The Sacred Scriptures also enjoin it on Christians to pray for their rulers, as in the Epistle to Timothy, where it is written, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and givings of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

True Christians are obedient to these precepts. They are orderly, peaceable, law abiding, loyal people. They pray to God continually to be delivered from all sedition, secret conspiracy and rebellion. They fear and abhor all such things. This is in accordance with the words of Christ, "*Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*"

Seventh. What the Christian religion teaches in regard to filial piety.

A question may also arise as to the teaching in regard to filial piety. In regard to this duty the Christian religion is very explicit. The law of Moses contained ten commandments, given by God as a summary of the whole duty of man. The religion of Christ continues and enforces these commandments in their true spirit and meaning, and enables men through the operation of the Holy Spirit to keep them. The first four of these commandments teach the duties which men owe to God, and the last six the duties which men owe to their fellow-men. The first of these six commandments begins thus: "Thou shalt honor thy father and thy mother." Thus filial piety is placed in the forefront of the duties which man owes to his fellow-man. This commandment Christ, when on earth, enforced by His example of obedience and by His teaching. Even amid the agonies of a cruel death upon the cross He was concerned for the welfare of His mother, and committed her to the care of His beloved disciple. Paul, an apostle of Christ, wrote: "Children, obey your parents in the Lord. For this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth." And in another place he wrote: "Children, obey your parents in all things. For this is well pleasing to the Lord."

Among Christians disobedience to parents, ingratitude for their kindness, and all unfilial conduct, are regarded as sin against God, which He will certainly punish. Children are bound to love and cherish their parents while they live, and they mourn for them sincerely when they die.

To mourn for deceased parents is universal among mankind. Christians not only mourn for their parents; they also recall all the kindness and tender love of their parents during their whole lives and thank God for giving them such parents and for all their instructions and kind acts. They commit the souls of their parents when dying into the hands of the merciful God. They array the body in decent apparel and place it in a suitable coffin, which they carefully guard until the time of burial. They invite friends and relatives to come to the funeral. They also invite some servant of God to be present to read in the hearing of all passages of the Sacred Scriptures which speak of the brevity of human life and of the necessity in the present transitory world, to prepare for the eternity to come; also those which teach about the resurrection of the dead, and the glories of the future life, in which they hope again to see and be with their parents and with all God's people for evermore. This servant of God also prays with them and before all present, thanks God for all His mercies to the parents while they were alive and for all the goodness of the parents to the children. He also entreats God to enable the children to lead worthy lives, to be prepared for death whenever it may come, that the entire family may be re-united in heaven.

Then they reverently commit the body to the tomb, and leave the place with sorrow, not unmingled with tears. They raise head-stones at the graves, more or less expensive according to their ability, and upon these engrave inscriptions of affection, gratitude and Christian hope. Most tender are the memories of the place where their parents lie buried, and they love to keep it in proper order. From time to time, as they may be able, they return to the spot, and there remember the parents who have gone before and pray that they may be prepared by well-ordered lives to meet them before God.

Christians do not worship their parents when dead. They worship God. This is in accordance with the words of the Lord Jesus: "*Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

Eighth. Peculiar customs and usages of Christians.

The great aim of Christianity is to secure a virtuous life. As it is written in the treaties, "The Christian religion inculcates the practice of virtue and teaches men to do to others as they would have others do to them." Christians are taught to speak the truth,

to deal justly, to love mercy, to be orderly, chaste, peaceable; to avoid fraud, theft, adultery and all evil; to seek after and practice all good. The object of the religion they profess is to make them good men and good women, to prepare them in this life for a better life to come.

The peculiar usages of Christians are very few and very simple. There is nothing secret or hidden about them. Sometimes they meet by themselves. Sometimes others, who are not Christians, meet with them They do not object to the presence of any who also will be quiet and reverential. They avoid noise and confusion.

(*a.*) Christians are in the habit of praying to God day by day. They pray alone, and also in families, often reading at the time of prayer a brief portion of their Sacred Scriptures for instruction, guidance, and encouragement in virtue.

(*b.*) They meet together every seventh day for the public worship of God.

The observance of the seventh day is very ancient. Their Sacred Scriptures teach them that God, having created the world and all things in six days, set apart the seventh day as a day of rest from labor and for religious worship.

On this day in their public meetings they unitedly pray to God, sing hymns of praise, listen to the reading of their Sacred Scriptures, to explanations of the doctrines and recitals of the examples of virtue contained in the same, and to exhortation to lead pure and upright lives worthy of their Christian profession.

(*c.*) Members are received into the Christian Church by baptism, which rite is administered openly in the presence of the congregation.

(*d.*) Christians also in their assemblies celebrate the Lord's Supper. This is a very simple rite, in which a small portion of bread and a little wine, made of the juice of the grape, are taken by each person in remembrance of the death of Christ for the sins of men.

Both baptism and the Lord's Supper were instituted by the Lord Jesus Himself to be perpetually observed in His Church.

(*e.*) Christians meet occasionally in larger or smaller assemblies on other days besides the Sabbath. In such meetings their object is the cultivation of personal piety and the prosperity and enlargement of the Church.

(*f.*) Christians marry but one wife. If husband and wife are separated by death, the surviving party may marry again. At the time of marriage both the husband and the wife promise before God to be faithful to each other until death, and the blessing of God is invoked upon their union.

(*g.*) Christians bury their dead in cemeteries, located in some eligible spot, within which each family usually has its own lot. The

bodies of the dead are placed in coffins, more or less expensive, according to the means and wishes of the families to which they belong. The coffin cases, whether of wood, or brick, or stone, and the other arrangements of the burial, are in accordance with the same rule.

The religious rites of the funeral have already been described.

Thus while Christianity emphasizes the great cardinal doctrines of benevolence, truth and righteousness, it does not neglect befitting rites, following in this the teaching of Jesus, who said, "These ought you to have done, and not to leave the other undone."

Ninth. It was inevitable that in the length of time differences should arise in the Christian Church.

Originally the Church was one, although even at the first the forms and ceremonies differed much in different places and among different companies of Christians. Even now the Apostles' Creed, above written out, is received and believed in alike by all branches of the Church. Yet in the lapse of years important changes were made, not only in the Church's ritual, but also in its doctrines and practice. About eight hundred years ago occurred the separation of the Greek Catholic from the Roman Catholic Church. About four hundred years later a reformation took place in the latter, in which a large number of its members aimed to return to the purity and simplicity of the early Christians. Such were called Protestants, and with their descendants and those who have joined them, are now known as the Protestant Church.

A statement is subjoined of some points which Protestant Christians regard as of great importance.

First. Protestant Christians acknowledge but one supreme head of the Church, the Lord Jesus Christ in heaven. Their missionaries, sent out to all parts of the world, aim to have the Churches planted by them in any country, governed in that country by natives of that country. They desire that there should be mutual goodwill and fellowship between the Churches in all lands, but are unwilling to have the Church in any one land subordinate to, and governed by, the Church in any other land; much more unwilling are they to have it subordinate to and governed by any one man. Such is their course in China, and such it is in all other countries.

Second. Protestant Christians make the Bible the rule of their faith and practice. They translate the Bible into all languages and distribute it freely among the people. They also write commentaries upon the Bible, in which they bring together the opinions of the most wise, learned and pious men of all lands and all ages to elucidate the meaning of the sacred text. They desire that every member of the Church, whether an office-bearer, or without office, should be able to

read the Bible in his own language, to understand its meaning and diligently to follow its teachings. They also fear that if the Bible be not translated into the language of the people the Church will lose greatly in its purity of doctrine and in the virtuous lives of its members.

Third. The Protestant Church, following the Sacred Scriptures and the practice of Christians in the earliest times, lays down no law in regard to the celibacy of the clergy. Whoever desires to lead a single life, and devote himself wholly to his ministry, is honored for so doing. Whoever thinks he can best serve God in his ministry by leading a chaste married life, is also held in honor.

Fourth. Protestant Christians hold in honor the Virgin Mary, the mother of the Lord Jesus. They also hold in honor departed saints and all those who in this life have been faithful servants of God. But while they hold them in honor they do not worship them, nor do they pray to them to intercede with God or with Christ in their behalf. They worship God only, and they come to Him directly in prayer through the Lord Jesus Christ, whom He has appointed mediator. They deem it wrong to worship or pray to the angels in heaven, or departed spirits.

Fifth. Protestant Christians in their worship of God do not use any images or pictures. They do not kneel, or prostrate themselves before these. Such worship they regard as idolatry, or tending to idolatry. They remember the command of God, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them." And they fear to violate this law.

Sixth. Protestant Christians observe the sacraments of Baptism and the Lord's Supper, according as they were instituted by the Lord Jesus in his own person.

Seventh. Protestant Christians hold it to be the duty of every man to confess his sins to God, and they most firmly believe that whoever thus confesses his sins, with true repentance for the same, and trust in the Lord Jesus Christ, will receive from God the pardon of all his transgressions. That members of the Church should confess their sins to one another is also held to be a Christian duty.

Such are some of the points which Protestant Christians hold to be of great importance. Others there are which it is not necessary here to mention. So far areall faithful Christians from rejoicing over differences which have arisen in the Church; they rather grieve over them, and they pray constantly to God that He would enlighten those who are in error and bring them to the truth.

They desire that all Christians should be united in mutual fellowship and love, and should be as one body according to the will of the Lord Jesus, who is the head of the Church, and who the night before His death prayed, "*That they all might be one.*"

(To be continued.)

Patriotic Sermons by Rev. Sia Sek-ong.

MISS Julia Bonafield, of Foochow, China, writes to Mrs. S. Moore Sites in Washington, D. C., as follows :—

"The Rev. Sia Sek-ong has been preaching sermons recently which have taken the form of patriotic addresses. I will send you a few extracts. We all know a Chinaman's thought sounds best when spoken in the Chinese language, so your imagination may supply his tone and gesture.

"In the first sermon he spoke of the causes of China's weakness in the war with Japan. 'China is bound by wicked and superstitious customs, not the outgrowth of Confucian thought and literature alone, as some would say, but the natural result which comes to a nation without Christ.'

"'Chinese students are studying *dead books*. Living men should study *living books*. China must awake from her sleep of ages! China is self-conceited. She thinks that she is sufficient unto herself, and has rejected the light which she should have received from other nations.'

"'Now she is overwhelmed, and she is not yet awake to the calamity that has overtaken her. Is it nothing to me, nothing to you that the Japanese armies are marching toward our capital, and nothing being done to stop them?

"'And are not the interests of the government the interests of the people? A crisis is upon us in the affairs of our nation, and in the future, whatever it may be, you have a part to bear. As Chinese Christian men and women you have come in closest contact with the best and truest class of Europeans—the missionary preachers and teachers—who alone are here for our enlightenment and highest good, and it is largely with us to disarm the people of their deep-rooted prejudice against foreign innovations.'

"Finally, he expressed the hope that the war would result in uniting the government and the people, and predicted that with sympathy between the rulers and the ruled, and with willingness to learn from other countries, China would soon take her proper place among the great nations of the earth.

"In the sermon which he preached on the first Sunday in the Chinese New Year he took for his text: 'If any man be in Christ he is a new creature; old things are passed away; behold all things are become new.'

"After speaking at length on the new life in Christ, he proceeded to speak of the old and the new China.

"He said, 'I am greatly concerned about our country,' and no one who looked into his face and heard his voice, tremulous with emotion, could doubt his deep solicitude.

"He told how China's 'cup of iniquity runneth over,' and how he saw God's hand back of the little kingdom of Japan as she scourged and humiliated this great, strong country. He compared China and Japan;—the former to a great stalwart farmer, the second to a muscular athlete. 'In a fight the farmer, though large and strong, soon finds himself upon his back, not for lack of strength, but because he has no skill.'

"'We have been laughing at the Japanese for taking on new ways, for learning of Western countries; now whose turn is it to laugh? It is folly to longer try to hide the weaknesses in our old *regime*—they are exposed to the world.'

"'Mark this prophecy; some here will live to see it fulfilled. If China awakes and puts on the new in religion, in education, in science, fifty years from now she will be one of the greatest and most influential nations in the world; but if she keeps on sleeping, after this war is over, she will be the dependent of some other nation at the end of that time.'

"I wish I could reproduce the entire address. It made a profound impression upon the Christian audience, especially his appeal to earnestness and fidelity, in which he showed that the educated children of Christians were the hope of China."

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*One Hundred Years of Missions, or The Story of the L. M. S.**

Read before the Peking Missionary Association, Dec., 1895.

ONE hundred years ago England was—as the result of the preaching of Whitefield and the Wesleys—recovering from the spiritual stagnation of the century. In the reaction from the previous coldness and lethargy the condition of the home land was the immediate concern of those whose hearts were kindled into activity by the love of God. But those who truly prayed and strove for the salvation of their fellows could not long

* The Story of the L. M. S., 1795–1895, by C. Silvester Horne, M.A. London: London Missionary Society, Blomfield St.

be satisfied with their endeavours to quicken the life of men immediately around them. The wider, more open vision of God, led to a wider outlook over those whom God had made. Thus it was that toward the close of the century individual attempts were made to send the Gospel beyond the shores of their native land. The first successful attempt was the formation of the Baptist Missionary Society in 1792 through the unflagging zeal of Carey. In 1793 several ministers united to start the *Evangelical Magazine*, which it may be said continues until the present time. Through the medium of this publication an offer was made by a clergyman of the Church of England of £500 for the equipment of the first missionaries who should be sent. An appeal was also issued through the same medium to believers who practise infant baptism to enter upon the work of the salvation of the heathen. This appeal bore fruit in a meeting of eight ministers in Baker's Coffee House, London, on Nov. 4th, 1794. There were present ministers of the Church of England, Presbyterian, and Congregational bodies. These decided to ask other sympathisers to meet with them, and the Castle and Falcon in Aldersgate Street became the place of assembly. After other meetings for the discussion of the project it was decided to call a conference to meet during September 22nd, 23rd, 24th, 1795, when the directors of the new Society that had been decided on should be appointed and the scheme approved of. A preliminary meeting was held September 21st, the immediate outcome of which was the collection of £740 as evidence of practical interest in the new plan. At the meeting next day it was formally resolved to establish "The Missionary Society," whose sole object should be "to spread the knowledge of Christ among heathen and other unenlightened nations." The whole proceedings of this and subsequent days were marked by the greatest enthusiasm and most complete unanimity. Christians of various denominations united with the fullest cordiality and most earnest zeal. So great was the abounding joy and the intense enthusiasm manifested that it was at times feared the meetings would have to be suspended. The meetings extended to the 24th, when it was determined that the first missionaries should be sent to the South Seas. Officers were appointed for the Society, the only one of whom I will mention is the Treasurer, Joseph Hardcastle, Esq., a well known merchant. I mention him because it is interesting to add that in his office not only were the committee meetings of the Missionary Society held for many years, but in the same office those two world-wide known institutions—the Religious Tract Society and the British and Foreign Bible Society—had their birth. In May, 1796, the first general meeting of the new Society was held, at which it was

declared that the fundamental principle of the Society should be not to send Presbyterianism, Independency or Episcopacy, or any other form of Church order or government, but the glorious Gospel of the blessed God to the heathen, and that it shall be left to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church government as to them shall appear most agreeably to the word of God. This remains to the present day as the fundamental principle of Society. At the same time a band of missionaries were set apart to proceed to the island of Tahiti.

In consequence of movements in other places leading to the establishment of Societies bearing the name of great cities it was thought best to change the name of this Society to the London Missionary Society, which name remains. On July 27th thirty missionaries were solemnly dedicated to the foreign field; of these four were ordained, twenty-five were artisans and one was a surgeon. Unfortunately many of these were selected without due care, and proved subsequently quite unfitted in education for their work—a mistake common to most early societies. It is an interesting circumstance—interesting at least to us who are only English dissenters—that five ministers of five denominations, including the Church of England, delivered addresses on the occasion. On August 10th these missionaries sailed in the *Duff*, a sailing vessel that had been purchased for the purpose. The captain was a Christian man, who offered his services gratuitously. The crew were picked men, whose lives were so conspicuously true that while at Canton on the return voyage they obtained the name of the Ten Commandments. Amidst a scene of great enthusiasm the *Duff* left the dock, and after some delays, on account of the necessary war vessel to act as transport, started on a prosperous voyage of 208 days to Tahiti.

Eighteen missionaries of the party were landed at Tahiti, where they received the protection of the heathen King Pomare, though then king no longer, his son Otu having succeeded to power. The *Duff* proceeded westward and landed nine of the missionaries on the island of Tongalabu, one of the Tonga group, 1200 miles west of Tahiti. One other, or according to another account two, selected the island of Santa Christina, one of the Marquesas group. The *Duff* after revisiting Tahiti returned to England.

The missionary landed on Santa Christina, though well received and kindly treated, gave way to the loneliness of the life, and having no hope of farther assistance returned to England. The fate of the party who had proceeded to Tongalabu was far worse. During two and one-half years the most indescribable horrors were endured. They received ill-treatment. Their property was stolen. At last war

broke out, and three of the number fell before the clubs of the savages. One had already proved unfaithful. The lives of the others were spared, but their life was a misery, and owing to war and massacre there was no prospect of good being done. They accordingly sailed to Port Jackson, Australia.

Meanwhile in December, 1798, the *Duff* sailed with a second party of thirty missionaries, five of whom were ordained ; but after a successful voyage of two months the vessel was captured when near Rio de Janeiro by a French privateer. The missionaries suffered many indignities and much privation, and it was not until after many months of wandering and peril that they were landed at Lisbon, from which they were able to reach London.

The missionaries on Tahiti delighted with the beauty of the island, and cheered by the good reception accorded to them, commenced their work with hopefulness. But acquaintance with the language and growing intimacy with the people revealed the utter depravity and shamelessness of those among whom they lived. Lust and murder reigned supreme. From time to time the island was visited by trading vessels, and from these guns and ammunition were supplied to the natives in return for commodities purchased. The natural result was the frequent outbreak of civil war. Alarmed at the state of affairs eleven of the missionaries sailed to New South Wales. But what inflicted on the little band, who proved most courageous, a most serious blow was the moral defection of two of their number, one of whom was murdered not long after, the other leaving the island. The mission was re-inforced in 1801 by a party of nine, five of whom had been of the captured party by the French and one a survivor of the Tongalabu mission. Cheered as the missionaries were by the arrival of their new comrades they were called on to pass through many dark years. No supplies arrived from home ; their clothes dropped to pieces, their implements were broken or stolen. War devastated the island. Now, however, the language had been mastered and reduced to writing. The king, greatly interested, asked to be taught Hebrew, but was content to learn to write his own language. At last they were compelled by the success of the enemies of Pomare to retire to the island of Huahine ; twelve years of apparently fruitless labour thus passed away, and the directors at home seriously considered the question of abandoning the mission. Better counsels prevailed, and at last, in 1812, at the very time a special prayer meeting was being held in London, Pomare II—for his father had meanwhile died—applied to the missionaries for baptism. The following year two missionaries revisited the island. Next morning early one of them heard the sound of a voice outside engaged in what proved to

be prayer. Thus all unknown to the tried but faithful workers, one and another had been seeking and finding the light.

From this time the progress was rapid in this and the neighbouring island. One final effort was made by the heathen in a combined attack on the Christians while at worship. As the enemy approached a hymn was sung, the Scriptures read and prayer to Jehovah offered. The first onset seemed successful, but approaching the main body of Christians their foes recoiled in confusion and were completely defeated. Conveying the glad news to the missionaries on the island of Enrico the Christians shouted, "Vanquished, vanquished by prayer alone." The idols were abolished. The greatly dreaded Ovo was placed in the king's kitchen as a stand on which to hang baskets of food, and was finally burned.

In the very year that the Missionary Society had its commencement a child was born in London, destined to have a world wide fame. His name was John Williams. In the year 1817, in company with William Ellis, subsequently of Madagascar fame and historian of the L. M. S., he was set apart for work in the South Seas. John Williams arrived in Tahiti to find Christianity firmly established. Soon his feeling was, "for my own part I cannot content myself within the narrow limits of a single reef." He therefore moved to Raiaka. From there the first island to be reached was Rurutu, a chief from which was drifted in a storm to Raiaka. Two deacons returned with him, and soon the idols were abandoned. A native Christian went to the island of Artutaki, one of the Hervey group. He and his comrade were seized and devoted to the gods, but even while bound preached the Gospel, and for some reason were spared. A year of trouble ensued, ending in a complete victory for the cross. Mr. Williams visited the island to find that as the people said "the good word had taken root." Under the untiring efforts of Williams other islands of the group were visited. At Rarotonga the first missionary ship was built by Williams himself. In this Messenger of Peace he visited the Fiji and Samoan groups, planting teachers on the latter. When in 1838 he again visited this group fifty out of 60,000 were under instruction. Here he made his home for a while, but could not be content without taking the Gospel to regions and islands yet beyond. In the new vessel, the *Camden*, his sailing in which from London had attracted thousands to bid him farewell, he visited the New Hebrides. The ship anchored off the island of Erromanga on November 20th, 1843. John Williams with others went ashore, when followed that dark scene of murder and death, which raised a cry from all over those fair southern isles where the name of Williams was known. "Alas William, alas our father!" Here we must leave this portion of the mission field and turn to South Africa.

We now go far back to the year 1798, when the L. M. S. sent its first missionary to South Africa, then for a brief period a portion of the British dominion. His name was Dr. John Vanderkemp, a Dutchman. At first he went to the Kaffirs, but soon took up work among the Hottentots, earning speedily the hatred of the Boers by the fearless way in which he exposed their misdeeds, and pleaded for the rights of the Hottentots. In 1802 the colony again came under Dutch rule, and the hostility to Vanderkemp increased. One man rode into Cape Town to see the governor and ask: might he shoot the missionary. The governor asked in reply, "Had he seen the gallows as he rode into the town." The man deferred his intention. Three years later the colony again and finally passed to the English. Vanderkemp had meanwhile established himself at Bethelsdorp; but the continual harrassment and opposition which he met with at last wore him out, and he died in 1811 in Cape Town, whither he had gone to give evidence before a commission appointed to enquire into the condition of the natives. So passed away in apparent failure a man of extraordinary ability, whose life bore out the truth of his own words concerning the Hottentots, "I should not fear to offer my life for the least child among them."

Two other missionaries who had come out with Vanderkemp had meantime settled among the Bushmen, but though many of other tribes were led to Christianity no impression was made upon these, who seem to have reached the lowest level of humanity. A more successful attempt was made at Colerberg by men who settled there in 1814. In 1806 two brothers Albrecht had penetrated to the north of the Orange River and settled at Warm Bath, 100 miles east of the headquarters of a notorious freebooter, Africaner, formerly a chief, but driven to desperation by the cruelty and injustice of the Dutch. They were, however, well received by this man; but after some years, sickness and death came upon the mission, and at last Africaner hearing that the missionaries were against him descended on the station to find, however, that those he sought had escaped. Not long after Africaner was induced to receive another missionary, who did not unfortunately act wisely, and the work was fruitless until in 1817 Robert Moffat arrived upon the scene, and was soon left in sole charge. Africaner shortly after began to show signs of a change of life, and the following year accompanied Moffat to Cape Town a truly converted man. From there they parted company, Africaner returning to his home, Moffat deciding together with his newly-married wife to settle in Bechuanaland, after first joining a station that had been begun amongst the Griquas. In 1821 he finally took up his abode amongst the Bechuanas on the Kuruman river within eight miles of the spot where the future Kuruman village arose and

where his great life-work was done. Meanwhile under Dr. Philip the work at Bethelsdorp, which had shown but little results under Vanderkemp, had grown into a populous thriving settlement, the people zealous in the worship of God and in the training of their children. Other stations—Pacallsdorp and Theopolis—the latter founded in 1813, were growing into towns, marked for their orderliness and for the assistance they afforded the Cape government in resisting the inroads of the Kaffirs. The former, founded by Mr. Pacall, received this commendation from the magistrate of the district when speaking to one of the naval commissioners, "You see these houses, these beautiful gardens and corn-fields. When Mr. Pacall came to this place the whole ground was as bare as the palm of my hand." This change was accomplished by a plan adopted by so many in S. A. of settling down, building houses and gradually gathering natives into a village under Christian influences.

Robert and Mary Moffat found themselves settled among a people superstitious to a degree, thievish and savage. They were violently opposed by the heathen. The place was open to the inroads of other tribes, and once and again they had to retire to Griqua town, only to find on their return that belongings that they had buried for security's sake had been dug up and appropriated by the people they had helped and protected in many ways. The years that followed were dark, and to some hopeless, but not to this devoted couple. They worked and endured. Robert Moffat finding that living in a separate house made the full acquisition of the language difficult, left his wife and children and lived among the people as one of themselves. At last in 1829 the sky brightened, congregations gathered, a Church was erected, and from amongst the applicants for baptism six were selected. The very day before that memorable Sunday when the first communion was to be celebrated, a communion service arrived, for which Mary Moffat had written three years before and when things were at their darkest. During the next few years Moffat visited more than once Mosilikatse, King of the Matabele and father of Lobenguela. While these visits seemed productive of little or no good they opened the way for the subsequent establishment of a mission among that warlike tribe. In 1838 the Moffats proceeded to Cape Town with the manuscripts of the New Testament translated into the language of the Bechuana, but finding it impossible to get it printed there returned to England. While there two young men were despatched to re-inforce the mission at Kuruman. One of these was named David Livingstone. Much as we should like to follow the career of Livingstone we must turn aside and consider the beginning of work in India.

Five years after Carey and his companion Thomas had succeeded in reaching India, settling under Dutch protection at Serampore, a man of private means, named Forsyth, was enabled to reach Chinsurah, a little further to the north of Calcutta than Serampore. Though coming out under the auspices of the L. M. S. he was left to work entirely alone, which he did for fourteen years. Of his work absolutely nothing is known. His name even, probably, is quite unknown, even to most missionaries ; but we believe his labour was not lost, and that among the forces that have been gradually gaining strength towards the disintegration and final destruction of heathenism in that great land, the efforts of Nathaniel Forsyth have their place, a place not forgotten by God.

The real work of the L. M. S. in India may be said to have begun with 1804, when six missionaries were sent out to establish stations in South India or Ceylon as they thought best. Two of these went northward to Vizagapatam, which still remains a station of the Society. Three proceeded to Ceylon, the other one remained at Tranguebar while learning Tamil, and then proceeded, first to Travancore, but finding the hostility of the Brahmins too strong settled in Tinnevelly, working in conjunction with the Society for the Promotion of Christian Knowledge, but as an agent of the L. M. S. and founding Churches for his own Society. This was Ringeltaube, a German who had been sent out to Calcutta by the Society for the Promotion of Christian Knowledge a few years previously, but who had resigned and returned to England. He was a remarkable man ; from what I can gather I should think something after the order of our friend Crossette that was, but a man of more energy and gathering much more visible results to his work. He broke down in 1815 and sailed for the Cape, but what became of him is not known. One report says he landed in Africa, and going into the interior died there ; another report says he was drowned at sea. The natives of South India declared he was like Enoch, suddenly translated to heaven. He left behind him six or seven stations with chapels and nine hundred baptized persons and candidates. The character of his work is seen in the fact that more than two years afterwards it was progressing vigorously under the native teachers left by him.

The two who went to Vizagapatam laboured one for six and the other for seven years and died. Few had been brought to Christ, but one Brahmin, Anandareyer, had been converted, to whose zeal the mission owed its continuance after the death of the missionaries until re-inforced from home.

Chinsurala was at length taken up, and some considerable educational work done, but finally handed over to the mission of the Free Church of Scotland.

In 1816 Messrs. Townley and Keith landed at Calcutta to work both among the English population and the natives. The former was enabled five years later to build the Union Chapel, which has ever since been not only a blessing to the foreign population, but a centre of Christian activity, from which influences for good have proceeded to the surrounding districts. Up to this time the missionaries had been enabled to commence work in twenty-one village stations.

Work had also been commenced at Madras. One of these who at an early period joined that mission—Richard Knill—afterwards became well-known in connection with a long ministry at St. Petersburgh. I have often heard old people in England speak of the extraordinary power with which he spoke on mission work, after a complete breakdown in health compelled his return to England. It is related of him that taking a letter of introduction to a captain in a regiment stationed at Madras he was asked to dinner. The captain boasted of his intention to get great fun out of Knill by making him drunk; but the laugh went the other way; for resolutely refusing the wine he so entertained the company by stories of mission work, attractively told, that he gained a subscription from them of £15 towards building a girls' school and the attendance of the captain and some of the other officers at religious worship. In two years' time he completely broke down, but determined to try Travancore. There he found many thousands desirous of religious instruction. It was largely owing to his energy that the missionaries resolved to build a new church at Nagercoil. The congregation at that time numbered 300, and to accommodate them and the larger numbers that attended at various united gatherings it was determined to build a church to seat 2000. The foundation stone was laid by Mr. Knill. One great difficulty in the way of such an undertaking was the gathering of the material from the mountain and forest. One day Mr. Knill saw an elephant feeding, which he was told belonged to the goddess of a neighbouring temple, and was used only twice a year. He applied through the Resident for permission to use the elephant, which was granted, on condition that he would feed it and pay the keeper. The consent of the goddess was not asked.

About this time stations were opened at Bellary and Bangalore in the centre of South India. The mission at the former place was early joined by the native servant of an Englishman, who had been converted through reading a mutilated copy of the four Gospels picked up under a tree. In his wanderings with his master he became the means of gathering little companies of Christians, converted through his instrumentality. He was first baptized by a Romanist priest, but was afterwards driven out of that communion by persecution from his

fellow Romanists. While in the south he heard of the work at Bellary and joined the mission there.

A mission was also begun at Surat by two brothers Fyvie, one of whom continued his earnest labours for thirty years, when the station passed to the Irish Presbyterians.

The city of Benares became a field of work in 1819; the Baptists having previously sent a missionary there in 1816.

In these various places work has thus been begun. The Scriptures were translated in whole or part into various languages, schools and colleges were established, evangelisation was undertaken, but except in Travancore the progress was slow and the results small. In the latter kingdom in 1822, 5000 Christians had been gathered into twenty-two congregations, a number which had increased in 1824 to 48. We turn now to China.

The early history of Protestant missions in China, which for twenty-three years is the history of the mission of the L. M. S., is chiefly associated with the names of Morrison and Milne. It is hardly necessary before such an audience as this to detail the story of those two men and their work. Yet if it be only to encourage ourselves by the indomitable perseverance and dauntless courage of Morrison, and to pay a tribute of admiration to him, it is desirable to make a brief statement. The son of a tradesman in the north of England, accustomed to manual labour for twelve or fourteen hours a day, yet using every spare moment for reading, offered himself for missionary service, although against the wishes of his father and relatives. In 1807 the way was opened for him to go to China; but owing to the refusal of the East India Company he was obliged to proceed first to the United States. Here he received the promise of the protection of the American Consul at Canton. He had begun the study of Chinese in London with a Chinaman whom he had discovered. In September he reached Macao. Notwithstanding considerable doubt as to the possibility of effecting a landing at Canton he was successful, and was kindly given a room in one of the American hongs. He was obliged to live in the most complete seclusion, fearing lest his presence should be questioned by the Chinese authorities. He tried the Chinese dress and food, but found the former made him only more conspicuous, and the latter was insufficient for the maintenance of health. His studies were unremitting. His loneliness extreme. At the end of the first year war troubles compelled his removal to Macao. Here he suffered much at the hands of his landlord in exorbitant rent and dilapidated roof. He secluded himself, fearing he might be sent away, until his health suffered. He tried teaching three Chinese lads, which ended in his having to run out of his room to escape their ill-treatment. Relief

came in 1809, when he married Miss Mary Morton and accepted the same day the appointment of translator to the East India Company. Under the changed conditions life was easier, but not easy. He buried his first child, alone, in a secluded spot on a hill side. His wife suffered much from ill-health. The restrictions to his Christian work remained as severe as ever. His work at first was the preparation of his grammar, finished in 1812; of the dictionary, so well-known, completed in 1814. These did not engage his whole attention, for the Acts of the Apostles had been printed in 1810, followed by the Gospel by Luke in 1812. In the following year, the 4th of July, as Mr. and Mrs. Morrison, while at Macao, were sitting about to partake of the communion together, a note was brought in, announcing the arrival of Mr. and Mrs. Milne to join them. Mr. Milne was not allowed to remain in Macao and proceeded to Canton. To him fell the dissemination of the Scriptures, translated and printed by Morrison. He was more suited to this active work than to the study of the language, of which he said, "To acquire the Chinese, is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels and lives of Methusaleh." The whole of the New Testament was translated by the end of this year. It was resolved that Milne should proceed to the islands where large numbers of Chinese could be met with, and accordingly he visited Banca and Java. At Batavia he received the cordial support of the governor, Sir Stamford Raffles. From there he went to Malacca. On his return it was determined that Milne should take up his residence at Malacca. The same year, 1814, witnessed the baptism of Ts'ai A-ko, the first Chinese convert to the Gospel, a man whose life, until his death four years after, was consistent with his profession. For six years Morrison was alone; his wife and two children having been ordered home. Amongst other things accomplished by him during this period was a journey to Peking in the embassy of Lord Amherst. The whole Bible was also translated and printed, Mr. Milne having joined in the work on the Old Testament. Mrs. Morrison returned to China only to die. Mrs. Milne had already passed away, and in 1822 Dr. Milne laid down his work. Dr. Morrison returned to England in 1824, leaving his Christian work in the hands of Liang A-fa, who for many years continued zealous and faithful, being compelled finally to escape to Singapore to avoid death at the hands of the Chinese officials. Dr. Morrison resumed his work in 1826, and was much cheered in 1830 by the arrival of Rev. E. C. Bridgman and David Abeel, sent out by the American Board. The friendship thus begun was not, however, to last long. The connection with the East India Company ceased in April, 1834. Dr. Morrison was appointed interpreter to the new

British Commission, but died in August before taking up his duties. His last sermon was on the words, "In my father's house are many mansions." So ended a missionary life of twenty-seven years, crammed full of manifold labours,—labours, thank God, which bear fruit to the present day.

The work had been begun at Malacca by the establishment of a Chinese school and printing press, and subsequently of an Anglo-Chinese College, of which Dr. Milne had taken charge, receiving very large pecuniary and other assistance from Dr. Morrison. Mr. Medhurst arrived in 1817 to help Dr. Milne. He afterward removed to Penang, and in 1822 to Batavia, where mission work had been entered on three years previously. He continued here until 1843, when he came to Shanghai, and the mission in Java passed to the care of the Rhenish Missionary Society. Meanwhile the station at Malacca had been strengthened by several new arrivals, among others that of Mr. (afterwards Dr.) Legge in 1840 for the Anglo-Chinese College, Malacca. Dr. Lockhart arrived the year before and proceeded to Batavia. The peace with China concluded in 1842 at the close of the first war and the opening up of the first treaty ports, led to the abandonment of all the stations in the Malay peninsula and adjoining islands, the missionaries of the Society proceeding to China.

We must return to the year 1817 for the appointment of three missionaries to work among the Bureats in Southern Siberia. Selenghinsk to the south-east of Lake Baikal was selected as the spot where the mission should be planted. Messrs. Swan, Stallybrass and Guille entered on the occupation of this new field. The mission received not only the sanction but the support of the Russian Emperor, he making a grant of land and giving 7000 roubles to erect buildings. Here the labours of these were carried on for many years amidst the suspicions of Russians and prejudices of the Bureats. The Old Testament was translated and printed in 1840. The New Testament was also commenced. Much preaching and teaching were done, and a few converts gathered in; but in 1841 they were required by imperial command to leave immediately. The motive for the change of policy on the part of the government was said to be that an influential Bureat was on the point of becoming a Christian, whose acceptance of Christianity would be detrimental to the Greek Church. Gilmour in his visit to Selenghinsk found the graves of Mr. Yuelle, Mrs. Yuelle, two of their children and of the first and second wives of Mr. Stallybrass with that of one of his children. These graves are the only outward memorial to-day of this attempt to evangelise the Bureats. We next go far away to notice the beginning of work in British Guiana.

S. Evans Meech.

[*To be continued.*]

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

The Anglo-Chinese College, Shanghai.

BY REV. GEO. LOEHR.

[M. E. Mission, South.]

I READ with a good deal of interest Prof. Isaac T. Headland's valuable article in the January RECORDER, "Education Work in North-China."

The Japan-China war has not affected the attendance of pupils at the Anglo-Chinese College (Shanghai). During the year just closing we have had about our usual number.

We have not had a "rush," but have had the difficulties with which the Peking University has had to contend in regard to pupils coming only for a short time, and then going away. This College has had to bear with some who were opposed to teaching English, but now the opposers have "changed their views," and some of them are now teaching English.

After an experience of thirteen years in Anglo-Chinese educational work in China I am prepared to endorse most heartily the decision of the Peking University "to change somewhat the character of the curriculum, carrying the English more in the direction of literature and history, and less in the direction of mathematics and the sciences." This decision is timely, wise and practical. The writer has long since discovered that this was the wisest, best and most acceptable to the pupils who come to us for instruction. Much is lost, and nothing gained, by trying to force the study of mathematics and the sciences on the pupils. Some have left our institutions for this very cause.

What the Chinese want is something useful and practical, and this we should give them.

They all wish to know how to spell, read and write, to study grammar, composition and letter writing. Practical arithmetic, too, they like, but when it comes to the higher mathematics and sciences not one in twenty will remain to carry on these studies.

Nothing will take the pride out of a Chinaman quicker or more effectually than the study of geography. When he sees the maps of different countries and learns of their size and also of their

mountains and rivers, etc., he is convinced that there are other countries besides China, and that his native land is not "all under heaven." We have had some of as proud young men and youths come to this College as are to be found in China, I suppose, and it was most interesting to see how, as they progressed in the study of geography, their conceit was lessened to the great delight of those who had to teach them. I remember one who came in the first years of our work. His manner was very objectionable. He was puffed up with pride and conceit. Gradually a change for the better came over him, and some of the teachers asked me if he had been converted to Christianity; the change was so marked. He became very humble, docile and lovable, liked by all the teachers. Before he had this conceit taken out of him he would not read the Bible. After it was taken away he would study the Bible with pleasure and profit. The study of history will awaken the minds, quicken their energies, make them disgusted with their own country and then create a desire to help her take her place among the great nations of the earth. Many students here have been awakened to a laudable ambition to do something for their country, and in the course of years I fondly hope they may be enabled to lend a helping hand. Our work is mostly primary, and it will continue so for some time. It is so difficult to get pupils to remain long enough to get anything more than a working vocabulary. We are not doing College work for want of material. There are so many avenues open to these English-speaking pupils and the inducements to make money so tempting that they leave us long before they have taken half the course of instruction. Not one in ten who begins will go higher than the Fifth Reader.

Persons have frequently asked me, and have often written, to know what books we use in the Anglo-Chinese College. I most heartily commend the excellent series of books published by the Christian Vernacular Society for India. These books are adapted to Anglo-Indian students, and the Readers and grammars are almost equally adapted to China. The geographies and arithmetics will not do here. The Readers are easily translated, are interspersed with moral and religious lessons, and are much liked by the pupils. After a fair trial of thirteen years I have found none so suitable as these. Any one not using them will do well to give them a trial, and any one contemplating Anglo-Chinese work will do well to use these books. They can be had at Messrs. Kelly and Walsh, Shanghai. I would like to call special attention to the religious books published by this Society. A first catechism, Old and New Testament stories, lessons from the Life of our Lord and lessons from the Pentateuch and Job I have used for many years with great satisfaction and much pleasure.

In some of the classes we teach these books daily, and my experience is that the lessons are better learned than any others. The pupils do not object to daily religious lessons in the class room, and this part of the work should not be neglected. If a pupil remains in a school only one term of a half year he should in that time learn the Lord's Prayer, the Ten Commandments and the Apostles' Creed. He should in that time have a knowledge of the plan of salvation. Scripture lessons can be so taught that the pupils will be delighted when the time comes for this important study. We have had many pupils in our schools who were as well posted on the Bible as the average boy in the home land. The true, earnest missionary teacher will ever be watchful and prayerful for the spiritual welfare of his pupils. A little religious teaching daily is better than a great deal all in one day, and it is more effectively done ofttimes in the class room than it is from the pulpit, for you can hold the attention of the pupil better in the class room than in the Church. The work done in the Anglo-Chinese College is bearing fruit in many places. Thank God.

Meeting of the Executive Committee of the Educational Association of China.

THE committee met at the McTyeire Home, Jan. 3, 1896, at 8 p.m. Present: Dr. Jno. Fryer, Chairman, Dr. A. P. Parker, Miss Richardson and Rev. J. A. Silsby. Dr. Parker opened the meeting with prayer. The minutes of last meeting, having been published in the RECORDER, were taken as read.

Dr. Fryer reported that since the last meeting the following work had been done :—

Owen's Geology, 200 copies printed.

Sheffield's Universal History, 200 copies printed.

Colored Maps for do., 500 copies printed.

500 copies of Warne's Zoology in Chinese and English, with colored illustrations, had been printed and bound.

Dr. Fryer was also able to announce the completion of the EDUCATIONAL DIRECTORY FOR CHINA, of which 500 copies had been printed. It was agreed that this work should be sent free to each member of the Association, whose dues have been paid for the current year. The price to all other persons is to be 75 cts., or if bound in cloth $1.00.

Upon motion of Dr. Parker a hearty vote of thanks was tendered to Dr. Fryer for this valuable work.

The committee spent considerable time in considering the replies to the circulars sent to members asking for suggestions concerning papers for the programme for the next Triennial Meeting of the Educational Association. A provisional list of subjects and writers was made out, and the secretary was instructed to communicate with all the writers nominated. The committee then adjourned to meet Friday, Feb. 21st, at 8 p.m.

J. A. SILSBY,
Sec. Ex. Committee.

Notes and Items.

REV. W. H. Murray has returned to Peking, where he is carrying on his work for the blind with the same energy as formerly. His trip home to England has been most successful. He has obtained all the apparatus he needed for the proper carrying out of his system. Among other things he has stereotyping gear for printing the sight-reading system, a smaller font of type, matrices, type-writers, etc. From America he has received a handsome present from Sabbath school children of a stereotyper and two type-writers besides. The metal type he has prepared fit the " Merritt " type-writer, which is a simple instrument, for sale at Shanghai and other ports for about $15. He can now supply teachers of the system as well as type. Two missions have already started teaching their women converts, and have got blind girls from his school to act as teachers. A third is already arranged for. This is certainly a hopeful start to cheer his return. It is hoped that the subject of teaching the blind and of using the same characters, both for the blind and the seeing, will be fully dealt with at the coming triennial meeting of the Educational Association in May next.

J. F.

The Directory for China, just issued by the Educational Association, gives the details of the work going on at the 163 different stations or centres which have responded to Dr. Fryer's request for information. It appears that there are now upwards of a thousand schools of various descriptions for natives in China, all under foreign instruction or direction. They range from the village day-school up to high-schools and colleges. In these are employed above twelve hundred and fifty native teachers, while the number of scholars under instruction at present reaches the surprising figure of

above 27,500, of whom about twenty per cent are girls. Several districts seem only to have reported boarding-schools, or day-schools, directly under the eye of the missionary teacher, and to have omitted the day-schools which serve as feeders to these schools, situated in remote country places.

Many of the schools referred to have been in operation from ten to twenty years, so that the number of youthful Chinese who have actually been brought under foreign educational influence of a Christian character may safely be estimated at considerably over a quarter of a million !

These facts are not without a deep and important meaning, and these schools are not without an immense beneficial influence upon the nation. This educational work is undoubtedly fast preparing the way for an era of better things. It is sowing the seed that will eventually realise an abundant harvest. Carried on in connection with evangelistic work it must be a powerful agent in extending the cause of Christianity, as well as of civilisation, in this benighted land. All who have intercourse with China cannot fail to reap some of the benefits that must accrue to trade and commerce and to other international affairs.

The Directory in question contains nearly 150 pages including an index of the names of educationists, another of the stations, and a list of the 90 or more members of the Educational Association. Appended is also a full descriptive catalogue of the many educational works in Chinese published or approved by the Association.

To all interested in the welfare and advancement of China, whether living here or in home lands, this Directory, with its descriptions of the various schools, methods of teaching, subjects taught, text-books used and results achieved, with other important details, will prove of value and supply a long felt want. It is a pity we have not a similar directory for the education-work carried on side by side by the Roman Catholics, who from the very first have recognised the great importance of teaching and training children rather than adults. We believe that great branch of the Christian Church can give a very satisfactory account of what is now being done under its various organisations in China.

To Dr. Fryer, who is Honorary General Editor of the Association and Chairman of the Executive Committee, much credit is due for the successful completion of what must have been a wearisome and troublesome task.—*North-China Daily News.*

"The Educational Directory for China," which has been in course of preparation for more than a year, has recently been issued from the Presbyterian Mission Press. Its title page says that it is "an account of the various schools and colleges connected with Protestant missions, as well as of government and private schools under foreign instruction." The large amount of work involved in this Directory can readily be seen by any one who takes only a cursory glance at the number of places represented, and remembers that a reply to a letter to New York or London can be received more quickly than from some of the places which are reported. Again, it must be remembered that owing to the exigencies of health or mission duties the charge of many schools is often changed, and perhaps two or three letters would need to be sent before the proper person could be reached. More than one hundred different places are reported, in some of which are several schools, and more than four hundred persons are mentioned as being engaged in one form or another of educational work. We venture that there are but few persons who would have thought that the educational branch of mission work had attained such large proportions. The compiler, Dr. Fryer, explains in the Preface that he had "frequently felt the need of a book of reference from which particulars could be easily obtained in connection with the missionary educational work going on in this country. Finding that many friends were experiencing the same need he resolved to send out circulars asking for the necessary information, and to compile therefrom an Educational Directory for general use, embracing all schools under foreign charge. The preparations were already well advanced when the Educational Association of China kindly offered to bear the expenses of printing and to append the descriptive Catalogue of their publications." This Directory will furnish not only the missionaries and others in China but also the Boards of Missions in the home lands the opportunity of comparing the work of the various societies. It will be seen that some societies are carrying on advanced work while others only open day-schools for primary pupils. We even notice the report of one mission which says that it "once had a school through which upwards of 200 children passed; the result *nil*, absolutely *nil*, speaking from the point of view of spiritual influence as evidenced by them entering the Church." We are afraid that this particular individual will feel rather lonely when he sees the great array of schools in other societies, which by their continued existence prove their vitality and usefulness. A school is something like a garden; it depends upon the amount of work put upon it what results are achieved. Bad weeds grow apace where no watchful gardener is at hand with

hoe and rake. Those societies which are largely represented in this Directory are by no means behind others in the amount of evangelistic work and in their numbers of accessions to the Church. While the Directory will show the amount of work which is already being done it will also stimulate and encourage all who are engaged in teaching to look for the good day in China when it will not be necessary for the Church to do so much of this work and when the empire itself will foster this new learning. Dr. Fryer helps to stir up this hope by saying in his Preface, from which we again quote: "Having been engaged in Chinese educational work for upwards of thirty-five years he hails with the greatest joy the interest in Western learning which is now beginning to be shown alike by the government and the people. It is undoubtedly the dawn of the new era for which so many of us have been long and anxiously waiting." Appended to the Directory are a list of the members of the Association and the descriptive Catalogue of the publications of the Educational Association. This work ought to be in the hands of every missionary in China. It can be obtained at the Mission Press. J. C. F.

The difficulties of properly teaching the Chinese language in our schools have appealed to all who have the problem actually before them. In most of our schools the orthodox Chinese method is adopted, not because it is ideally good or practically good but usually because the time of the foreign teacher is so much absorbed in Western branches that he has not the necessary time to spend upon this intricate problem. It is usually supposed that the child in any country goes to school and studies his own language, in order that he may accomplish two purposes: (1) that he may understand the thoughts of others and (2) that he may learn to express his own ideas. A glance at the present methods of teaching Chinese language shows that they tend rather to conceal than to reveal thought. The diligent child who has spent his best energies for his first two years in the classics has acquired no ideas of other men and can express none of his own. He has simply a large number of characters floating around loosely in his mind, only a few of which are so distinct to his vision that he would be able to form them on paper. Many of the characters represent objects which are most familiar to him, but he has never been led to associate the object with the written character, and if called upon to express his idea of the object by writing would be wholly unable to do so. This seems to us to be the primary defect of the present method that it brings no ideas to the child's mind. Hence the ordinary Chinese school is a dull place, uninteresting to an ordinary child and absolutely repul-

sive to the intelligent bright ones. The contrast is vivid when we think of the happy interested faces of children in home schools who are in the hands of skillful teachers. The books of philosophy and political economy placed in the hands of the five or six-year-old Chinese boy have about the same effect upon his mind which roast pork and plum pudding would have upon the stomach of a new-born babe. He is choked and smothered and sent into fits. If he continues at his work under fear of the punishment of parents or teacher he makes but little progress for at least two years. At the end of this time he can neither read ordinary sentences in letters, nor can he write a simple sentence, nor can he compose. If obliged to leave school he would within a year or two have forgotten all he had ever learned. Constantly we meet people who have been in Chinese schools for a year or two or three while young children and who are yet unable to read short sentence in a mandarin dialect book. The reason is that their school had been a prison from which their childish minds had gladly escaped, leaving all the prison trappings behind them. Had these schools only set the gate of knowledge slightly ajar and made books interesting how eagerly these boys would have followed their little opening and been led into the wider fields of learning. Many men eminent in life at home and fond of study had only the opportunity in their childish life of a few months of education, but what they did have gave them a relish for more. If interesting books, full of sketches of life about them, or of historical events, illustrated and printed in plain type, could be provided the first step would be taken. Good teachers who delight in their work and have an interest in their pupils would give us the next step. A graded system of books in which the simple language spoken about them would gradually develop into the more difficult Wên-li would give us the last and final step, beyond which the Chinese have already made ample provision. In our opinion Wên-li ought not to be studied at all before the child is twelve years of age; at that time he can learn as much of it in one year as he could learn in six previous years. Such a course of Readers is worth the serious attention of capable Chinese scholars, whether foreign or native.

J. C. F.

The plans for the Triennial Meeting of the Association in May are already well in hand. Many of the papers have already been assigned to persons who have been chosen in accordance with the circulars of proposed subjects which were sent to all members. These papers will be prepared deliberately, and will doubtless be of high value. The reduced rates which the steamer companies have so generously granted ought to make it possible for all to attend. Shanghai

itself offers many opportunities for the observation of educational work in such institutions as the Anglo-Chinese College, Dr. Parker, President; St. John's College, Rev. F. L. H. Pott, President; Lowrie High School, Rev. J. A. Silsby, Principal; the Shanghai Public School under Mr. Lanning; the Catholic School at Zikawei, as well as the various girls' boarding-schools, which are so many and so prosperous. This meeting ought to be a well attended one, and we feel sure that none who attend will go away without carrying many new and valuable ideas and a fresh inspiration for this inspiring work. J. C. F.

Notwithstanding the precautions that were taken to ensure accuracy and avoid omissions in the new EDUCATIONAL DIRECTORY there will probably be a few schools not represented. Every educational establishment known to exist in China was applied to, and a third copy of the report form was sent wherever the first and second failed to elicit a reply. In the RECORDER for April, 1894, page 180, a notice appeared on this subject, concluding with the words, "Should any fail to receive these forms a copy will be forwarded on application." The reports were carefully filed as they arrived, so that all omissions must be attributed either to the forgetfulness of those in charge of the schools, or to failure in the postal arrangements, by which the reports were forwarded. The first instance that has come to light is that of the Bridgman Home, a boarding-school for Chinese girls outside the West Gate, Shanghai. This is very much to be regretted, because that institution has been in existence during a long period of years, and has done a great and excellent work. It is under the direction of the "Woman's Union Missionary Society," and has kept up an average of thirty pupils. The instruction is most thorough, and extends over a considerable number of years, so that the young women as they leave this happy "Home" and find homes of their own are centres of light and examples of the blessing of Christianity to all around them. There are six day-schools under the same management, with one hundred and twenty pupils. Ten native teachers are employed. Two foreign ladies are associated in the work. One of these is director and the other a teacher. Miss Marietta Melvin is Superintendent of the School Department. Should any other omissions be found it is hoped that they will be at once reported, so that they may be noticed in the RECORDER and added to the Directory by those who have already received a copy.

J. F.

Correspondence.

To the

BRETHREN AND THE MISSIONARY ASSOCIATIONS THROUGHOUT CHINA.

Hangchow, China, December 21st, 1895.

In the city of Hangchow, in the province of Chê-kiang, there is a Union Association composed of the native pastors, catechists and helpers of the five missions represented here. Recently this Association sent a letter to the Missionary Association reciting the difficulties Christians often experience in obtaining their rights in the ancestral property, and asking if we could not take steps to secure an imperial decree on the subject. The Missionary Association appointed a committee to consider the subject, and we now desire to learn the state of the case in other portions of the empire. We hope to hear either from individuals or associations in the other provinces that we may know what steps to take in order to secure the decree.

The substance of the letter is as follows :—

The Union Association has now existed a number of years ; at each meeting the relations of the people and our religion are discussed. We have often heard of difficulties arising between the people and the Church, which in general are on account of idol processions, theatricals, offering of incense, clan genealogies, lands for sustaining ancestral sacrifices, etc.; but almost all come from clan genealogies and sacrificial lands. Under the Emperor Tung-chi a decree was issued exempting Christians from tax for idol processions, but genealogies and sacrificial lands were not mentioned. Now throughout this province their names are often cut off from the family register, and their portions in the common inheritance, handed down from the ancestors, are often wrested from them. This property was left partly for sacrificial purposes and partly for the descendants. It is not for sacrifices alone, and so when that object is satisfied the remainder of the income should be divided proportionally among the descendants.

Now we ask you, sirs, the foreign missionaries, to consult and see if you cannot petition the Consuls and Ministers of England and the United States to communicate with the Tsung-li office and arrange to have a decree issued on these points, so that the local magistrates may have a rule to go by and the people and the Church may be mutually at peace. This is our great desire.

This is the substance of the letter from the native brethren. The difficulties complained of are a real grievance in this province, and have caused a great deal of trouble, and it is well known that many Christians have been forcibly deprived of their just proportion of the income from the ancestral inheritance. We desire now to learn the state of the case in other parts of the empire, and we will take it as a favour if any one will either write in the *Recorder* or *Messenger*, or to either of the members of the committee, whose names are signed below.

J. L. STUART,
Southern Presbyterian Mission.

J. C. GARRITT,
American Presbyterian Mission.

G. W. COULTAS,
Church Mission, Shanghai.

FOOCHOW CONFERENCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Foochow Conference, commencing Nov. 19 and ending Nov. 27, was one of the most interesting and profitable meetings of the kind we have ever had. Bishop J. M. Walden, D D., who presided, gave most careful attention to all departments of the work and ample time for the discussion of every topic. His regular and prompt attendance at the early religious services, which opened each morning's session, added greatly to the interest and profit of these occasions. Immediately after these he gave a half hour's talk on some important practical topic instead of one lengthy address on these subjects. These were greatly enjoyed by the Conference as well as by the visitors who found time to come in. Owing to the fact that so much time was devoted each day to these preliminaries the Conference was prolonged somewhat beyond the usual time. There was a very full attendance of the native preachers, and as this was the occasion of the Quadrennial Election of Lay as well as Ministerial Delegates to the General Conference, to be held in the U. S. in May, 1896, an unusually large number of the laity was present. The result of the election was the choice of Rev. M. C. Wilcox, Ph.D., as delegate, and Rev. W. H. Lacy, B.D., as reserve. The Lay Electoral Conference elected Miss L. A. Trimble as lay delegate, and Miss M. C. Hartford as reserve, thus indicating advanced ideas on the subject of female representatioin in the General Conference, and that body will honor itself if it gives a seat to our lady representative.

The past year has been one of great disturbance and trial. The terrible event at Hwa-sang overshadowed everything else, and its influence was widespread, and while some parts of the work has suffered other parts have prospered. The greatest success has been in Hinghwa, and the Conference gave evidence of its confidence in that work by voting unanimously in favour of setting it off as a separate Mission Conference. This action was made more urgent by the fact that that locality has a distinct language of its own, and many of the members from that region could not understand what was going on in the Conference. It was also voted to hold the Conference there next year, when the division will probably be effected.

Considering the agitations resulting from the Ku-cheng Massacre, and the persecutions in Hok-chiang and other places, the financial showing, as well as the increase in membership, were encouraging. The following condensed statement of some of the principal items will show something as to how the work has been progressing:—

Native ordained preachers 78, increase 10.
Unordained preachers 168, increase 38.
W. F M. S workers 129, increase 4.
Members 4898, increase 596.
Probationers 6513, increase 1346.
Adults baptized 1438, increase 150.
Children baptized 539, increase 60.
Day-schools 296, increase 142.
Day-school pupils 5808, increase 3264.
Contributed for missions $446, increase $40.
Benevolences $455, increase $261.
Support of preachers $2622, increase $308.
Other local purposes $1045, increase $152.
Support of Bishops and General Co ference expenses $90.

N. J. PLUMB.

Foochow.

OPENING OF HUNAN, ETC.

To the Editor of

"THE CHINESE RECORDER."

Shanghai, January 16th, 1896.

DEAR SIR: Referring to the great interest felt among missionaries, as well as by others, in the opening of Hunan to foreign intercourse, commerce, etc., I am sure you will be gratified to learn that at the recent literary examinations in that province those doughty literates, knights of the villainous pen, were outwitted even in the central stronghold of their conservatism, and found themselves in the embarrassing predicament of the "one-eyed doe" of the fable—literally taken on the blind side. It is said that the examiner sent down from Peking had had a bit of experience beyond the confines of his own country, at least to the east as far as to Japan and to the west as far as to Singapore, and having thus come under the influence of the now growing convictions in favor of foreign intercourse, learning, etc., plied his candidates for the second degree with subjects which required no inconsiderable acquaintance with foreign affairs, international relations, etc. *They* were *fairly caught*, and in somewhat of consternation and dismay left the stalls, under a strong impression that they would either have to surrender their opposition to the progress of their country or give up all hopes of sharing in its future administration. It is needless to say that the Hunanese, though *braves*, are no fools, and it is doubtless due in part to the alternative they have adopted that there has been recently such an unusual demand for our foreign literary books, periodicals, etc. Again, I am assured that the influence of the recent *Hanlin* movement of Peking has also reached Hunan, and that the Hanlins of that province have in contemplation to initiate a similar movement by the immediate establishment of a periodical in the interests of foreign learning, intercourse and progress generally, such as has already been started, both at Peking and Shanghai under Hanlin auspices.

A gentleman who announced himself as a representative of the parties, and "editor elect" of the projected periodical, was in Shanghai a few days ago, and left an order at the Mission Press for some one hundred copies of the *Wan Kwoh Kung Pao* to be sent to his address monthly for distribution in the province, particularly in the prefecture of *Chang-sha*.

The above items of news are both significant and serious, and emphasize, more than mere words can, the urgency and importance of the work of the Society for the Diffusion of Christian and General Knowledge among the Chinese, and also of the labors of the Educational Association, while they in the most unmistakeable terms seem to indicate to the whole missionary body that the time draweth nigh when that province will be thrown open for the fullest entrance of the Gospel.

But the above is not all. It is only a beginning of what may be expected in the not distant future. For, following almost immediately after the visit of the "editor elect" above alluded to, I had a call from a Hanlin of quite a different province, who made earnest inquiry as to the possibility of securing the services of some competent missionary (he specially emphasized the word missionary Kiau Sz) to open work in his native city in connection with the new reform movement, promising at the same time a welcome, and offering a home and his personal influence and efforts in behalf of the enterprise. I know both the place and the man, but it will suffice to say in this connection that the former is the ancestral

home of some of the elder and most influential Hanlins in the country, but, so far as I am aware, has never been occupied by any missionary society; while as to the latter he is the eldest son of a high minister, and is for the present temporarily resident in Shanghai. And so earnest is he in regard to this new departure that he is now taking lessons in English preparatory to a visit to Europe, and has also applied to place his own daughter and the daughter of a friend of his in our Anglo-Chinese School for Girls, the McTyeire Home and School.

Perhaps there never was a time, certainly not in the history of missions to China, when that saying and injunction of our Lord were more appropriate than now, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

YOUNG J. ALLEN.

APPEALS FOR REDRESS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with great interest the very timely and able paper of Dr. Hudson Taylor in the December number of the RECORDER, on the subject of missionary appeals to government for protection or redress. In making grateful acknowledgment for this paper may I be permitted to say that I think there is one point of importance which still needs to be brought out and set in a clear light? The view that is held of it will materially influence the missionary in the course which he will take in some of the dangers and trials which attend his work.

It is often said that the Apostle Paul appealed to Cæsar, and the inference is drawn that a missionary in the field may properly appeal to the civil government for protection. Or, it is said that Paul, when his life was in danger, sent a statement of the case, through a relative, to a military official, and the inference is that a missionary, whose life is imperilled at his station, follows this precedent if he invokes the aid of the naval or military authorities that are within reach. Or, it is said that Paul pleaded his Roman citizenship when he was about to be beaten, and the missionary therefore may plead his national citizenship in order to ward off some threatened evil.

The point to which I beg leave to call attention now is that in every case thus adduced Paul was a prisoner in the hands of the civil or military authorities—not free to go where he pleased. In no case, where he was free to move, did he ever appeal to any government or any official for protection or aid, no matter how serious might be the danger that threatened. I submit that Paul the prisoner is an example to the missionary when he is in prison: Paul at large should be the example to the missionary in the field.

Let us look for a moment at the circumstances under which Paul pleaded his rights as a citizen. He appealed to Cæsar, and why? He had been brought out of prison for trial before Festus, the governor at Cæsarea, on a grave charge of sedition and breach of the peace. The Jews from Jerusalem, his accusers, ask that his trial be removed to that city. Their plan is to waylay him on the road and kill him. The governor, wishing to curry favor with the Jews, asks Paul whether he will accept this change of venue. Paul is compelled to choose the jurisdiction under which he will be tried, and answers, "I ought to be judged at Cæsar's judgment seat; I appeal to Cæsar." And so to Cæsar he is sent.

Now, if a missionary in China is arrested on a criminal charge and thrown into prison, and if he is then asked the question, "Before which court will you be tried, the Mandarin in the Yamên or the Consul at the treaty port?" and he answers, "I ought to be tried before my Consul; I appeal to the Consul;" then he has a case parallel to that of Paul. Paul's appeal to Cæsar was simply his making choice, as a prisoner, of the court in which he should be judged.

Or, take the next case. Paul, when his life is threatened, has intelligence of this conveyed to a military officer. Again why? He is a prisoner in the castle at Jerusalem. A band of violent fanatics have laid a plot to kill him. Now, under ordinary circumstances, what Paul would have done we well know. He would have obeyed the command of his Master to flee into another city. When his life was threatened in Damascus he fled into Arabia. When an attempt was made to stone him in Iconium he fled to Lystra. When the people were stirred up in Berea he went off to Athens. But now he has no power to flee. He is in military custody. So he does the only thing he can do to save his life. He sends his nephew to inform the chief captain, who has him in charge, of the danger at hand. The officer takes in the situation at a glance. He sees that it is a case in which it is wisdom to flee. A detachment of cavalry and infantry is promptly mustered, and, when night falls, Paul, under military escort, flees towards Cæsarea.

A missionary whose life is threatened, and who cannot flee because he is held in custody, may well inform his custodians of the danger that is near. This is all that Paul did. This is the whole of his appeal to the military authorities.

And so with the two cases in which he pleaded his Roman citizenship. In the prison at Philippi he receives a message from the magistrates, who had treated him with brutal injustice, that he may go free. But Paul is not willing to slip away as a guilty culprit. He sends back word to the magistrates that they have beaten him and Silas, Roman citizens, openly and without trial, and now they must come and set the matter right before the citizens of Philippi. And the magistrates "came and besought them, and brought them out." Paul made no appeal here to the civil authorities. It was the guilty authorities who came and appealed to him. And then in the last case, when he is about to be beaten in the castle at Jerusalem, he imitates his Master under similar circumstances by simply asking a question. Jesus, as a prisoner, was struck in the face by an officer. He replied, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" So Paul, as the soldiers bound him with thongs, preparatory to scourging, asked a question of the Centurion who stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

Our Lord spoke as a prisoner; Paul spoke as a prisoner. Should it be the lot of any missionary to be placed in a like position of trial, may the meekness and dignity of these noble sufferers be exhibited in him.

And now for the missionary not a prisoner—the missionary at large in his field; what is the example and guidance given to him?

The New Testament is a book of persecution and trial. From the opening scene, in which Herod seeks the life of the babe in the the manger at Bethlehem to the close of the Revelation, in which the nations, gathered to battle, compass the camp of the saints

about and the beloved city, Christ and His true people are set forth as sufferers unto death. The emphatic declaration is that "all who will live godly in Christ Jesus shall suffer persecution." If any one calling himself a Christian does not know what it is to suffer persecution he does not know what it is truly to follow Christ. Our Lord, when He was on earth, assured His servants again and again that they would be hated, scourged, delivered up to death. And so it proved. They were driven from place to place, they were beaten, they were thrown into prison, they were slain. He gave them particular instructions as to how they should meet these trials—instructions that have been left on record for us. And now in all this history of persecution and suffering, in all these instructions, we find not the slightest intimation that anyone of his servants ever did, or ever should, appeal to any government for protection or aid in the mission field. They were to suffer patiently, they were to flee, they were to pray, they were to trust. That was all, and it was missionaries who went forth in this spirit that brought the Roman world to the feet of Christ.

But I hear it said that in the days of the New Testament the civil governments of the world were all unfriendly to the work of Christ, and this is the reason why missionaries made no appeal to them. Now the governments of the lands that are called Christian are friendly to this work. Why not take advantage of this happy change? Why may the missionary not invoke their help in his time of danger and need?

As to the friendliness of any of our present governments towards the missionary enterprise I have no question to raise. Yet the warning of our Master is never out of date: "Beware of men." Governments change. As Hood says of the English coin:—

> Now stamped with the image of
> good Queen Bess,
> And now of a bloody Mary.

The first civil ruler that professed allegiance to Christ was the one mentioned in the beginning of the Gospel. He said to the wise men, "Bring me word again that I may come and worship him also." We know what was in his heart. While we thank God for everyone bearing rule on earth who is a true friend of the king meek and lowly, let us not indulge an over-confidence by confounding motives of state policy with motives born of the Spirit of God.

But granted that these governments are friendly to the work of Christ; does this make void the examples and precepts of the word of God? The Bible is a book prepared for all the centuries. It is a perfect guide to the missionary, no matter in what generation, or under what government, he may live. "All Scripture is given by inspiration of God, and is profitable, . . . that the man of God may be perfect, thoroughly furnished unto all good works." All the circumstances under which we find ourselves now were known unto God from the foundation of the world, and when He prepared a book for our guidance did He not have in view all that pertains to the age in which we live? And if, on the pages of this book, neither our Lord Himself, nor any of His disciples in the open field of mission work, are ever found in any way calling on government for protection or aid, and if, in all their instructions for meeting danger and trial in the mission work the course enjoined is altogether different from that of calling on government, should not this be sufficient for us? Is it not ours to follow the Lamb withersoever he goeth?

M. H. HOUSTON.

(To be continued.)

Our Book Table.

The Anti-footbinding Society of Shanghai have kindly agreed to furnish missionaries with copies of their sheet tracts, free, to those who are willing to circulate them. Orders may sent to the Presbyterian Mission Press.

十三經考證. The first part of Dr. Faber's work on the Confucian Classics (general title **經學不厭精**) is now in the press, and will soon be issued in two volumes. The price is fixed at 30 cents per copy (2 vols.) on brown paper, and 40 cents on white. 50 copies and more in one order will receive a reduction of 25 per cent. at the Presbyterian Mission Press, Shanghai. These two volumes contain a Critic of the Text of the Thirteen Classical Works in 24 chapters (*Wên-li*).

Vol. I.:—

1. Chinese characters: (*a*) origin, (*b*) Shwoh Wen, (*c*) modern dictionaries.
2. The materials used for making books.
3. The eight catastrophes or destructions of books.
4. The formation of the Canon.
5. The modern text different from the original.
6. The text cut in stone.
7. Authorities for the modern text of each Classic.
8. Wrong characters in 9 Classics.
9. Words and passages lost.
10. Classics and enlargements.
11. Classics and apocryphical writings.
12. Schools of interpretation.

Vol. II.:—

1. The I-king.
2. The Shu.
3. The Shi and Rhyme.
4. Shu and Shi.
5. Spring-autumn and the three enlargements.
6. The three Rituals.
7. The Rh Ya.
8. The Canon of Filial Piety.
9. The Analects.
10. The Great Learning and Due Mean.
11. Mencius.
12. The best editions of the Classics.

The second part will contain a critic of the contents of the Classics.

The third a survey of the collateral literature of China.

The fourth the Results of the Classics in Chinese History.

The fifth the Classics in relation to the needs of the present time.

Parts two and three are so far advanced in manuscript that they may be published (D. V.) in the course of this year.

E. F.

Editorial Comment.

We are very much pleased and not a little surprised to learn that the United States Commission to Chentu finished its work very quickly after arriving at that city, and is now on its return to Peking. We imagined, and very naturally, that the Commission would meet with all sorts of embarrassments and annoying delays, and having no possibility of appeal to gun-boats or any military display of any kind, would meet with a most tedious and thankless task. It seems otherwise,

however, and we shall await the report of the Commission with no little interest.

Meanwhile the treatment which our brethren of the Scotch Mission have met in Kirin, in the matter of the property concerning which they had had so much trouble formerly, but which they supposed was now unequivocally in their possession, shows us that not all of the official class are deterred from obstructiveness, either by the degradation of the Viceroy of Szechuen, or the results of the investigations at Ku-cheng.

* * *

We heartily sympathise with Dr. Greig and his colleagues, native and foreign, in this last trial. In a private note just to hand Dr. Greig says: "The literati are bitterly hostile, as they were when I was attacked four years ago." The cruelty and audacity shown in the treatment of Mr. Sung (see Diary of Events), who was beaten as a criminal in public for no other offence than selling his land to a foreigner, the ineradicable conservatism of some of the reformers, evidenced in their inventing a new date for their paper—dating it from the death of Confucius—with other obstructive actions, all point to the greater hope of reform on the part of the younger generation.

* * *

We are more than ever convinced of this on reading over some of the students' contributions in the last number of *St. John's Echo*. The writers recognise the poverty and weakness of a country possessing great resources, but hampered by officials, among whose prominent characteristics may be mentioned conservatism, corruption and dishonesty. One lad adds the term imbecility, but the shrewdness of even the most conservative official makes the term a somewhat unfortunate one. These students point out the necessity for introducing a power which will elevate the moral and social conditions of the people, from whom the officials spring, and frankly recognise the fact that that power is Christianity.

In referring to the new Reform Society it is shown that "reform" means not only "to restore to a former good estate," but also "to create or shape anew," and further on in the same article Mr. Tsur Mong-tei says: "If we should be unfortunate enough to see the failure of the Society, or anything which may prohibit its progress, or the members of the Society be not themselves reformed, as it seems they are going to be, but still stick to the old prejudices, then we will lose hope for them. However we must not lose all our hopes for China. China must be reformed some day. Who should do the work is the only question. There may be other associations which shall follow the steps of this present Society, either to co-operate with its members or to take their place when they fail. Before this we have never known of such a society like this. Secret societies China does not lack, but where in its history can we find the beneficial societies which have as their object to improve the state or "mutual or joint usefulness and profit."

Therefore in discussing this subject, the Reform Society in China, the writer has a word to all the Chinese who want to promote progress. If this Society is successful, rise up and render it your help, if not, still rise up and do in its place what you think best for your mother country."

* * *

From recent Peking news it is evident that those high in authority are endeavouring to suppress the Reform Society, in spite of the fact that an eighth of whole body of Hanlins have joined the Association.

But truth is mighty, and will prevail, and it may be that this early attempt at suppression will prove a greater stimulus to finding and spreading the truth.

* * *

Our readers will rejoice with us in the glad tidings from Mr. Goforth to be found in "Missionary News" department. The work of the Canadian Presbyterian Mission in North Honan has been discouraging and slow; the officials being obstructive, and the sifting, testing and rejecting processes being naturally difficult in a new field. From a former report of the Canadian Presbyterian Mission we learn that in 1889 a threatening cloud at Changtê Fu caused the missionaries to withdraw, but in 1890 a footing was gained at Chu-wang, 30 miles away. When the critical moment for entering the city arrived it was "as unexpected by the missionaries as it was unexpected by the gentry and officials at Chang-tê. It was announced by the *fu* and *hsien* magistrates both issuing proclamations denouncing the authors of scurrilous placards directed against foreigners." The result was hosts of offers to sell houses and lands; the people, always friendly, having been emboldened by the official action. The writer of the report adds further on: "The devil in starting those placards committed his most serious mistake since our mission began.

* * *

We are pleased to see the very favorable beginning of Young Men's Christian Association work which has been made in Tientsin under Rev. D. Willard Lyon, who has come to China under the auspices of the International Y. M. C. A. The *Peking and Tientsin Times* of Dec. 7th gives an account of the meeting to welcome Mr. Lyon in the Temperance Hall, Sunday, Dec. 1st, "at which were present over 100 English-speaking Chinese students from all parts of the empire, pupils of the four great institutions of this place . . . . . The young men present, studying, as they are, Western sciences, and being prepared for positions of honor and responsibility, represent, as one speaker said, the "New China", and will ere long be able to mould public opinion. So the meeting was unique."

According to the "Tientsin Y. M. C. A. Bulletin," vol. 1, number 1, which Mr. Lyon has kindly sent us, an organization was afterwards effected, resulting in the enrollment of 21 active and 46 associate members, all but two of whom were Chinese. The roll includes students from the Medical College, the Naval College and the Tientsin University, besides a few English-speaking business men of the city. The following shows the character of the meetings to be held:—

On Sunday, December 15th, at 2 p.m., the Association Bible class. Topic: The Birth of Christ.

On Wednesday, December 18th, at 4.15 p.m., the first lecture of the Association lecture course. Lecturer: Rev. E. E. Aiken. Subject: Railroads.

On Saturday, December 21st, at 8 p.m., the weekly prayer meeting.

On Saturday, December 21st, the room will be open from 2 to 8 p.m. All young men are cordially invited to spend as much time as possible in the room at this time. Papers, books and games are accessible to all.

* * *

We would call attention to the carefully prepared Memorial to the Chinese Emperor, the first part of which appears in our present issue. We received, too late for publication in this number, an account of the presentation of the Memorial to the Tsung-li Yamên, which we hope will appear in our next. We consider that

the Memorial comes at a timely opportunity, and hope that great good will come therefrom. Much is being done at the present time to enlighten those in high places as to the meaning of Christianity and to show that the true source of all real advancement in a nation is inseparable from the Gospel of Christ.

Missionary News.

—Dr. H. T. Whitney, writing to a friend from Pagoda Anchorage, on January 20th, says: There are several hundred in this district now coming toward the kingdom (I won't say pressing) which keeps us quite busy these days.

—Rev. C. A. Killie writes from Ichowfu, December 23rd, 1895: I am just home from my third itinerating trip this autumn, and am much encouraged at the prospect. In the past three months I have itinerated in nine different hiens, and have been received most kindly everywhere, with one single exception. Generally speaking there is a much better feeling toward foreigners and the Gospel about here.

—Rev. J. Goforth in a letter from Chang-te-fu, Honan, December 13th, 1895, says: We are seeing the certain tokens of the Holy Spirit's power these days at this city. Thousands of men have visited us during the last six weeks. A native assistant and I preach about eight hours a day. I have never seen the preaching of the Word meet with such acceptance before in Honan. It is a daily occurrence to see men convicted of the truth and returning again and again to enquire. It is the Lord's doing, and to Him shall be all the glory.

—The China Inland Mission, Shanghai, received a telegram from Lan-chou, Kan-su, dated the 8th inst., from which it is learned that Hsi-ning is now open; all the missionaries there are well, and there is no cause for apprehension.

—News to hand that the American Presbyterian Mission at Chining-chow have had some trouble from robbers. We understand that Rev. R. H. Bent was shot in the leg, but no particulars have as yet reached us.

[We trust that the small number of items in this department will lead to our readers sending us news more frequently. Such information as they afford will lead us to rejoice or sympathise more heartily with or pray more definitely for each other.]

Diary of Events in the Far East.

December, 1895.

16th.—Trial of Sung Ts'un-li by the Kirin authorities for his selling property to missionaries. Beaten publicly by order of the prefect in spite of the protests of Dr. Greig and Rev. A. R. Crawford, who were present. The British Consul, Mr. Hosie, has started for Kirin. Sanction for the purchase of the land in question was part of the compensation allowed by the Tsung-li Yamên in connection with the cruel assault on Dr. Greig in 1891.

January, 1896.

1st.—In the early morning Chinese rebels made simultaneous attacks on the Japanese in North Formosa. At Sin-tian 9 Japanese were killed, at Kan-tow 10, at Sik-kow 19 were found headless and mutilated, and at Pa-chi-na 7 were killed. Futile attacks were made on the Educational Department at Tai-peh-fu on Wednesday, Thursday and Friday. All foreigners are safe.

2nd.—Imperial decree commanding Liu K'un-yi to return to his Viceroyalty of the Liang-kiang provinces, and Chang Chih-tung to go back to Wu-chang to take over his former post as Viceroy of the Hu-kuang provinces.

22nd.—General Viscount Miura, lately Japanese Minister to Seoul, who was charged with being implicated in the attack on the Palace at Seoul on the 8th of October, has been acquitted.

23rd.—Telegraphic news from Tai-peh state that there have been two battles near Gi-lan with the retreating rebels. On Friday, the 17th instant, three hundred rebels, and on Saturday, the 18th, sixty rebels were killed. The Japanese loss amounted to fifteen.

Missionary Journal.

BIRTHS.

At Tsing-kiang-pu, 12th December, the wife of Rev. H. M. Woods, Southern Presbyterian Mission, U. S. A., of a son (Marion Cooper).

At Peking, December 16th, the wife of Rev. W. H. Murray, Nat. Bible Society, of a son.

At Shih-tao, Shantung, on New Year's day, the wife of B. R. Mudditt, of a son (Lester Norman).

DEATHS.

At the General Hospital, Shanghai, 4th December, of small-pox, Rognhild Borgny, aged 1 year and 9 months; and on the 5th December, Anna Oline, aged 3½ years, daughters of Rev. Th. and Gidsha Himle, of the Am. Norwegian Lutheran Mission (arrived 2nd November).

ARRIVALS.

At Canton, 9th October, the Rev. E. P. Fisher and the Rev. G. W. Marshall, for the American Presbyterian Mission.

At Canton, 18th December, the Rev. A. J. Robb and wife, and the Rev. Elmer McBurney and wife, for the American Reformed Presbyterian Mission.

At Shanghai, 1st Jan., Messrs. Robert Grierson (returned), O. Stevenson (returned), T. Torrance, F. Olsen and C. E. Hicks (associate), from England for China Inland Mission.

At Shanghai, 14th January, Rev. R. L. Evans, Messrs. W. T. Locke, A. Paul and Rev. O. L. Stratton, from North America for C. I. Mission.

At Shanghai, 15th January, Mr. Islay F. Drysdale, wife and child (returned), Misses L. A. Farr and Nettie M. Grant, for I. M. Alliance, Wuhu.

At Shanghai, 22nd January, Misses J. Schnuttenhassel, L. Sichelschmidt and C. Hausberg, from Germany, as associate members of the C. I. Mission.

At Shanghai, 28th January, Miss Julia C. Bonafield, M. E. Mission, Foochow (returned), Miss Effie Murray, for Am. Presbyterian Mission, Nankin (returned) and Miss Kate L. Ogborn, M. E. Mission, Kiukiang (returned).

DEPARTURES.

From Canton, 16th October, 1895, for America, Mrs. A. A. Fulton and children, of the American Presbyterian Mission.

From Shanghai, 27th December, 1895, Miss F. M. Reid, of C. I. Mission, for England.

From Shanghai, January, Mr. and Mrs. Ed. Tomkinson and three children, also Miss E. A. Thirgood, of C. I. Mission, for England.

From Shanghai, 29th January, Dr. E. R. Jellison, of M. E. Mission, for Germany.

Leaving Hongkong, 13th February, Rev. W. C. Wilcox and family, of Foochow, for U.S. A.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXVII. MARCH, 1896. No. 3.

Presentation of the Protestant Memorial to the Chinese Government.

FOR the information of those who are interested in the Presentation of the Protestant Memorial to the Chinese Government the undersigned desire to lay before the public the following outline:—

There was a long memorial drawn up by the committee appointed by the Missionary Conference of 1890, but for various reasons it had not been presented. In the summer of 1895 a shorter one was drawn up and signed by twenty of the senior missionaries of the larger societies. The Conference Committee finally adopted this as their Memorial, and the longer one was to accompany it as a book or an Apologia.

The Rev. John Wherry, D.D., and Timothy Richard, who were deputed to present these documents, called upon the British, American and German ministers, explained to them that we were acting for all the Protestant missionaries and asked their kind help in the matter of presentation of the Memorial and in securing a better understanding between the Chinese government and Christian missions. Col. Denby, the Doyen of the Diplomatic Body, at once offered to ask the British and German ministers to join in requesting an interview with the Tsung-li Yamên, when we might present the documents ourselves and make any explanations that might be necessary face to face with the ministers of the Yamên. The British Chargé d'Affaires, Mr. Beauclerk, readily agreed to this; but the German minister declined to join, as no German missionary had written to him about the matter.

The Tsung-li Yamên readily granted the interview. Col. Denby himself kindly accompanied them to the Yamên with his secretary, and the documents were presented by Messrs. Wherry and Richard on the 14th November, 1895. On the 30th they were presented by the Tsung-li Yamên to the Emperor.

Owing to Dr. Wherry's departure for the United States he deputed his powers to the Rev. H. H. Lowry, D.D., to act with Mr. Richard in case of any further conferences with the Yamên. Including that of November 14th we have had four interviews with the Yamên.

The questions discussed have gone the round of the main difficulties such as—

1. Whether the many reports about Christians being guilty of many evil deeds be true or not.

2. Whether the Christian Church protected men who refused to pay taxes, who refused to kneel before the magistrates and who did many other lawless things.

3. Whether the opening up of such places as Hunan was forcing the Chinese to follow Christianity or forcing the law-breakers to observe the Emperor's laws.

4. Whether Christian liberty meant the refusal to sacrifice to the gods, to the sages and to ancestors.

5. Whether there was a check on reckless missionaries as well as on reckless mandarins.

6. What are the rules which missionaries and Christians are bound to observe, etc., etc.

Besides the public interviews at the Yamên there have been also several private interviews with some of the ministers.

It is with thankfulness to God and great pleasure that we report that the *Chinese* ministers who discussed these questions with us were very reasonable; none more so than Wêng T'ung-ho himself. These told us distinctly that what we asked for was not unreasonable. They were prepared to "let Christians alone." If these had had their way there would be an end to our trouble at once. Indeed there was a general feeling for a few days among the mandarins and scholars of Peking that the memorial was approved of by the Emperor, and that an edict would be issued within a few days. Several congratulated us on the success, but for some unknown reason the expected edict has not yet been issued.

Unfortunately the *Manchus* whom we meet are not so open as the Chinese. They seem to have made up their mind that Christians are all a bad lot, and it seemed therefore a most painful thing for them to have any talk with any men intimately connected with such people.

We believe, however, that a series of interviews such as we have had with the Tsung-li Yamên, together with the additional explanatory documents sent in, are likely to be more fruitful of good results than any hasty edict. We do not want a repetition of empty promises but a change of spirit and policy arising from a

growing conviction that we are doing good. For this we labour and pray. How far we may succeed we cannot tell. But we shall continue to do all we can till the river opens about the 1st of March, when duty calls us elsewhere. We shall then leave the new ideas in the government's mind. May they take root and in due time result in the salvation of China?

The *Memorial* and the *Apologia* will be published in the *Review of the Times* (*Wan Kwoh Kung Pao*) as well as in a separate pamphlet form by the *Society for the Diffusion of Christian Knowledge*. Applications are to be made to the Mission Press, Shanghai.

The English version of the Memorial will be published at an early date.*

Trusting that our efforts will commend themselves to the brethren who have entrusted us with the task, and praying that all may not cease in their prayer for the Emperor and all in authority, we remain,

Yours faithfully,

TIMOTHY RICHARD.
H. H. LOWRY.

* See February *Recorder* and present number.

The Importance of promoting Self-support among Native Churches.†

BY REV. J. BATES. [C. M. S., SHANGHAI.]

LET me first define what is meant by self-support. Self-support, in my opinion, means the maintenance and direction of all Christian work, whether in the Church, or in the school, or among the heathen, by Chinese Christians themselves, without the material aid of foreign missionary societies, or missionaries. Broadly stated, this, and nothing less than this, is what we must include in the expression "self-support" as applied to the native Church. If the notions we entertain on the subject are any lower than this, or if the objects we seek to reach are only spiritual and therefore partial, we are labouring, I conceive, under a misapprehension at the very outset of the discussion of this question; and we have failed to understand the purpose of our calling as missionaries. It should be a well understood maxim with us that the position of a missionary in China, or in any other country, is but a *temporary* one, and that his constant aim therefore should be to plant, as soon as he can, a self-reliant, self-governing and self-propagating Church.

† Read before the Shanghai Missionary Association, and published by request of the Association.

The subject of self-support, I rejoice to know, does not now occupy the same place among missionary problems which it did some years ago. I have lately been turning over the pages of some of the early volumes of the RECORDER for information, and I have been astonished to find how little attention was then given to the subject. It is not until the year 1870 is reached that any mention is made of it at all, and then only in the briefest and most cursory manner. But after that year the subject seems to grow in importance and interest. Articles appear every now and then urging its adoption in some form or another as an experiment; by and bye—a step further—illustrations of a practical nature are given, showing how the experiment has been tried and followed with the happiest results. And so in the course of time the movement goes forward and gathers strength until missionaries throughout the country seem to have seized hold of the idea and worked it out with more or less success. It may be thought then that in selecting for our theme to-night the importance of promoting self-support we are rather behind the times; that we have forgotten what has been done and is now doing in the matter; and that instead of repeating first principles we should, in the language of Scripture, "go on to perfection."

I trust, however, we shall not be considered as taking a retrograde step on this occasion. The effective promotion of self-support, in a large measure, rests with *missionaries*, but missionaries, it is to be feared, have not all made up their minds about it, and some, it may be, having given it a trial, are discouraged, owing to the difficulties and opposition they have met with.

Now I propose to show the importance of promoting self-support, 1. From the teaching of Scripture; 2. Its advantages as regards native Christians; 3. Its advantages as regards the heathen; and 4. Its advantages as regards the foreign missionary.

1. *The teaching of Scripture.*

Throughout the New Testament both practice and precept are on the side of self-support. When our Lord sent forth His disciples to preach the Gospel among the towns and villages of Palestine He specially instructed them that they were to look for their maintenance to the people among whom they ministered—"Into whatsoever house ye enter first say, Peace be to this house. And if the son of peace be there your peace shall rest upon it. And in the same house remain eating and drinking such things as they give; for the labourer is worthy of his hire." The Lord could, if He wished, have furnished His disciples with the means of their subsistence, but he chose rather to let them expect that the means should come to them from a different source. Here, as in many other instances,

we may observe how He prepared them for their future work. Nor were they disappointed. "When I sent you forth to preach," was His appeal to them on a subsequent occasion, "lacked ye anything? And they said, *nothing*." But passing on to the infant Church at Jerusalem we find that when converts were multiplied, and much destitution arose among the poorer members of the Church, we see how immediate steps are taken to meet the requirements of this new condition of things. The believers are formed into little companies for prayer and instruction, money is collected to help the poor and men are selected to disburse the funds. In all this the apostles, as was most natural, were the leaders, but they were by no means the sole supporters of the system that had grown up. The converts themselves combined most actively in rendering assistance for their own mutual edification and relief. It was not long, however, before difficulties and dissensions ruffled the peace of this early Christian community. There was some degree of friction, and want of confidence began soon to show itself. It was brought to the notice of the apostles, but they were quick to see where the remedy for restoring order and peace was to be found. *They decided themselves to retire from the position of exercising official control and to throw the responsibility of management upon the body of Christian believers*—"the twelve called the multitude and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men, whom we may appoint over this business. *But we will give ourselves continually to prayer and the ministry of the word.*" But it is in the missionary life of the Apostle Paul that the subject of self-support is brought into special prominence. We know how God put special honour upon His servant by making him the instrument of forming congregations of believers throughout the wide field in which he carried on his evangelistic labours. His epistles bear witness to the existence of well-organized bodies of Christians, which were the direct fruit of his ministry. They had their assemblies for worship, they had their spiritual instructors or pastors, they had the means of sustaining active Christian efforts. Were they dependent upon the apostle for all this? Yes, to a certain extent. He was their father in the faith. He gathered them together. He gave them advice and counsel. He put forward those who appeared likely to be useful and encouraged them. It was his joy as well as his duty to visit his converts for the purpose of watching over the growth of their Christian life and of comforting and strengthening them under their trials and difficulties according to the power which God had given him for edification. *But nothing more.* For the rest they were dependent upon themselves. Nor does it appear from the history that they felt

this to be an impossible task. On the contrary, we are expressly told that some of them, in addition to providing for their own wants, gladly sent their contributions towards the personal necessities of the apostle. And observe that they were poor Christians who excelled in their liberality towards St. Paul and towards the poor—"*the abundance of their joy and deep poverty abounded unto the riches of their liberality.*" Apart, however, altogether from what these interesting examples show us we know that the apostle not infrequently brought the subject of self-support directly before his converts. It was a duty from which they could not be exempt; nay, it was a privilege which should not be withholden from them. "Who goeth a warfare at his own charges? who planteth a vineyard and eateth not of the fruit thereof? who feedeth a flock and eateth not of the milk of the flock?" And then follows the application: "If we have sown unto you spiritual things is it a great matter if we shall reap your carnal things?" And to the very Church to which he addressed such language he declares that he had wronged them in not requiring support from them, and preaching the Gospel to them at the expense of other Churches. It is very significant too that when the apostle is writing to the Church at Galatia, and discoursing upon the duty of mutual love and mutual help, he adds, in close connexion: "Let him that is taught in the word communicate unto him that teacheth in all good things." Thus it is very evident what we may learn from Holy Scripture on this very important topic.

2. *Advantages as regards Native Christians.*

The Gospel proclaims pardon and peace to sinners and holds out a blessed hope in the future. To everyone who believes in Christ there is communicated, through the influence of the Holy Spirit, the conscious sense of acceptance and forgiveness and the sure pledge of eternal life. There are great and unspeakable blessings to be enjoyed and put in possession of. But this is not all. The believer himself is the subject of a great moral and spiritual change; old things have passed away; behold, all things have become new. He is not only redeemed from the guilt of sin; he also experiences the power of this redemption in his heart and life. But observe the process by which this new character is developed. Besides the direct influence of the Holy Spirit upon the soul, and the sanctifying effect of all the means of grace, it is in the world, and by contact with the world, amid its trials and its temptations, its joys and its sorrows, that the new principle of life, implanted in the believer's nature, is quickened, nourished, strengthened and shews itself. Thus, for example, St. Paul says,

"Tribulation worketh patience, and patience (worketh) experience, and experience (worketh) hope." In such conditions, strange to say, there is growth, there is stability, there is formation of character, there is a deeper and increasing knowledge of divine things, until the perfect man is reached, "the measure of the stature of the fulness of Christ." Now it seems to me that we need to present this side—this practical side of Christian teaching before the minds of our Chinese converts more than perhaps we commonly do. And one way in which it may be presented and enforced is by placing upon them, as far as possible, *responsibility*—the responsibility of caring for what concerns their own truest interests, the responsibility of bearing the expenses connected with the maintenance of Christian work in its different branches among themselves, the responsibility, in a word, of carrying out what is plainly enjoined upon them in the word of God as a matter of prime obligation and duty. If we determine to do this what will be the effect of it? That it will not be pleasing to our converts goes without saying, for somehow or another many of them have convinced themselves that as the Gospel has been brought to them from the West its continued propagation must also be supported from the West. But on the other hand, I believe that as the subject becomes intelligible and familiar the result will be that they will gradually cease to depend on us and more on themselves. They will be led to examine afresh the grounds of their faith and to feel that something more is demanded of them than mere acceptance of the truth which foreign missionaries have preached to them. The plea of poverty will be less heard of; for realizing the great love of God towards them, and the numberless blessings which come to them thereby, they will be ready to make sacrifices and to practice self-denial. In their weakness they will prove the power of prayer. In the sense of their needs they will be stirred up to zeal and devotion and to the putting forth of their best efforts. The possibilities indeed which lie in this direction are more far-reaching than we are usually disposed to believe in. From what I myself have seen and known of the results of even a limited amount of self-support I am inclined to think that we may hope for many and increasing evidences of genuine devotion and self-sacrifice and undoubted proofs that native Christians are capable, under wise guidance and by the blessing of God, of maintaining and managing their own spiritual work.

3. *Advantages as regards the Heathen.*

If China is to be evangelized it must be done by native Christians. Foreign missionaries can never be successful evangelists.

Their modes of thought, their defective knowledge of the language, their inability to thoroughly understand the native mind, or to become sufficiently familiar with the prevailing customs and religious systems of the country, are all against them. And even if they could be qualified in every respect it is too much to hope that their number could be augmented to such an extent as to meet the requirements of a vast country like China. Men of the right sort, and in large numbers, must be sought for among those who, from among the heathen, have turned to God. Now self-support as it tends to develop the true Christian character also calls forth and stimulates the *missionary spirit.* So long as natives are employed by foreigners to do spiritual work, so long it will be thought that only those so employed can engage in it. The duty, native Christians will think, belongs to a certain chosen class of men ; it is not the duty of others. It is an affair that concerns the foreign missionary—and naturally so, for is not the religion his own ?—it is no affair of *ours.* That there are exceptions to such views I am prepared to admit, for there are, thank God, not a few splendid examples of zealous voluntary evangelistic labours which have contributed largely to the spread of the Gospel in various places. Such examples, however, only testify to the latent power which requires development, and strengthens the argument for self-maintenance. Let our converts, generally, only feel that the prosperity of their Church is in their own hands, that its interests are bound up with their own exertions, and that for their encouragement they have on their side the presence and power of God's Spirit, which ensures success, and then we shall see them *all* obeying the call of their Divine Master and going forth to seek for the lost and perishing among their fellow-countrymen. They will become *lights* in their dark surroundings. Their influence for good will be felt amongst their friends and neighbours. They will themselves provide the missionaries, who shall proclaim everywhere, as only they best can do in their own language, the message of salvation. They will rally round their teachers or their pastors—for are these not their own ?—sympathising with them in their special duties and helping to promote in every way their plans and schemes for the spread of the Gospel. And this leads me to notice another and important benefit which is secured. How often do we hear of native preachers being reproached by the heathen as men who are actuated by mercenary motives. They are taunted with preaching the foreigner's doctrine, because they eat the foreigner's rice. Even ordinary Christians are not free from this suspicion. Avarice and covetousness are so deeply ingrained in the Chinese mind that little credit for real sincerity can be given to those who are engaged in Christian work. But the reproach referred to is not peculiar to

China; it is to be heard in Christian countries as well. In Christian countries, however, the calumny is easily refuted; *it is not so easy to do it here.* Now if self-support has so far progressed as to release Christian teachers from foreign employment and foreign control, either in part or in whole, what an answer is supplied to the charge of mercenary motives! With what confidence the preacher can stand before his countrymen in recommending the religion of Jesus! The effect, I can imagine in a country like this, would be almost tantamount to the performance of a miracle, and would go far to reach the hearts of many where every other means had been tried and tried in vain.

4. *Advantages as regards the Foreign Missionary.*

The position, generally speaking, which a missionary holds in this country in relation to native Christians is somewhat peculiar. It may be described in this way: the missionary settles down in a certain district to work among the people; in the course of time having made some converts he selects a few from among them to be catechists or preachers, to whom he gives a regular allowance for being so employed; for the converts he provides places or Churches where they may meet together for worship, and schools in which their children may receive a suitable Christian education; as his work grows agents are multiplied, Churches and schools abound—that is, so long, and as far as he and the Society which he represents are able to meet the financial requirements of this state of things. Now it is not my object to criticise this system as a system. It has its faults, and grave faults, in my opinion, they are too; but I should hope that with growing experience missionaries are learning to improve upon it. What I wish, however, to point out more especially is the effect of the system I have described upon the missionary himself and the evils which result from it, so *far as he is concerned. He is overburdened with responsibility.* He is pastor, paymaster and general superintendent. He baptizes. He administers the Holy Communion. He controls and directs the movements and locations of his preachers, and also the pastoral requirements of his various congregations. By the relation which he sustains to his converts he is expected to answer every call for charity, to adjust every quarrel, and even in special difficulties to use his powerful influence with the native authorities. Nothing, it is understood, can be done without his direct sanction. Nothing can be attempted unless he approves of it. He is made, so to speak, to be the pivot on which every part of the complicated machinery is to revolve, the mainspring on which depends the healthy and efficient working of the mechanism which he has set in operation. Now

self-support reverses this condition of things. It puts the burden of responsibility upon the right shoulders. It teaches self-reliance, which plans and provides for the various needs of a Christian community, according—not *to foreign, but to native ideas.* And it does more than this: it sets the missionary at liberty and enables him to devote his whole time and energies to what I consider should be his special and proper calling. He is called to be an evangelist. "Do the work of an evangelist," says St. Paul to Timothy. I do not restrict the meaning of this word, as regards the missionary, to preaching to the heathen. It embraces within it all duties in which he has opportunities for imparting direct Christian instruction, whether in the Church, or in the school, or among the heathen, or by the preparation of useful Christian literature. In this sense what scope there is for the exercise of his varied gifts! How greatly may his usefulness be extended! What an impulse he may communicate for the prosperity and stability of the native Church! And, again, the missionary, being thus set free, is relieved from the unpleasant task of determining questions that are constantly coming up in reference to native character and customs, and especially the rates of salaries. Who has not felt perplexed and anxious about such matters? Who has not been dissatisfied at the conclusions to which he has come about them? Who has not feared that even with all the help he could get from reliable native Christians, mistakes have been made and harm been done? It is only natives who are properly competent to investigate and decide upon matters that relate to their own people; and we may believe and hope that according to their knowledge, guided by a ripe Christian experience and the light and teaching of the Spirit of God, they will do the very best they can for the interests and well-being of the Church of Christ established among them.

The scope of the subject before us does not allow me to offer suggestions as to the methods which may be adopted for the promotion of self-support; still, a few remarks in this direction, in closing, will perhaps not be considered out of place.

And first I would say, *begin at once* to put the principle of self-support into practice. I have in this paper set forth what may be considered a high ideal, but I by no means wish to imply that it is to be attained immediately. To reach the desired object before us requires time, and labour, and patience. This, however, is no reason for postponing action in the present, nor should it be thought that because converts are, as they themselves represent, *poor* and *weak*, they should therefore be excused from doing their part at once. As soon as possible they should be invited, both on the grounds of duty and privilege, to subscribe to a fund of their own, and every oppor-

tunity should be taken to put them forward for engaging in active Christian work and for managing their own affairs. I say, then, begin to do this as early as it can be done, for one of the hardest things I know of is to promote self-support among those who have long been dependent upon mission funds and the direct help of the missionary.

Again, I would say, *put no hindrances in the way.* We may put hindrances in the way by adopting costly methods—*costly,* that is, not according to our way of thinking, *but as it appears to our converts.* In my opinion when salaries are paid, and buildings, such as churches, are erected, which are out of proportion to the means of our converts, they become serious obstacles in the way of self-support. Converts at once say that if this is what is expected of them they can never hope to realize it; and so even if they can be persuaded to do something towards supporting themselves it is only done in a half-hearted and perfunctory manner. I do not think we should withhold help when it is in the power of our hands to do it and when it is plain that the cause of Christ will thereby be advanced, but a real concern for the welfare of our converts, and a desire to see self-support becoming an accomplished fact, should teach us to spend our money in as careful and in as economical a manner as we possibly can.

Finally, I would say, *trust the native Christians.* If the Apostle Paul in writing to the Church at Corinth could address the members of that Church as "called *saints,*" then let *us* do the same and treat them so. We are apt to be always suspicious, and we are too much inclined to set down the native Christian, because he is Chinese, as covetous and avaricious. Let us beware of this spirit. If we put confidence in him, *because he is a Christian,* we shall go a long way towards winning him over to our side and making him a more honest, a more decided and a more devoted Christian. Then again, as most of our converts are poor, and not a few of them have only made a little progress in the knowledge of Christian truth, let us not hastily conclude that it is vain to hope for self-support from such as these. As I said before, they have the potency within them by the grace of God of doing great things for His cause. If their hearts are filled with love to Christ, and if the Holy Spirit is realized by them as a quickening power, all that they possess will be consecrated for the Master's use. For myself I have great faith in what the Chinese as Christians may become by the grace of God; but much depends—and this is a very serious thought—upon the methods we missionaries now adopt and the foundations we now lay so as to secure a bright and glorious future for this country.

A Statement of the Nature, Work and Aims of Protestant Missions in China, laid before the Tsung-li Ya-men, Nov. 14th, 1895, to be presented to the Emperor.

(Continued from p. 72, February No.)

Tenth. The Christian Church in its early history suffered severe persecutions.

TO some this may seem very strange. Why should innocent men, whose religion teaches them to love God supremely and to love their fellow-men as themselves, to seek after and practice all virtue and to avoid all that is evil, be persecuted? It should seem rather that such men should be held in honor and be loved by all.

Strange it may seem, but it is no less true, that Christians have endured long and bitter persecutions. The Lord Jesus, while he told His disciples that they were to be the "salt of the earth" and "the light of the world," also told them they must endure great persecutions, be hated of all men for his sake, and that many of them would be put to death. Moreover, he told them plainly the reason of such persecutions. They would arise because of the ignorance of men as to the true nature of their religion, because men did not know and love the Heavenly Father, and Jesus Christ His Son, the Saviour of mankind, but loved the riches, honors and pleasures of this world. The followers of Christ, being of a different mind and spirit, would be hated and persecuted; and He Himself, their Lord and Master, would be nailed on the cross.

These predictions were fulfilled. Christ was put to death on the cross by the Jews. His followers were persecuted by the Jews and cruelly treated by the Romans. At that time Judæa was only a small province of the Roman Empire. That Empire was vast and very powerful. It embraced the greater part of Europe, the northern part of Africa and the western part of Asia. The Christian Church emerging from the Jewish nation, and persecuted by the Jews, was very soon persecuted by the Romans also. The scholars, philosophers and poets of the Roman Empire, seeing that the Christians did not worship the temple gods, and rejected the superstitions of the Roman people, judged them to be a heretical sect, wrote books calumniating them and stirred up the Emperor and the people to persecute and destroy them. These persecutions began about thirty years after the death of Christ, and were renewed

at intervals for nearly three hundred years. There was no one to protect the Christians, no friendly power to speak a word in their behalf. The whole weight of the Roman Empire was thrown upon the infant Church to crush it out of existence. Christians were put to death and tortured in every conceivable way. Not only the leaders of the Christian congregations, but the members of those congregations, men, women and children, were sought out and put to death. Vast numbers of Christians perished. They made no resistance. They yielded up their lives joyfully for the Saviour whom they loved, and, dying, committed their souls to Him.

Such persecutions, so often renewed, so long continued, so cruel and relentless, were yet unavailing. The more the Christians were persecuted the more they multiplied. Often the sight of their fortitude and joyfulness under their sufferings so much moved the by-standers that they also became Christians. At length the Emperor himself became a Christian, and from that time the Christian religion spread very widely in all the West. Its transforming power has increased with each succeeding age.

Eleventh. At the present time the nations of the West hold the Christian Church in honor, and protect its interests.

The nations of Europe and America are no longer in ignorance as to the true nature of the Christian religion. They regard it as of fundamental importance in securing correct morals, good government, and the general welfare of the state and society. It brings the fear and the love of God to bear upon the consciences of men, to make them virtuous in private life, faithful in public duties, and abounding in works of charity to their fellow-men.

In comparing the past and the present condition of these nations the excellent effects of the Christian religion are seen in more just and equal government, in the greater safeguards thrown around family life, in the softening of the rigor of punishments, and alleviation of the sufferings of prisoners, in the abolition of slavery, in mitigation of the evils of war and the distresses of famine, in the relief of suffering of every kind, in the multiplication of institutions for doing good to mankind, as asylums for the deaf mutes, for the blind and for the insane, hospitals for the sick and infirm, homes for orphans and the poor and aged, and in schools established by public and private charity for the education of the young.

Such effects follow wherever the Christian religion is spread. Although its missionaries have been but a few years in China they have more than a thousand charity schools of various grades in operation, in which it is estimated that twenty thousand children of

both sexes are receiving instruction; and above one hundred hospitals and dispensaries, to which three hundred and fifty thousand persons come annually for relief from every sort of disease and pain. In years when China has been distressed by famine large sums have been contributed for relief by Christians, resident in China and in foreign lands, and missionaries have personally engaged in the distribution; some of them losing their lives in the effort to save their fellow-men.

Besides its effects in promoting works of morality and virtue it has awakened the minds of men to search out the whole creation of God, and has imparted a most powerful impulse to learning and civilization. It has called forth the energies and capacities of man in every direction, so that he is now able to avail himself of powers and forces in nature hitherto unknown, but now well understood, and to multiply thereby his own efficiency a hundred-fold, and thus increase the advantages and comforts of his daily life.

Such results of Christian civilization have already, in some small degree, begun to be reaped in China. Behold her telegraphic wires, stretching out from the capital to all the provinces of the empire, as it were removing the capital cities of these provinces and bringing them into the very presence of the Emperor, as near to his person as are the Six Boards in Peking, so that the control of the whole empire may be said to rest in the palm of his hand.

Behold also the numerous steam-ships which plow the waters of her rivers and seas, transporting passengers and merchandize from place to place and bringing remote regions near to each other.

The railways of China, already constructed, and those projected in the near future, are binding together, as with bands of steel, the different parts of the empire, and promise advantages of trade and mutual intercourse far greater even than those of travel by steam upon the water.

Foreign machinery is already employed in several provinces, in working mines of coal, iron, lead, copper, silver and gold, as also in various arts and manufactures, thus increasing the results of human labor and creating new and valuable industries.

Various works on science and the new learning are coming forward in China, in order to teach the principles of the arts and civilization of the West. A great number of such books have been published in recent years, treating of Astronomy, Geography, Geology, Chemistry, Mechanics, Arithmetic, Algebra, Geometry, Conic Sections, Calculus, Trigonometry, Surveying, Navigation, Mining, Engineering, Optics, Thermotics, Electricity, Acoustics,

Botany, Natural History, Physiology, Anatomy, Medicine, Surgery; also on History, International Law, Consular Regulations, Political Economy, Civil Law, Education and other such subjects.

More than two hundred works of this nature have been prepared by those who came to China as missionaries, and who, seeing the need of scientific instruction among the people, and their desire for it, have set themselves to supply the demand. Some of the treatises thus produced are widely known and of great value; others, which are not without merit, will be useful for a time. A few of the names are given below :—

Wan Kuo Kung Fa, Fu Kuoh Ts'ê, Ko Wu Ju Mên, Ko Wu Ts'ê Suan, Hsi Hsüeh Ch'i Mêng, Hsi Tao Lioh Shih, T'i Yung Shih Chang, Ch'üan T'i T'ung K'ao, Chih Wu Hsüeh, T'an T'ien, Ch'i Chi Fa Jên, Pao Tsang Hsing Yen, Hwa Hsüeh Ch'iu Shu, Chih Wu T'u, Hsi I Chih Hsin, Tien Hsüeh, Kung Hsüeh Hsü Chih, Kuang Hsüeh Hsü Chih, Ko Wu Ch'i Mêng, Hsing Hsüeh Pei Chih, Pi Suan Shu Hsüeh, Tsŭ Hsi Tsu Tung, Chih Shih Wu Mên, Hsin Ling Hsüeh, Ti Hsüeh Chih Lioh, Yen K'o Chih Mêng, Hsing Shêu Chi Chang, Wan Kuo T'ung Chien, Chin Shih Shih Pieh, Hang Hai Chien Fa, Wan Kuo Yao Fang, Ti Hsüeh Ch'ien Shih, T'o Ying Ch'i Kuan, Chi Ho Yüan Pên, Hai Tao Fên Tu, Ko Wu T'an Yüan, T'i Chih Ch'ung Yüan, Ch'i Wu Ch'u Chin, Pai Yü T'u Shuoh, Ti Li Chü'an Chih, Chuan T'i Ch'an Wei, Ti Li Chih Lioh, Ti Li Ch'u Chieh, Hsi I Chü Yü.

It will be seen that all these books treat of subjects upon which no intelligent and enlightened people can be content to remain in ignorance.

The governments of Western nations, well knowing that Christianity not only teaches men to worship God and prepare for the life to come, but also conduces to national prosperity and promotes greatly the welfare of the people, can but hold this religion in very high esteem. When therefore they see numbers of their own people voluntarily going forth, according to the command of Christ, into all nations to spread His Gospel, they are ready to use their power and influence to protect them, and also to secure for all Christians in every land the free exercise of their religion. In taking such a course they do but recommend to others that which has conferred the greatest blessings upon themselves; and they save other nations from the grievous error into which the Roman Empire fell, of persecuting innocent and worthy citizens with the vain purpose of exterminating the Church to which they belong. Yet as the early Christians, failing such protection, were ready in obedience to Christ's command to risk their lives in the propagation of the Gospel, so those of the present, actuated by the same spirit, would still, should the protection of their

governments be denied them, in their love to Christ and faith in the power of God, carry the message of salvation to the ends of the earth.

Twelfth. The Emperors of China in successive dynasties have granted distinguished favors to the Christian Church.

We learn from the Nestorian tablet in Si-ngan-fu that the Emperor T'ai Tsung, of the T'ang dynasty, received with kindness the Nestorian missionary Olopun. He was admitted to the palace. The sacred writings brought by him were translated in the imperial library. The Emperor examined the principles of the religion he taught and became satisfied with their truth and excellence. He then gave special orders for its promulgation throughout the empire. He also directed that a Church should be erected within the capital. Successive Emperors continued to show kindness to the Nestorian Christians, and their religion was so widely disseminated in China that Churches were erected even in Chên-chiang and Hang-chow.

The Emperor Kublai, of the Yuan dynasty, received with great consideration the Roman Catholic missionary John, of Monte Corvino, and allowed him to prosecute his work without hindrance. He translated portions of the Scriptures, erected a church in Peking and gathered a large number of converts. The successive Emperors of the Yuan dynasty, as those of the T'ang dynasty, were in general tolerant, both toward the Nestorian and the Roman Catholic Christians. The favor with which the last Emperors of the Ming and the first Emperors of the Ch'ing dynasties received Matthew Ricci and his associates is well known. Adam Schaal and Verbiest were admitted very frequently to the presence of the Emperor, and were rewarded for their distinguished services by being raised to high rank among the Chinese mandarins.

The great Emperor K'ang Hi in the thirty-first year of his reign, after long acquaintance with the European missionaries, issued an edict in their favor, by which he allowed them to propagate their faith, without opposition to themselves or to their converts, throughout his dominions. He assigned to them land for the erection of a church and for their residence in the city of Peking, so that under his protection the religion flourished greatly. This Emperor also allowed those Russians who had become bannermen the free exercise of their religion according to the ritual of the Greek Church, and subsequently in the reign of Yung Ch'eng this privilege was guaranteed by an article in the treaty with Russia.

The Emperor Tao Kuang, in the twenty-fourth year of his reign, granted a rescript exempting Roman Catholics from criminality on account of their religion, and permitting the free exercise of their religion to all Christians within his dominions, both natives and foreigners.

Although his rescript mentioned only Roman Catholics yet it was interpreted to include all Christians, whether Protestants or Roman Catholics.

This toleration of Christianity, which had been granted by so many Emperors of different dynasties, was at length, by the consent of the Emperor Hsien Feng, in the eighth year of his reign, incorporated in the treaties made at that time with four great nations of the West. By this Emperor the same favor was extended to Protestant Christians as to Roman Catholics; and, in treaties made with other nations since that time, the Emperors T'ung Chih and Kuang Hsü have confirmed these privileges.

In the first year of T'ung Chih an order of the Emperor was published defining more clearly these acts of toleration and applying the principles involved in them to many difficult cases which had arisen among the Roman Catholics in the rural districts in the daily intercourse of life. And subsequently, in the seventh year of the Emperor Kuang Hsü, the same immunity from taxation for theatrical exhibitions, idolatrous processions and the like, which was then granted to Roman Catholics, was also conferred on Protestant Christians.

These distinguished favors of past dynasties, and of more recent years, have all been confirmed and exceeded by the recent edict of the Emperor Kuang Hsü. In this edict the Emperor distinctly points out that the object of the Christian religion is simply to lead men to a virtuous life, and that it in no way conflicts with the duty of loyal obedience of the people to their own magistrates; that therefore Chinese who are not Christians should live in peace and harmony. He severely rebukes and orders the arrest and punishment of all those who fabricate and spread abroad false and slanderous reports against the Christians. Moreover, he enjoins upon the high provincial authorities to discover and punish severely those who foment disturbances, and to see to it that local officials maintain the peace.

For this recent edict of toleration, and for all similar acts of protection and favor in past years and centuries, Christians are profoundly grateful to Almighty God. They are grateful also to those Emperors who have had the wisdom and discernment to allow this religion, so fraught with blessings to all mankind, to find a place within their borders, and who have shielded it from the violence of ignorant and prejudiced men. Their gratitude extends further to high provincial authorities and to local magistrates for very many helpful and kind acts within the several spheres of their jurisdiction.

Not only foreign missionaries are thus grateful, but the Chinese Christians throughout the provinces are also grateful, and all Christians in all lands join in this gratitude. They pray to

God that this enlightened policy of the toleration and protection of Christianity may be continued, and that it may pervade all branches of the government and extend to all parts of the land, so that in every place within the vast dominion of the Emperor of China men may worship God and obey the Gospel of Jesus Christ in security without hindrance or molestation. Such a course they are assured will be for the peace, well being, and perpetuity of the Chinese empire.

In order to give full effect to the recent decree of the Emperor, and ensure the peaceful exercise of their religion to native and foreign Christians, it is most earnestly hoped that that part of the decree which relates to the suppression of false and calumnious books and placards may be rigorously executed.

There are two ways of opposing the Christian religion—the one by argument, the other by railing and false and filthy accusations. A man may oppose the doctrines and practices of Christianity by every variety of argument. In doing this he may evince great learning and ability, may employ wit and keen satire.

Christians are not surprised at such attacks, and are not unprepared to meet them. They are ready to give a reason for their faith, being confident of the truth of the doctrines which they teach and of the correctness and purity of the morals they enjoin.

The other way of attacking Christianity is by falsely charging Christians with committing heinous crimes, by railing and filthy abuse. This is also not a new method of attack. It has often been resorted to by the enemies of the Christian faith.

What should Christians do when attacked in this way? They may not answer railing with railing, filth with filth, falsehood with falsehood, calumny with calumny. They can but calmly deny the truth of the evil things falsely charged upon them and wait in silence, assured that in due time the truth will be made apparent. They will live down the calumnies heaped upon them and show by uprightness of conduct and purity of morals the excellence of the religion they profess.

But however the Christian Church may survive such an ordeal and come out of it more flourishing than ever before, yet such attacks are not without great danger of disturbing the peace between China and Western nations. The attacks are made, not upon a few persons only, but upon all who hold the Christian faith. The simple-minded ignorant people are led astray by such lies and calumnies and stirred up to hatred and violence. Words end in acts of hostility and bloodshed. In fact such was the original design. What men would not do themselves they incite others to do for them. The results are seen in events like those which took

place last year on the banks of the Yang-tze River and in the region of Ch'ao-yang in the province of Chihli. For years the most filthy falsehoods and base blackguardism have been printed and industriously circulated in many provinces of China. These are contained in such volumes as "Death Blow to corrupt Doctrines" and in numerous smaller books and placards. In these are found things too vile for the pen to write, or the eye to read. Yet they have been diligently scattered abroad in every place. They are found in the offices of the magistrates, in the shops of the traders, and they are placarded on the public high ways. No wonder that the people, thus stirred up, rose in masses to put an end to such a religion as they ignorantly supposed Christianity to be. Had the like course been taken, and similar incendiary publications been issued in regard to Buddhism or Mohammedanism, it would have been difficult to prevent a similar attack upon those who profess those religions with intent not only to drive them out of China, but to sweep them off the face of the earth.

If for no other cause, at least for the sake of the morals of the people who see and read it, such vile literature should be suppressed. For the sake of honesty and fair dealing it should cease. To resort to such arguments always shows a weak cause. For the sake of preserving the harmony and goodwill existing between Christians and non-Christians, between Chinese and men from Western lands, these incendiary publications should be sought out and destroyed; and the authors and disseminators of such literature should be severely punished.

Such a course will be in accordance with the recent decree of the Emperor, and will meet the approval of all good men in all parts of the world. Christians in every land desire not to pull down, but to build up; not to destroy, but to establish. Very dear to them is all that belongs to virtuous conduct, to correct morals, good order and good government in every land. And they most heartily rejoice in measures which tend to the continued peace and prosperity of this great empire.

The above is a brief outline of the nature, claims and growth of Christianity, the present benefits and eternal hopes it confers, its victory over persecution in the Roman Empire and its present ordeal in China.

Conclusion. The angel, in announcing the birth of Christ, said, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." Fourteen hundred years ago certain Syrian missionaries traversed the steppes of high Asia to bring these good tidings to the Chinese. Following them in subsequent years came the Roman Catholic missionaries from Europe for the

same purpose. Still later, when the route by sea had been discovered, came Roman Catholic missionaries from the various nations of Europe to engage in this work. During the present century the first Protestant missionaries have arrived in China, and the number of both Protestant and Roman Catholic missionaries has greatly increased, so that they now come from all the nations of Europe, from varions states of the United States, from Canada and Australia, and scatter themselves to all parts of China, still to announce the same glad tidings of salvation by Jesus Christ. However many and important the differences which exist between these missionaries they all teach the Apostles' Creed, as stated above, and urge men to be virtuous and holy in this life, that they may attain to eternal felicity in the life to come. The success of their teaching they leave with God, careful only to obey the command of their risen Lord to preach His Gospel to every creature, and to live in that spirit of love to God and love to their fellow-men, in which He also lived, and which He enjoined upon His followers.

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*One Hundred Years of Missions, or the Story of the L. M. S.**

Read before the Peking Missionary Association, Dec., 1895.

(Concluded from page 84, February No.)

THE work of the L. M. S. in British Guiana, with which may be associated Jamaica, was intimately connected with the question of slavery. In 1807 by the passing of an Act of Parliament it was made illegal to buy or sell slaves in British dominions. When therefore the first missionary of the Society arrived in Demerara in February of the following year it was to find the slave-holders in a very excited condition and extremely sensitive to any interference with the slaves. The occasion for the Society engaging in this work is interesting. A Mr. Post, a Dutch slave-holder, was one of the few exceptions to the general rule of such men, inasmuch as he had some regard for the improvement both of the physical and spiritual well being of his slaves. He had made more than one ineffectual attempt to obtain a preacher or teacher

* The Story of the L. M. S., 1795-1895, by C. Si vester Horn , M.A. London ; London Missionary Society, Blomfield St.

who should administer to their necessities. At last one of his letters reached the Society, and a young man, by the name of Wray, then a student, was set apart for that work. As a student he was not a success, but his subsequent career marked him out as the man for the place. Proceeding to Resonvenir, the estate of Mr. Post, it was soon seen that the slaves were eager to learn. A chapel was built, together with a residence, largely at the cost of the owner of the estate. He also gave a house in George Town for the purposes of a school, to which another missionary was sent. The results were stated by Mr. Post when he wrote, "Drunkards and fighters are changed into sober and peaceable people and endeavour to please those who are set over them." The fact that more work could be got out of them induced some slave-holders to let their negroes attend the services, although themselves opposed to all religion. Scarcely had the new missionary arrived when Mr. Post died, not however without in his will making provision for the continuance of the work. Mr. Wray worked with great ardour. On Sundays the day was full. On other days the negroes were taught before sunrise or after sunset. But the growing opposition of the authorities showed itself at last by the issue of a proclamation in 1811 forbidding the slaves to assemble at these times. Seeking an interview with the governor he stated the case of the slaves, but only to draw from him the assurance that if he were caught breaking the law he would be banished. Mr. Wray's reply was that he should not break the law, but immediately go to England and appeal to the home government. He walked straight to the dock, engaged a passage in the first vessel, although he had to sleep on cotton bales. He left his wife in charge of the mission, and reaching London secured the help of Wilberforce and Stephens. The government issued a decree that slaves might meet any time between 5 a.m. and 9 p.m. on Sundays, and between 7 a.m. and 9 p.m. on week days. Armed with this he returned, and the work went on. The condition of the slaves was for the most part cruel in the extreme. The law forbidding the purchase of slaves made the planters require the harder service from those they had, and violence and outrage, with nameless horrors of cruelty, were the result. The missionaries were ever anxious to interfere on behalf of the slaves, and at the same time to counsel them to patience and quiet endurance. Wray afterwards removed to Berbice to open up new work. The condition of things there was if anything worse than in Demerara, but he had the joy of seeing not a few among the slaves receiving Christ. He again made a journey to England to secure the punishment of a man who had brutally flogged a woman. His place at Demerara was, after a while, occupied by John Smith. The reception of the new missionary from the governor

was, "If you teach a negro to read I will banish you from the colony." He accepted the situation, and devoting himself to preaching soon gained crowded audiences and a growing Church. After some months he was able to report that he had heard only one complaint from the masters. One of them said that a slave he had was too religious; "not satisfied with being religious himself he stayed up at night to preach to others." "Was there any other fault?" "No," and he would not sell him for £470. By 1823 the average congregation was 800 and the membership 203. In this year the anti-slavery party in England secured the passing of an act requiring that no slave should work more than nine hours a day, and that no woman should be flogged. This aroused the greatest indignation on the part of the planters, and the governor refused to promulgate the law. The negroes hearing of it became greatly excited, and at last a plot was formed to seize all the white people and put them in the stocks. Smith everywhere preached and counselled forbearance and moderation, but in vain. The rising took place, and although no white men were killed the slaves were attacked with merciless ferocity. Mr. Smith was arrested and lodged in the common prison. The trial ensued, and he was found guilty of refusing to bear arms against the slaves. The proof of his endeavour on the side of peace and order was conclusive, yet he was condemned to be hung. Though the sentence was not carried out he was kept in the filthy stifling prison, and only released at the end of seven weeks by the hand of death. He died for the slaves, but probably his death did more for them than his life.

At the end of six years another representative of the Society took up the neglected work, which soon was as flourishing as ever. Then came the emancipation in 1834. From that time forward the success continued. By the year 1867 the work became practically self-supporting, and the Congregational Union of British Guiana has now forty-two chapels in connection with it and fifteen ordained ministers, of whom only one is an agent of the L. M. S.

In 1835 the Society sent six missionaries to the island of Jamaica, and the work was carried on until about the same period as that in Jamaica, when these Churches also became self-supporting. The next field we must glance at is Madagascar.

The first visit paid to Madagascar was in 1818. The two missionaries—Messrs. Jones and Bevan—leaving their families in Mauritius in that year, went to the island to ascertain the disposition of the natives. They were well received, and the following year, with their wives and children, settled at the port of Tamatave. Inexperienced as they were they soon fell victims to the deadly coast fever. The death of Mrs. Jones' infant was followed in a fortnight by her own

death. These were followed in three weeks by the deaths of both the Bevans and their child. Mr. Jones himself, stricken with fever, escaped to Mauritius. Thus ended in gloom the first attempt to evangelise Madagascar. Mr. Jones was not, however, to be daunted by disaster; consequently, after eighteen months he returned to the island, proceeding at once to the capital, where he was well received by the King Radama. The following year he was joined by Mr. and Mrs. Griffiths. There is an additional interest to us in connection with these, inasmuch as their daughter became an earnest missionary as the first wife of Dr. John, of Hankow. The king was exceedingly anxious that his people should obtain the advantage of education, and gave every facility to the missionaries to open schools and in providing them with scholars. At his urgent request artizans were sent out to teach the Malagasy useful arts. The first years were spent in learning the language and reducing it to writing. In 1826 the printing press was set up. In 1828 there were thirty-two schools with 4000 scholars. The same year was notable, as in its early days the first page of the Gospel of Luke was printed, and in June the king died, uninfluenced by the truth, worn out with drunkenness and licentiousness. The intention to place his nephew upon the throne was frustrated by the successful attempt of one of his wives—Ranavalona—to put herself in power. All likely claimants to the crown were put to death. One of the queen's first actions was to forbid teaching and learning. This gave the missionaries just the leisure they so much needed to complete the translation of the New Testament. They printed 5000 copies. The restriction to teaching was removed the next year, and the queen even went so far as to intimate her willingness that all who wished to be baptized should be free to receive the rite, and in 1831 twenty-eight natives received the seal of baptism, thus laying the foundation of the Church of Madagascar. Amidst much rejoicing on the part of the workers the love of the truth and the desire to read extended. But there were not wanting signs that the peace and prosperity of the Church rested on a very insecure foundation, dependent on the caprice of the queen. Vexatious restrictions were now and again imposed. At last the heathen party, headed by the queen, seemed alarmed at the progress of Christianity, and in 1835, at a great *kabasy*, a protest was expressed against the neglect of the ancient idolatry of the country. All therefore who had received baptism and formed themselves into societies for prayer and worship were required to accuse themselves to the government officers within a month, a period afterward reduced to a week, or be put to death. Many of course fell away. But many on the other hand showed the strength of their faith by the fearlessness with which they confessed themselves Christians. Women

at first fearful were strengthened by the words which have supported so many in the hour of danger, "God is our refuge and strength, a very present help in trouble." For a week the confessors were kept in suspense, and then it was announced that not death but degradation was to be the punishment. A further decree was directed against the Scriptures and other religious books. Strenuous endeavours were made to recover and destroy all these books, but notwithstanding these efforts many copies were secreted to be in after years the source of untold comfort to the persecuted. It now seemed advisable to the missionaries to withdraw. Two still remained in the hope that they might influence the queen in favour of the Christians. After waiting a further period of thirteen months and finding that their presence rather aggravated the opposition, they too left the country, after having buried in boxes all the religious books they could gather. Then followed the dark reign of terror, extending over twenty years. The Christians were left alone to endure the hatred of the queen. Yet they stood not alone, and as the darkness deepened the light of another world shone forth in the lives and martyr deaths of ever increasing numbers. Rasalama was the first called upon to give up her life for the truth. Singing and testifying she went to the place of death, and with joy committed her soul to God. One young Christian witnessing her death said, If I might die so happy and tranquil a death I would not be unwilling to die for the Saviour too. With wondrous self-denial he sought to aid his fellow-believers in their poverty and need. At last he too was accused of holding meetings for prayer in his house, and with quietness and fortitude went to die. Some escaped to the coast, and were received on board a ship there waiting, but this only seemed to encourage the queen still the more. Nine were faithful unto death at one time. The place of execution, it was noted, bore the name of "the Village of God." In 1843 there came a lull in the storm. Several in high places either themselves became Christians or were so filled with admiration at their constancy that they helped much to mitigate their sufferings. This lasted until 1849, when the storm broke out with renewed fury. At this time eighteen were sentenced to death. Between 2000 and 3000 others were condemned to various forms of punishment—labour in chains for life, floggings, fines, degradations. Of those sentenced to death some were burned alive, some thrown over a precipice, their mangled bodies afterwards added to the fire in which their comrades had perished. Shall we not say, 'Happy those who died the martyr death rather than those who, separated from those they loved—some of them frail women—endured for month a living death, crushed down under the weight of chains and bars of iron, so heavy that

as I once carried them I could but wonder how they could live at all. In 1853 the prospect seemed brightening, and Mr. Ellis and Mr. Cameron, the former of whom we have met before in the South Seas, and the latter formerly in Madagascar, landed at Tamatave. They found it impossible to go further, and returned. But next year Mr. Ellis landed again at Tamatave and contrived to put into circulation 1500 copies of portions of Scriptures and other books. In 1856 he was enabled to reach Antananarivo. But Christian work was still out of the question. Once more a fierce persecution broke out in 1857, and large numbers were executed or suffered a lingering death in chains and banishment. In 1861 the end to these times of suffering came in the death of the queen. We close this page of the history of the Church of Christ with admiration for the faithfulness of those so recently out of heathenism—with thanksgiving for the Christ-like lives and glorious deaths of those who from the base, immoral life of that dark land so soon stepped to the throne of God, clad in garments washed in the blood of the Lamb—with a prayer that we may be found faithful as they to live or die for the greater glory of God.

I have thus endeavoured to give you a glimpse of the beginnings of work in the various fields in which the L. M. S. first planted the standard of the cross. It now remains to mention those fields that have been occupied in more recent times and then to close by giving you a view of the present work and position of the Society. Passing by the determined attempts to effect the evangelization of Tanna Aneityeum and other islands of the New Hebrides group, now so well known in connection with the names of J. G. Paton and of the Gordons—we come to the reclamation of Savage Island, now known by its native name of Niuê, a marvellous illustration of what has been done by consecrated native Christians. In 1846 the first native teacher was landed. In 1861 when the first missionary took up his abode there, there was not a vestige of heathenism outwardly remaining, even the translation of the Gospel by Mark having been done by the native teacher. Passing by the occupation of the Loyalty group and the success there until the missionaries were expelled by the French—the evangelization too of three other groups lying up towards the Equator, we must return to the great dark continent of Africa. Here it would be interesting to follow Livingstone in his labours and his travels, resulting in the determination of the directors to plant new missions among the Makololo and the Matabele ;—to follow the first party who settled among the former—four adults and five children, and how four months sufficed to lay three adults and three children in their graves; only one, Mr. Price, with two orphan children of his colleague, returning to the south ;—to follow the painful story of the Matabele

mission in the apparently vain endeavour to in any way influence that cruel tribe through more than thirty years ;—to trace the influences at work among the Bamangwato—now identified as the Bechuana kingdom—which led to the conversion of Khama, and his election, after many dangers, to the chieftainship of that tribe which has come lately so conspicuously into prominence, revealing the existence of a native state from which idolatry and the still more hateful witchcraft have disappeared, with its central church erected at a cost of £3000, its institutions conducted on Christian principles and its material prosperity the outcome of peace and righteousness.

But we must hasten on to the founding of the mission in Central Africa. The immediate reason for this was the offer of £5000 by a wealthy merchant in Leeds towards the purchase of a steamer and the establishment of a mission station on the shores of Lake Tanganyika. The more remote cause was the enthusiasm for the unknown land, excited by the death of Livingstone in 1873 and his burial in Westminster Abbey the following year. The first party started in June, 1877 ; six in number. The difficulties of travel and of transport were enormous, and it was not until August, 1878, that Lake Tanganyika, the goal of their hopes, lay before them. Two of the number had left ; one to return to England for consultation with the Board, the other to resume his work in South Africa. One other was still on the road, and did not join his companions until March, 1879. Meanwhile one of those first to reach the Lake had died. The last one to arrive passed on to the land where there is no fever only a few days after his arrival. Two new missionaries, sent to re-inforce the party, were accompanied by Dr. Mullens, the Foreign Secretary of the Society. He did not live to complete the journey, his body being laid to rest on the hill side where the C. M. S. has not a few of its own workers waiting for the resurrection. Three others joined the mission in 1880, but 1881 saw two compelled to return to England for life's sake, and one more—the fourth—died. His death was followed next year by that of the doctor of the mission from a gun accident. Eight new men, with the wife and child of Captain Hore, who had returned to England to secure a suitable boat for navigating the Lake, had meantime arrived on the coast. They reached the Lake early in 1883. But soon death claimed two of these ; one was compelled to retrace his steps together with one of the former party. 1884 brought new helpers, but it saw the death of one of them as well as that of one who had arrived only the year before. Two others decided, on account of illness, to return to England. By the arrival of other men the mission was strengthened. The experience of the past led to the selection of the best sites for the formation of stations and made the healthful conditions of life

more understood. The result has been that the deaths have been less frequent; one adult only having laid down her life from disease. One member was killed while on his way home, passing through German territory. Thus twelve have gone forth to die, besides some of the little ones who have been laid to sleep in that barren land.

I must rigorously turn away from the extension of the work in India, in stations amongst the lower slopes of the Himalayas and in the numerous stations founded in South India, each with its story of interest. Also of the spread of the work in China to Amoy, up the river to Hankow and Wuch'ang, and more recently on to Ch'ung-k'ing, from Shanghai too up to Tientsin and Peking, and subsequently to Mongolia on the north and north-east and to Chichou on the south. Madagascar and the developments of the work there, north, south, east and west, must also be set aside. I feel as though I were doing injustice to the Society and to the army of Christ's workers who labour in those fields by so doing. But neither time nor strength will suffice, as I have still to speak of the work in New Guinea. I refer to this more especially, as it brings into prominence the undeniably favourable results of Christianity as seen in the enthusiasm with which the work in that island has been entered upon and sustained by the native Christians of Samoa, Raratonga, Ninè and other islands of the South Sea.

It was as recently as 1870 that the Rev. S. Macfarlane, father of Dr. Macfarlane, of Chichou, and of Rev. W. M., lately of Ch'ao-yang, who had been until then working on the island of Lifu, was appointed to act as pioneer. Volunteers were asked for from the native Christians of the Loyalty group, to which Lifu belongs. The dangers and privations of the life were pointed out, yet every student in the institution and every teacher in Lifu proffered his services. At the May meetings of 1871 held in that island scenes of unparallelled interest took place. Many of the speakers paced to and fro in Mazzinian style, speaking till nearly breathless. Finally four teachers of Lifu and four of Mare were consecrated to the work, and sailed with Mr. Macfarlane. Darnley Island in the Gulf of Papua was selected as the first point of attack, the Chief being induced to accept a teacher. It was decided also to plant a teacher on the neighbouring Murray Island. A native of Darnley trying to frighten them from going said, "There are alligators on Murray Island and snakes and centipedes." "Hold," said the teacher Tepeso, "are there *men* there"? "Oh yes," was the reply, "there are men, but they are such dreadful savages that it is no use your thinking of living among them." "That will do," said Tepeso, "wherever there are men missionaries must go." Tepeso was one of the first native missionaries to lay down his life for the people. He, his wife and child were all swept away by fever.

Gradually other teachers were stationed on islands adjacent to the mainland or on the mainland itself. Other English workers were drawn from Niné and Raratonga, each bringing with them native teachers. These two—Mr. Lawes and Mr. Chalmers—have gained for themselves in New Guinea names of renown. Misilao and Tamate are names that are trusted among tribes, even beyond where the Gospel has reached. With an increased staff of native teachers new stations were opened along the coast as far as the South Cape. But the climate proved exceedingly trying to the South Sea islanders. Some too were murdered by savage tribes. Up to last year it is estimated that more than 120 have fallen at their posts, either from fever, poison or the hand of the murderer. All these in twenty-three years. It therefore early became evident that the missionaries must look to some other source for their supply of teachers. Two institutions were therefore founded, where boys were educated and trained, and such as proved suitable in point of intelligence and consecration should be set apart as preachers and teachers. The first who had passed through these institutions were appointed in 1883. In 1881, after ten years of work, the report was, "There is nothing to show beyond a small school and settlement on Murray Island, a dialect reduced to writing and used in the preparation of one or two elementary books, and a very few persons who have given up heathenism and seem to be under the power of Divine grace." But signs of the working of the Spirit of God were soon manifest. In 1883 fifty were baptized at one station near the East Cape. "Passing on to Milne Bay a strange spectacle presented itself," says a writer. "Drawn up in lines three-deep were ninety-seven men and women and twenty-one children. All confessed that they had renounced heathenism and asked baptism in the name of Christ." All this had been accomplished through the instrumentality of an uneducated native convert. Among cannibal tribes living in an almost perpetual state of warfare, accompanied with unheard of cruelties, the destruction of infant life and the multitude of abominations associated with heathen savagery, these men lived, taught, preached and died, and ever as the call went to the far off island homes for more volunteers to fill up the vacant posts ten were ready for every one that was needed. Such faith and courage God has been honouring until now hundreds have been gathered into the fold of the Christian Church and hundreds of children are under Christian instruction. At the end of the second decade the New Testament had been translated into the dialect most widely known along the coast.

The work of the L. M. S. would not be complete without some reference to the number of translations of the Bible in whole or part, which it has given to the world. Of the various translations into

Chinese made by its missionaries, either alone or in conjunction with missionaries of other societies, I need not speak. They will be familiar to most of you. That into Mongol by Swan and Stallybrass I have referred to. To this may be added the Gospel by Matthew, translated by Dr. Edkins, associated with Dr. Schereschewsky. In India its missionaries have been responsible for translations into Telugu, Canarese and Gujerati. They have also assisted in the translations into Bengali and Urdu. The first translation into Malagasy was done entirely by them. In the lately revised Bible they took a considerable share, one being chairman of the Translation Committee. In Africa the Bechuana Bible and portions in other dialects have been translated. While in Polynesia I need but mention the Raratongan, Samoan, Ninèan, Lifuan and Tahitian.

In conclusion allow me to refer to the present condition of the Society at the close of this the first 100 years of its history. I am afraid I must trouble you with figures which so far I have endeavored to avoid. In the islands of the sea compressed in the groups already mentioned, with their fourteen male missionaries and four female missionaries, there are returned over 12,000 Church members and 13,000 adherents. To assist in the work of evangelisation and spiritual oversight there are 217 ordained pastors and 218 teachers.

In the various stations of South Africa, not comprising those formerly founded in Cape Colony, and which have all but one become self-supporting, but including those in Bechuanaland, there are twelve men and two female missionaries. The Church members so far as enumerated, for there are no available statistics from Khama's town, are 3941, with 4513 adherents. Poor Matabeleland returns only one Church member with 110 adherents. But the story will be different in coming days, for with the withdrawal of the cruel, merciless *régime* of Lobengula many are seeking instruction and listening gladly to the word of life.

Among the scorched and sultry plains of Northern India, with its ancient faith and many templed cities, where twenty-one male and seventeen female missionaries are working, 697 are found in Church membership and 1877 are adherents. In South India, with its fourteen stations, its thirty-five male and twelve female missionaries, the ingathering has been larger. There are 2061 Church members and over 16,000 adherents. One station alone has 145 out-stations and 10,000 adherents.

The fertile valleys of Travancore have seven stations and 312 out-stations. Here there are eleven male and three female missionaries with 6946 Church members and more than 47,000 adherents.

China has thirteen principal stations, forty-seven male and

twenty-one female missionaries : 5278 members are gathered into its Churches, and there are 3572 adherents

Madagascar, so far as evangelized, is divided into twenty-six districts under the care of thirty-three male and three female missionaries. There are 1048 ordained and 5917 unordained preachers. The Church members number 62,749, and the adherents upward of 289,000.

To sum up the total, the L. M. S. has 196 male and sixty-five female missionaries in the foreign field, assisted by 9412 native pastors, preachers and teachers. There are under their pastoral oversight 94,285 Church members and 408,000 adherents.

The income of the Society has grown from an average of about £5000 in early years to £148 000 last year.

My task is done. No one can be more deeply conscious of its imperfection than myself, for few of you know the story of these 100 years as I do. But what pen can set forth the resplendent glory of the sun as it rises towards its meridian? What description can suffice to show the grandeur and magnitude of the kingdom that shall fill the whole earth and is to rule over all with illimitable sway? What language can adequately express the beauty, the glory and the majesty of Him, whose head and whose hair are white as white wool, white as snow, whose eyes are as a flame of fire, and His feet like burnished brass, as if it had been refined in a furnace ; His voice as the voice of many waters, and His countenance as the sun shining in its strength, the altogether lovely, the effulgence of the Father's glory and the very image of His substance?

Yet this story is in part that of the rising of the sun of righteousness over plain, hill and valley, sea-girt coral island, cities with their teeming thousands, and hamlets in their myriads ; of darkness that has been chased away or beginning to be penetrated with its heavenly rays.

It is, in part, that of the kingdom of our God and of His Christ which has already gathered into its beneficent embrace peoples, nations and tongues, and is even now laying its authority on the strongest and most ancient portions of the dominion that has been so long yielding obedience to the Prince of this world.

It is too, in part, the story of Him who has manifested Himself to cannibal and scholar, to slave and chief, to sin-besotted and to self-controlled, to child and parent, and everywhere the faces of men have glowed with the reflected radiance of that beauty, as their hearts have yielded up their all to His control.

Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honour and glory and blessing. The kingdom of the world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

S. Evans Meech.

Statistics of Missions and Native Churches having their Head-quarters at Hangchow.

PRESENTED AT A COMBINED PRAYER MEETING HELD IN SIN-IH-DANG, HANGCHOW, ON THE FIRST DAY OF THE YEAR PING-SHÊN, BEING FEBRUARY 13TH, 1896.

Missionary Societies, Stations, Native Churches, etc.	Actual Communicants.		Baptized during past year. Adults.		Applicants for Baptism.		Contributions of Native Christians.	
	Male.	Female.	Male.	Female.	Male.	Female.	To Church maintenance.	Relief of Poor, etc.
CHURCH MISSIONARY SOCIETY. Stations—*Hangchow* (1864), *Siao-shan*, etc (1875), *Chu-ki* (1877), *Chu-ki Native Church* (1889).	193	107					$194.92	$33.00
	300 (1)		73 (2)		107 (3)		$228.00 (4)	
AMERICAN PRESBYTERIAN BOARD (NORTH). Sta.—*Hangchow* (1865), *Sin-z* (1865), *Hai-ning* (1890), *Tong-yang* (1875) (5), *Pu-kiang*,* etc. (Hangchow, Sin-z, Tong-yang are Native Pastorates).	129	105					$181.03	$75.72
	*11							
	245 (6)		25		24		$256.75 (7)	
CHINA INLAND MISSION. *Hangchow* (1866), *Siao-shan*, *Chu-ki*, *Sin-dzen*, *Yu-hang*, *Ling-an*, *An-kyih*, *Tseh-kyi*. All superintended by one native missionary.	123	83	7	4	24	18	$113.17	$54.29
	206		11		42		$167.46 (8)	
AMERICAN PRESBYTERIAN BOARD (SOUTH). *Hangchow and Suburbs* (1868). (Lin-wu and Sin-dzang now separated.)	50	75	11	11	3	13	$91.48	$6.32
	125 (9)		22		16		$97.80	
Present Totals	876		131		189		$750.01	
Reported in 1894	685		79		117		$707.14	
,, ,, 1888	442		30		69		$411.80	
,, ,, 1884	350		36		41		$320.00	

(1) Of this total some twenty-eight came from Ningpo and other stations and Churches of the Anglican communion *with letters commendatory*, and seven from other communions in Hangchow or elsewhere, also with letters. (2) Nearly fifty of these were baptized by the Pastor (Chinese) of Chu-ki, who reports a total of 176 communicants. (3) Of these, seventy belong to Chu-ki. (4) This total is $35 (nearly), above the total reported two years ago. But the improvement is wholly due to districts outside of the city of Hangchow. Within the city the contribution towards Church maintenance was only $92.30 *in the whole year* (乙未) of thirteen months, as against $109 contributed in eleven months, *i.e.*, down to December 31st of the former year (癸巳). (5) Mission work in Tong-yang, a *hsien* of King-hwa Fu, began some thirty odd years ago under the Ningpo missionaries; it has recently been placed under the supervision of Hangchow. (6) This total is nearly double that (124) reported two years ago. Of the increase eighty-five are due to the inclusion of Tong-yang, leaving the increase in original stations fifty-six, an encouraging number. (7) This is a falling off of nearly $7 as compared with the report of 1894, although $28 from Tong-yang are included. We do not know how it is accounted for, though the C. M. S. in Hangchow has had a similar experience. (8) An increase of $4. The contributors are widely scattered, are superintended by a single able native preacher, but otherwise very slenderly provided with Christian ordinances, sacramental or didactic. Last year they are said to have raised a separate fund of $150 for the building of a chapel. (9) This is an increase of six over a total which in 1894 included twenty-eight communicants from Lin-wu and Sin-dzang. (10) In 1884, the earliest year of which the returns are preserved, the communicants were 350, and their contributions $320, about ninety cents for each communicant, whereas at present it is less than eighty-six. In the earlier period the contributions of the Presbyterian Churches (North) were very remarkable.

G. E. MOULE, *Bishop*,

February 13th, 1896. *Mid-China.*

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

The Christian College, Canton.

THIS College has issued its First Annual Report, showing the work done and the curriculum in operation up to the end of 1895. The outlook of this undertaking seems to be a particularly bright one. Commenced in the beginning of 1888 by the late Rev. Dr. Happer, of the American Presbyterian Mission, who secured in the U. S. A. subscriptions amounting to over $100,000, it was recently merged into the Missionary Training School, which supplied the educational basis, while Dr. Happer's College afforded the necessary funds. The Missionary Training School had been in operation about fifteen years when the union took place. The report is prepared by the Rev. H. V. Noyes.

The buildings are exceptionally commodious and well adapted for the purpose for which they were constructed. "*Pro Christo et Ecclesiæ*" seems to be the motto of the whole scheme. The principle that the founders appear to have had in view is expressed very tersely as follows:—"We would thus place the Christian religion always first, but with religion would have sound learning walk hand in hand, ever most attractive when found in such company."

A glance at the curriculum shows that the education is arranged in three departments—the Primary Department covering two years, the Intermediate Department three years and the Higher Department four years. The Higher Department has two parallel courses—the Theological Course and the Collegiate Course, each covering the same number of years. A separate diploma for each course is to be issued, as well as a certificate for the Intermediate Department. Looking carefully through each of these Departments one is struck with the skill and care displayed by the faculty and local directors in the arrangement of subjects, so that each term's work is remarkably well balanced and graduated. Every student who goes faithfully through the whole course will become not only a useful agent for missionary purposes in any capacity he may be appointed to, but a centre of light and instruction to his fellow-countrymen in secular affairs. An excellent plan is adopted to procure thorough work by calling on the students to recite on the subject of each lecture the day after hearing it.

In connection with the College is a Normal Department, which holds its sessions during the College vacations.

During this year of work the number of students enrolled was 105. Of these forty-one belong to the Primary, forty-two to the Intermediate and twenty-two to the Higher Department. Fifty-nine are Church members, eighteen of them having joined the Church during the year.

The "Christian Endeavour Movement" meets with warm support in this College, not only holding its regular meetings on Sunday evenings, but sending its members to visit the neighbouring villages to distribute books and make known the Gospel.

The students come largely from cities and villages distant from Canton, and hence the influence of this College is likely to be very extensive. Not only are students who graduate employed in the American Presbyterian Church, but are also to be found in responsible positions in other Churches.

The Board of the Trustees of this College, who reside in the United States, have abundant cause to be satisfied with this report which is drawn up for their information. Rev. H. V. Noyes, Rev. J. G. Boggs and their collaborateurs are to be congratulated on this first year's work. May each year show better results than its predecessor.

J. F.

The Purpose of Mission Schools.

BY THE REV. J. N. B. SMITH, D.D., NINGPO.

EXPERIENCE has proved that mission schools are an important, if not a necessary, agency in the work of bringing the world to Christ. Whether the results accomplished have been commensurate with the expenditure of time and energy is a question on which there is a decided difference of opinion, as there is on all questions relating to the comparative value and importance of the results obtained in the different departments of mission work.

It is to be regretted that the discussion of these questions has not been carried on in a manner calculated to be helpful to the great end of all mission work. In their anxiety to justify and magnify that particular branch of mission work to which they feel specially called the missionaries are apt to forget that the different departments are mutually dependent upon and supplementary to one another.

One result has been that a clear distinction has not been made, either in theory or practice, between educational and evangelistic work, so that in their usual application the words are misleading

misnomers. Most of the so called educational work is avowedly evangelistic, and much of what is called evangelistic work is really educational.

This is not as it should be. The evangelistic work in the schools has to too large an extent taken the place of preaching the Gospel to the heathen, and has interfered with the development of Christian character and the training of workers among the Christians. While it is true that the majority of the graduates of our boarding-schools are professing Christians, many if not most of them merit only too well the appellation of hot-house plants; and they have wilted perceptibly when transplanted into a less favoring soil. The same forcing process, applied to their minds, has too often been productive of equally undesirable results. The superior advantages they have enjoyed have served only to add to their previous conceit, and they are more anxious to air their attainments than to use their knowledge; and their anxiety to pose as Sin-sangs, mars their usefulness as reliable, effective, all around workers.

While mission schools should be so thoroughly evangelical in spirit that it will be a foregone conclusion that every one who completes the curriculum will be an earnest, energetic Christian, the conversion of the heathen should be considered as incidental to the only end which justifies their existence, which is to educate Christians (that is all who profess the true religion, together with their children), to develop in every scholar a spirit of upright, steadfast, independent and aggressive Christianity and to train up a band of native workers, who will consider it a privilege as well as a duty, whether supported by the mission or not, to preach the Gospel and help in the work of bringing China to Christ.

As at present conducted mission schools do not do this, (the exceptions serve only to show what might and should be done in all cases), and there is a lack of energy, efficiency and independence on the part of native helpers and a coldness and indifference among native Christians.

The great purpose for which we missionaries have come to China is to do what we can towards bringing the heathen to Christ, and it is natural that we should endeavor to make all our efforts bear directly on this work. It is true that when we can have the children under a decided Christian influence day after day the natural result is a profession of faith in Christ. Is it a spiritual result? The desire for immediate results has led to the opening of schools where they were not needed as educational agencies, and this unnecessary multiplication of schools has drawn many away from their God-appointed duty and calling of preaching the Gospel, and has antagonized many more earnest preachers, who would give

their hearty co-operation to an educational work which kept to its legitimate purpose. Schools are not needed as evangelistic agencies. The evangelist is called to preach, and in the order of God's appointment we are to make disciples of all nations and teach them, *i.e.*, the disciples, after we have gathered them in. The evangelist can preach in chapels, on the streets, in the shops and houses of the people, anywhere and everywhere that he can secure a hearing, and if they will not hear him in one place then let him go to another as our Lord has commanded. When men come to inquire the way of life, or seek for instruction in methods of Christian work, let schools be established for the benefit of those who are anxious enough for a Christian education to pay something for the privilege.

Mission schools are needed in order to train up corps of efficient native workers; but it is a mistake to make them recruiting stations when they should be camps of instruction. We are waging a war in an enemy's country, and we expect to succeed by gathering in our recruits from the enemy. It is poor policy to open camps of instruction in which the enemy will be fed and clothed and cared for while they are learning arts that they may use and have used against those who have befriended them.

The missionary's duty as an educator is not to the heathen, but to the Christians, and it is a mistake to undertake the education of the heathen, whether the purpose be to use our schools as an attraction to draw scholars into the Gospel net, or as a means of giving higher education, which may possibly recommend Christianity to them by bettering their temporal condition or enlarging the horizon of their mental vision.

"By their fruits ye shall know them," and judged by this rule mission schools, as ordinarily conducted, are not as successful as they should be in the development of spirituality in the Church and in the training of trustworthy and independent workers, either ministerial or lay.

Day-schools are opened in which the attendance of scholars is secured by the bribe of a free education, and often by more substantial considerations. The scholars are for several hours daily under the influence of the teacher, who is sometimes a heathen, too often an incompetent novice, rarely a thoroughly trained and efficient teacher, while the missionary in charge hopes by a few hours' work to counteract the influence of heredity, training of a heathen home and the influence of a heathen or indifferent Christian teacher. That he or she occasionally succeeds is due to the influence of the Holy Spirit, who is often as much hindered as helped by the methods employed; and it still remains a question whether or no the same amount of time and energy might not have produced the same and

even greater results if they had been expended in preaching the Gospel directly.

The majority of day-schools are avowedly evangelistic in their purpose and methods, and their educational purpose is merely secondary. Rightly conducted, with earnest Christian teachers and systematic superintendence, which follows the scholars to their homes, these schools may and should be used of God in bringing not only the scholars but their kindred and friends to Christ. There are many reasons which might be given to account for the failure to do this to a larger extent than is done. One reason is that the schools are carried on under false pretences. True, missionaries do not disguise the fact that their day-schools are Christian schools, neither do they emphasize it as they should. It would be far better to let it be known to all that these schools are distinctly evangelistic rather than to pretend that they are in the ordinary sense of the word educational.

Day-schools may, under certain circumstances, be used as evangelistic agencies, but high-, or boarding-schools should be always and distinctly educational. They should, moreover, be established for the benefit of the Christians, and should be so conducted as to develop in the individual a stalwart and reliable type of Christianity and to raise up in the Church a company of intelligent, active, energetic workers. The teachers should be themselves types of the Christian character which it is desired to cultivate and develop, otherwise our labour will be in vain.

Our schools being distinctively Christian and for Christians would not exclude the presence of heathen who, knowing the character and purpose of the schools, wish to avail themselves of the superior advantages they offer and are willing to pay for the privilege.

(*To be continued*).

Executive Committee of the Educational Association of China.

The Committee met at McTyeire Home, February 21st, at 8 p.m. Present: Dr. Jno. Fryer, *Chairman*; Dr. A. P. Parker, Miss Richardson and Rev. J. A. Silsby. The minutes of last meeting, as published in the RECORDER, were approved. The omission was noted of the approval at last meeting of a grant to the Chinese Y. M. C. A. of Shanghai of such of the Educational Association's books as may be found suitable for their reading room.

The Treasurer reported a balance in hand of $743.59. A statement from the Presbyterian Mission Press showed a balance on hand

at the end of the year 1895 of $1,084.37, making a total of $1,827.96. From this is to be deducted the General Editor's bill of $264.76, leaving an available balance of $1,563.20. The gross receipts from book sales for the year is reported at $2,095.10. The above accounts have not yet been audited, and are subject to correction.

The Committee next proceeded to consider the replies received from those who had been invited to prepare papers for the next Triennial Meeting. The following are the names of those who have signified their willingness to prepare papers :—

Miss M. E. Cogdal.
Rev. H. Corbett, D.D.
Rev. S. Couling.
Rev. E. Faber, Theol. D.
Rev. J. C. Ferguson.
Mrs. A. Foster.
John Fryer, Esq., LL.D.
Rev. J. C. Gibson.
Rev. I. T. Headland.
Rev. T. W. Houston.
Rev. C. F. Kupfer.
Rev. C. W. Mateer, D.D., LL.D
Rev. F. E. Meigs.
Miss E. J. Newton.
Rev. A. P. Parker, D.D.
Mrs. A. P. Parker.
Mr. W. Paton.
Rev. F. L. Hawks Pott, B.D.
Miss S. Reynolds.
Rev. J. A. Silsby.
Rev. G. B. Smyth.
Dr. G. A. Stuart.
Miss M. L. White.
Rev. J. L. Whitewright.
Rev. Y. K. Yen, M.A.

A number who have been invited to prepare papers have not yet replied, but it is hoped that their acceptances will soon be received.

It was decided by the Committee that those who are not satisfied with the form in which their subjects are stated should have full liberty to change the phraseology.

Those who have agreed to prepare papers, but are not able to attend the Triennial Meeting, are requested to send their papers to the Secretary (Rev. J. A. Silsby), so that the Committee may appoint readers.

The Committee suggests that twenty minutes be the maximum of time allowed for reading each paper or selections therefrom.

Dr. A. P. Parker and Miss H. Richardson were asked to serve as a Committee on Entertainment, to arrange accommodation for those who come from other places. All therefore who desire to attend the Convention will please report either to Dr. Parker or to Miss Richardson.

Dr. Parker's translation of Steele's Physics having been accepted by the Publication Committee the General Editor was authorized to stereotype and print 500 copies.

The Committee adjourned to meet in about a month at the call of the Chairman, in order to complete the programme of the Triennial Meeting.

J. A. SILSBY, *Secretary*.

Notes and Items.

THE advantages of having a well selected Chinese library connected with every mission school and college in China, and stocked with all the most useful and important works published under foreign auspices, are so self-evident that it is unnecessary to dilate upon them. Whether for the purposes of general study or of reference for the use of scholars, or as a lending library the more of such books that can be brought into use the better. Not only schools and colleges, but mission stations where educational establishments have not yet been started would also do well to have a collection of such books under the charge of a responsible native, to be loaned to Church members or trustworthy enquirers after truth.

With a view to facilitate the establishment of such libraries a series of six lists of books, all more or less of a scientific character, has been drawn up, at prices varying from ten dollars to one hundred dollars. The first collection for $10 covers seventy works in seventy-four volumes, ordinary price $10.92. The second collection for $10, to be purchased in connection with the first collection, covers twenty-two works in forty-three volumes, ordinary price $10.87. The third collection for $10, to be added to the two former, covers eighteen works in fifty-six volumes, ordinary price $11.05. The fourth collection for $20, to be added to the three former, covers eighteen works in 105 volumes, ordinary price $22.20. The fifth collection for $20, to be added to the four former, covers twenty-eight works in 126 volumes, ordinary price $22.00. The sixth collection for $30, to be added to the former five, covers thirty-three works in 177 volumes, ordinary price $34.64. The books in any of these six lists may be changed for others of similar price according to the option of the purchaser.

These facilities are afforded by the Chinese Scientific Book Depôt, 407 Hankow Road, Shanghai, from which establishment as well as through the Presbyterian Mission Press copies of the book lists in Chinese and the collections of books may be obtained on application. J. F.

The Chinese prize-story competition has been brought to a successful conclusion. There were no less than one hundred and sixty-two competitors for the seven prizes offered. The idea of one hundred and fifty-five persons, each writing a story covering the three evils of opium, foot-binding and the literary examinations, some being bound in four to six volumes, and yet all this number receiving nothing for the time, trouble and expense involved, really seemed too unreasonable. Hence the prize list was extended to cover an additional thirteen names, among whom the further sum of fifty dollars was divided, making two hundred dollars in all. The names of the successful competitors were announced in the *Shen-pao*, while the complete list of one hundred and sixty-two names, together with an explanatory notice, was printed and copies sent to

the *Wan-kwoh-kung-pao* and to the *Missionary Review* for publication. A copy was also forwarded to every mission station from which stories had been received. At least half of the competitors are connected with mission schools and colleges. On the whole these stories are quite up to the standard one might expect. There is a great paucity of new ideas among the Chinese, and hence many of these attempts are merely old literary rubbish and poetry worked up in a new form under a new name with but little attempt at disguise. It is a common remark that the inventive powers of the Chinese are of a low order, and this fact is abundantly manifested in these stories. There is but very little originality in them. Ten or more years of further intercourse with Western nations, and a system of railways extended over the country, will doubtless awaken their dormant faculties and begin to produce a higher type of inventive genius. This experiment has, however, drawn out a few stories that really are worth publishing, and it is hoped that some of them will be issued before the end of the year, so as to supply the need that is felt for light reading of a healthful, moral tone and useful instructive character.

J. F.

An Entertainment Committee has been appointed, consisting of Rev. A. P. Parker, D.D., of the Anglo-Chinese College, and Miss Richardson, of the McTyeire Home, to endeavour to ensure the comfort and convenience of members of the Educational Association who may wish to attend the Triennial Meeting in Shanghai, commencing on the 6th of May. All therefore who have not already made their arrangements should write at once to either of these friends, who will try to find board and accommodation for them during their stay in Shanghai at the homes of members, or others interested in the educational work.

We have received a copy of the Programme of the Commencement Exercises of the Anglo-Chinese College, Foochow, of which Rev. G. B. Smythe is President. Seven young men graduated this year and received their diplomas. Each graduate delivered an essay during the exercises, and a wide range of subjects was treated. Some were patriotic, such as "China's Greatest Need—patriotism and faithfulness," "The Commerce of China;" others treated of religious subjects as "Taoism" and "The Evil Effects of Opium;" one subject was "The Anglo-Chinese College—its present and future," while another subject was rather enigmatical—"Golden Lilies." We wondered when we read it if King Midas had been revived and sent out on a botanical expedition, or whether the young man who wrote on this subject had matrimonial prospects in this land of small feet. The exercises were opened with prayer and largely interspersed with music. In all they must have been most interesting, both to the pupils and their friends, and also to the hard-working faculty of this prosperous college.

J. C. F.

The meeting of the Educational Association of China, which begins on the 6th of May, bids fair to be of unusual interest and importance. It comes at a critical time in the history of China. Never before has this empire been so ripe for earnest work in the line of Christian education as at this time. The work before the Association will be something more than that of listening to papers and discussing theories. Prominent educators will be present, who will come prepared to lay before their co-laborers plans for practical and united effort in accomplishing the educational regeneration of this great empire. The Association has already become a power for good in China, but we may feel safe in saying that its usefulness has just begun. The Educational Directory recently prepared by Dr. Fryer, and published by the Educational Association, shows that the educational work undertaken by the constituency of our Association has already assumed large proportions, and a closer examination will help to indicate the possibilities of more systematic and united effort than has yet been secured. A large number of those engaged in educational work, who have not yet connected themselves with the Association, it is hoped will send in their names at an early date.

The Executive Committee, guided by the responses to circulars sent out to members of the Association, are preparing a programme for the Triennial Meeting, which will be popular and attractive, and already promises have been received of a number of papers on important subjects by prominent educators. As announced in the last RECORDER liberal reductions have been granted by steamship companies to those who desire to attend the Triennial Meeting. The meeting of the Society of Christian Endeavor, at about the same time, will be an additional attraction to those who are thinking of attending the meetings of the Educational Association.

J. A. SILSBY.

Correspondence.

APPEALS FOR REDRESS.

(Concluded from p. 99, February No.)

Everyone who tries the Bible as a guide-book finds it thoroughly safe, whether he can perceive the reason for the guidance or not. But in the matter now before us may we not see more than one reason standing out clear and distinct which should keep the missionary in the field from ever invoking the aid of the civil power? The point before us, let it be noted, is not what the duty of the civil power may be; the sole point is the duty of the missionary in the field.

Every missionary knows that there is a sphere of movement and of speech which is independent of the civil power. It rests on the command of Him who has all power in heaven and on earth; it is controlled by His Spirit sent down from heaven. Those who act in this sphere dare not shape their course according to the mandates of the governments of earth. The commission given to them reads that they go into all the world, and the duty assigned them is that they preach the Gospel to every creature. Whether any government consent or

not they must go, they must preach. Should the government of the United States forbid its citizens to go as missionaries to China, would we obey? Should this government order all its citizens now working here as missionaries to leave the field, would we depart? Not at all.

And now, if the missionary is called to move and to speak independently of the civil power is it fair, is it just, when he finds himself in distress, to call in the aid of this power? And if he consider himself under the protection of this power, and does call on it for aid, is he not then bound in honor to listen to its voice when it bids him restrict his movements in the field? And if he restrict his movements may he not grieve the Spirit of Christ, to whose guidance solely he is pledged?

These are not speculative questions. They reach down to the thoughts and actions of not a few missionaries in China during the last year. There lies before me now a published letter from an esteemed missionary living in one of the troubled districts, who called in the aid of his Consul. I quote an extract from it to illustrate the point in hand, omitting proper names, that the matter may be wholly impersonal. He says, "We are not allowed by our Consul to visit the scene of the persecution, but I think if some measures are not shortly taken I must disobey the orders of the Consul and go down to my poor persecuted people at ——." "H. M. Consul has asked all missionaries to remain in —— for a time. In consequence boys' and girls' boarding-schools all over the country have to be suspended, at least for a time, and of course this means a very serious injury and stoppage of our work." There are other missionaries in China during the past year who have had a similar experience. Now, is it well for a missionary to have his movements restrained by a Consul? If the right to restrain be conceded who can tell how far it will extend? And yet, if the missionary invoke consular aid is he not bound in honor to heed the consular voice?

Now, suppose that every missionary in China should resolve that henceforth under no circumstances will he appeal to any earthly government. He teaches men everywhere to be subject to the powers that be. He prays always for kings and for all in authority. But he will bring before them no request for protection or aid. If his persecutions are not too great he will bear them. If they threaten too much he will flee. If his property is destroyed he will take joyfully the spoiling of his goods in view of his heavenly treasure, and no representation of the case shall be made to Minister or Consul. If he is killed, his comrades will bury him, as "devout men carried Stephen to his burial," and they will do no more. If this were the well known principle and rule of all our work, what would be the effect?

1. I think that the sympathy of many reflecting men would be drawn towards the work of missionaries as it is not now. At present men holding the most responsible position in government look upon our mission work as a constant menace to the peace of the world. Who does not know that within the year just past British men-of-war were in the Yang-tze ready to open fire on account of mission trouble? "Missionaries," says one high in position, "are most embarrassing to diplomatists and statesmen." This is true. Here we are scattered on lines stretching from the shores of the ocean to the borders of Thibet and Burma. Our work is to make known a Gospel whose effect is to pull down old superstitions, to root out evil cus-

toms, to plant the good seed of truth and life, to build up the kingdom of righteousness and peace. Such work as this is never done without conflict and loss and blood. As things are now every hard stroke of the conflict, every drop of blood shed, endangers the peace of nations. The matter is reported to the Minister at Peking, reparation is demanded of the Tsung-li Yamên, and no one knows when a *casus belli* will arise. If missionaries would resolve nevermore to make appeals to government this state of things would pass away. Our work would no longer be a source of dread to statesmen; it might become an object of admiration to some of them as it is not now.

2. The world would see, and what is far more important our King and Saviour would see, that we are like His missionaries as He first sent them to the field. "Behold, I send you forth as sheep in the midst of wolves," absolutely defenceless, save the sure defence which is from on high. "Our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ." With what power their work was done! The nearer we come to the primitive spirit and the primitive methods the more fully will we be clothed with the primitive power.

3. The impressions made on the native Christians would be most salutary. No one can estimate all the injury that has been wrought among the native Churches by the appeals of missionaries to the civil powers—the loss in patience, love, meekness, reliance on God. Dr. Calvin Mateer, whose long experience in the field is well known, says, "I have observed that about the worst thing for the progress of the Gospel is to have a persecution case taken up successfully and the persecuting party punished. It is almost invariably the end of the Gospel in that neighbourhood." The letter from which I quoted above, written by a missionary who had called in the aid of his Consul successfully, contains the following sentence: "The native Christians so far are standing firm, ... and a spirit of fierce vengeance has taken possession of the minds of some of them." Alas!

4. We should find that there are better keys for opening the doors of the provinces than can be furnished by an appeal to any civil power. They are the courage and love, the kindness and patience of our King, living in the hearts of His servants. "He that hath the key of David, he that openeth and no man shutteth," says, "Behold, I have set before thee an open door, and no man can shut it." That was the sole key on which the primitive missionaries relied.

5. Various *impedimenta* which now weigh on the mission work would be dropped. Men would go ready for action or for flight. The number of those who undertake the enterprise would perhaps be diminished; the power would be increased. It might not be more men, it would probably be "more man;" for he who is guided by the Spirit speaking in the word receives the spirit of power, of love, of a sound mind.

Should anyone say that the position taken here is extreme I reply that I think it is extreme only in the sense in which the Bible is an extreme book; our Lord Jesus is an extreme teacher and example, and Peter and Stephen and Paul were extreme men. We live in a day in which the Spirit of God is, with ever increasing light, drawing the hearts of His people to the model given in His word. May He, the Spirit of truth, now guide us into all truth.

Yours in Christ,

M. H. Houston.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As we understand Mr. Hudson Taylor he holds that not only are missionary appeals to Consuls and Ministers for redress bad policy, but they are also not in accordance with the revealed will of God. Here is eminently a matter for prayerful consideration. The deliberately expressed conviction of one who has studied this question for a longer series of years, and under a deeper sense of responsibility than perhaps any one else amongst us, cannot be dismissed as of no moment. And it is evident that—since no considerations of policy, good or bad, can justify Christian workers in persisting in a course of action which is contrary to the Word of God—if Mr. Taylor's position can be established it is high time for the majority of missionaries in China to reconsider their attitude with respect to "the Powers that be."

According to Mr. Taylor there is no uncertainty as to the teaching of Scripture. Missionary appeals for redress are not in accordance with God's will, because

1st. They are contrary to the example of Christ. "Christ tells us that *as* His Father sent Him *so* did He send us." Now it must be granted that our Lord, as far as we know, never appealed for redress to any earthly authority. But does the admitted responsibility of every believer to follow the example of his Master mean that whatever Christ did we must do, and whatever He refrained from doing we are not allowed to do? Most certainly not, for then it would follow that Christians ought not to marry, to have a home of their own, to possess property, to take part in civil affairs—all of which Christ eschewed—or in short to have any citizen side to their lives at all. On the other hand, who amongst us is bold enough to claim that the example of Christ would justify us in professing to do His wondrous works, or even to use His marvellous words? It is doubtful if Mr. Hudson Taylor himself would care to bid us follow the example of Christ, even with respect to the very thing with which the passage he quotes deals. It says, "As my Father hath sent me even so send I you", and then goes on, "Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained." John xx. 21-23. We therefore hold that simply to quote the negative example of Christ is not of itself conclusive in such a question as this.

2nd. Mr. Hudson Taylor's second argument is based upon the direct teaching of Christ. He finds that our Lord not only forbade to His disciples all appeals for redress, but also all manner of self-defence when attacked as well. The passages relied upon are two: one, the much debated non-resistance precept from the Sermon on the Mount; and one from Christ's charge to His disciples when sending them out on their first missionary journey. Now, if the language of the Sermon on the Mount must be taken literally, and apart from all other utterances of Scripture on the subject, there is nothing more to be said. We must admit that "Ye have heard that it hath been said an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek turn to him the other also; and if any man shall sue thee at the law and take away thy coat let him have thy cloke also," covers all the ground Mr. Taylor claims for it. His next passage, however, is less conclusive. He says: "I submit that our Saviour's command, 'be ye wise as serpents and harmless as doves,' distinctly forbids the carrying or use of firearms, or other deadly weapons for

self-protection. If it is not intended to use them, to display them is to act a lie, and to use them would not be being harmless as doves. Does not the same rule forbid appeal for ships of war?" As to this it strikes us that a single word—harmless—in the middle of a figurative expression affords somewhat slender grounds for basing such thorough going and far reaching conclusions on; more especially when the word in question admits of another meaning. The margin for "harmless" reads "simple", the things contrasted being not the *hurtfulness* of the serpent and the *harmlessness* of the dove, but the *wisdom* of the serpent and the *simplicity* of the dove. However we do not press the point, but rather grant all that Mr. Taylor asks, and beg to submit another consideration.

In dealing with the words of Christ consistency requires us to lay equal stress on all of them and to apply the same rules of interpretation to all alike. We are not at liberty, for instance, to bring forward one sentence from a message as absolutely binding while we ignore all the rest, or explain it away. Now, at the same time Christ bade His disciples be "harmless" as doves He also said: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves." Mat. x. 9–11. Later on, when sending forth the seventy, Christ again renewed the same instructions: "Carry neither purse, nor scrip, nor shoes." Luke x. 4. There are exactly the same reasons for insisting that these verses are binding upon us as missionaries as there are for the verse on which Mr. Taylor lays stress. Irving in his famous orations entitled "Missionaries after the Apostolic School", which were republished at Tientsin eight years ago by Mr. Timothy Richard, maintains this most eloquently and earnestly; while more recently *The Christian* did the same in a series of articles by Mr. Baldwin. Since, then, neither Mr. Hudson Taylor nor any of his missionaries attempts to obey the Master's instruction as a whole—doubtless for the entirely sufficient reason that they find themselves no more able to get along in such a country as China without a certain amount of the interdicted money, provisions and clothing than they are to cleanse the lepers and raise the dead—he cannot object to our applying the same method of interpretation to the verse under consideration which he must apply to all the rest; and, having done so, it presents no further difficulty. In the same way it can be shown that Mr. Taylor is not entitled to the use he makes of the passage from the Sermon on the Mount; but there is still a better answer.

We hold that these passages were not Christ's last words on this subject. In Luke xxii. 35–36 we read that just as He was leaving the upper room to face the agony of Gethsemane and the cross, with all the solemnity of last words, He said unto them, "When I sent you without purse and scrip and shoes lacked ye anything? And they said, Nothing. Then said He unto them, But now he that hath a purse let him take it, and likewise his scrip; and he that hath no sword let him sell his garment and buy one." This we take to be the final utterance, and understand it to mean that henceforth Christ's disciples would be at liberty, and required to provide themselves with all such material things as might conduce to their success, their comfort, or their safety. But for the unfortunate word "Sword"—what a bugbear it is to some folks!—there would be no two opinions as to the in-

terpretation of this passage. But why this rage against the sword? In all probability the disciples of Christ often went about armed, as was the custom of their country then as well as now for people generally. It cannot be denied that they had swords at the last supper, and took them with them to the garden, not in their pockets, since pockets they had none, but quite openly. Also when Peter, in his excess of zeal, used his sword at the wrong time the Master did not command him to throw it away, but to put it up. Further, would it not be strange indeed if God, who has provided the fish of the sea, the fowls of the air and everything which moveth upon the earth with some means of self-defence and the instinct to use it; who has also implanted in His children the same instinct and given them the wisdom to devise the means, if He at the same time should forbid them to defend themselves? We prefer to think that there is something wrong with the theology which teaches this.

3rd. Mr. Hudson Taylor argues that the teaching of the apostles is against appeals for redress. The passages quoted or referred to are from 1 Peter, and are as follows: Chap. II. 19–23, "For this is thankworthy if a man, *for conscience toward God*, endure grief, suffering wrongfully. If when ye do well and suffer for it ye take it patiently this is acceptable with God, for even hereunto were ye called." Chap. III. 13–18, "For it is better, *if the will of God be so*, that ye suffer for well doing than for evil doing." Chap. IV. 16–19, "If any man *suffer as a Christian* let him not be ashamed. Wherefore let them that *suffer according to the will of God* commit the keeping of their souls to Him in well doing as unto a faithful Creator." With respect to these passages we must confess we cannot find in them thet eaching which Mr. Taylor sees there. Instead of teaching us that under all circumstances we must refrain from seeking redress the apostle lays it down that there is one condition, and one only, under which we had better refrain, namely, when we are called to suffer "for conscience towards God," "to suffer as Christians," "if the will of God be so" and "according to the will of God." It is very striking how careful the apostle is every time he repeats the precept, to lay down the qualifying clause, as if anxious to guard against being quoted as hostile to all redress. Again, the passage first quoted was addressed to slaves—"servants be subject to your own masters;" it begins, that is, to persons who had no recognised rights and no tribunals to which they could appeal. We hold that while there are cases in which for conscience sake and the good of the cause it is better for Christians to suffer wrong patiently than to insist on their rights, so also there are others where conscience and the good of the cause emphatically demand that Christians vindicate their rights at whatever cost, God showing His servants what His will is as each case arises. This we believe to be the plain teaching of Scripture, and there is nothing in the above passage to the contrary. At all events, unless it can be shown that the victims of Cheng-tu and Kucheng, which were the cases Mr. Taylor had in view when writing, suffered as Christians for conscience sake, and according to the will of God, St. Peter must not be quoted in support of the no appeal for redress position in their cases.

In conclusion, we cannot help remarking that the views we have been considering seem to lead us into such a labyrinth of perplexities and inconsistencies as no plain man need hope ever to find his way out of. For instance, Mr. Taylor tells us that God may use the action of governments on our be-

half, provided we do not ask them for it. But we have been accustomed to think that if we cannot lawfully and openly ask for a thing we ought not to receive it at all; or if a thing may be lawfully and thankfully received there can be no harm in asking for it. Further, we used to believe that if we neglected the means which God appointed for the purpose of securing particular ends we had no right to expect Him to help us out by miracle. Thus, since the Powers that be are ordained of God for our protection and redress we conclude if we refuse to apply to that quarter we must expect to go without; but no, we have now to learn that if we will only have nothing to do with them "God may deliver in providential ways beyond our thought." We have been accustomed to regard outside disturbances as being, like bodily ailments, things which it is incumbent on us to get cured without the least delay; that the best advice is to be called in and every legitimate means adopted. But Mr. Taylor would have us take up the attitude of the faith healer, and if the Lord Himself does not remove the trouble then "we may count on grace to enable us to bear whatever He permits." We used to think it right for evil doers to be afflicted in order that good men might enjoy peace; but we now find it is better for good men to put up with affliction in order that the wicked may remain undisturbed in their wickedness. Then there is this problem: If it is best that missionaries in China should no longer seek for redress, or the punishment of law-breakers, why not Christians everywhere? And if all Christians why not everybody? Then down with the police, the magistrates and every means of preserving civil order as no longer required. Thus we have another odd example of extremes meeting—the highest (?) development of modern Christianity arriving at the same goal as the godless anarchist and the red republican! These are but samples of the puzzles into which the principles we have been considering seem to lead us; but the most remarkable of all is the fact that the Inland Mission, while holding these principles, has its appeals to the Consuls and yamên cases just like all others. We have trespassed too freely on your space already to admit of giving instances, but they can be forthcoming later if desired.

A.

Our Book Table.

Transactions of the Asiatic Society of Japan. Vol. XXIII. Supplement. December, 1895. Kelly and Walsh: Yokohama, Shanghai. Price $2.50.

This is an interesting number, giving an account, as it does, of the language of the Liuchiu Islanders, concerning which but little has been known, and comparing it with Japanese. Besides giving quite a grammar of the language there are a goodly number of phrases, conversations and anecdotes in Liuchiu, Japanese and English, and a Liuchiuan-English Vocabulary, all by Prof. B. H. Chamberlain, of the Imperial University of Japan. The volume should be a great help to future students of the Liuchiu language.

"JUBILEE PAPERS"—CENTRAL CHINA PRESBYTERIAN MISSION.*

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have to thank you for the copy of the "Jubilee Papers of the Central China Presbyterian Mission, 1844-1894," so kindly sent me. Your request for a few words of criticism drawn from personal observation and knowledge is cordially complied with. Not being able to attend your Jubilee services and congratulate the various members of the Mission on that occasion for abundant joy and thanksgiving allow me to do so now, and to tell you at the same time with what interest and pleasure I have read through the "Jubilee Papers," as well as what happy memories they have awakened.

As historical sketches of the five principal stations in this part of China, and of the missionaries connected with them, these papers form a record of much value and importance, not only to those now on the field, but still more to those who will succeed them. The occasion of the Jubilee could not have been celebrated in a more useful or satisfactory manner than in the reading and publication of these records. While all of them are of general interest some of the incidents referred to are of a thrilling nature, especially Dr. Farnham's account of the attack of Shanghai by the Tai-ping rebels, when he and family had to leave their house at the South Gate in the thick of the combat and fly to a place of safety. It is to be regretted that you have no paper from Dr. Macartee; for both in speaking and writing he is always profitable and agreeable, abounding in anecdote, accompanied with a dash of genial humour.

I feel proud to say that no less than sixty of the members of the mission, whose names are mentioned in the "Jubilee Papers," I have had the pleasure of meeting at different times during my residence of thirty-five years in China. Many of them I have regarded as among my warmest friends, and my intercourse with them has been of a most pleasant character, whether in connection with educational or other work, or in social or business matters. As I read over page after page of these records reminiscences crowd into my mind of trips to each of the stations mentioned, of kind hospitality received from the missionaries, of friendly interchange of opinions, of the interesting features of their work that were shown to me and of the zeal and perseverance under difficulties and hardships which were displayed in their daily lives. Not a few of these friends have already gone to their rest; but other veterans are still working on, apparently with all the vigour of youth.

But let me particularize a little by way of illlustration. On my first visit to Ningpo Dr. and Mrs. Macartee entertained me in their proverbially open-hearted and genial manner. This was early in the "sixties." Dr. and Mrs. Martin, when they left Ningpo and went to Peking, were among my best friends there. The good Doctor succeeded me in the post which I vacated at the Tung-wên College. At the invitation of Mr. and Mrs. Dodd I spent a few most pleasant days at their flourishing mission school at Hangchow. My first visit to Nanking was rendered most agreeable through the kind hospitality of Mr. and Mrs. Leaman; while on more than one occasion at Soochow yourself and Mrs. Fitch, with other friends in your mission, were my entertainers. During a residence of thirty years in Shanghai the Mission Press, first at the Little East Gate, and afterwards in the Peking Road, together with the South Gate establishments, have been places of frequent resort for

* Presbyterian Mission Press. Price 75 cents and $1.

business or social purposes. Mr. Gamble, the Mateers, Dr. Wherry, Mr. Butler, Mr. Holt, Dr. Farnham, yourself, Mr. McIntosh and Mr. Silsby, with the respective wives and families, I have been on more or less intimate terms with, and have derived pleasure and profit from the friendly intercourse. In short, I claim as an impartial outsider, to have seen and known a good deal of the life and history of your mission and its representatives, so as to be able to pass an independent opinion on the character of the workers and the quality and value of the work done. Not only do I feel that the statements in these "Jubilee Papers" are not overdrawn, but that much of a commendatory nature might very properly have been added in more than one instance.

The evangelistic portion of the work of your mission it hardly becomes me as a layman to criticize, although I know that for earnestness, thoroughness and systematic organization it is surpassed by no other society. The educational work, however, is quite within my province. In this most important feature of missionary enterprize your mission stands in the front rank, as the statistics in the new Educational Directory clearly show. Yours was one of the earliest to recognize the value of education as an important or even indispensable portion of missionary work in this country. The first boys' boarding-school in China was the one established in June, 1845, at Ningpo. It was still in a very flourishing condition when I visited it long years ago. Of Miss Aldersey's educational work there, which was merged into that of the Presbyterian Mission in 1847, too much praise cannot be bestowed. Some of her scholars are still to be met with, who have abundant reason to thank God that they ever came under her influence.

It has always struck me in visiting the various schools in your mission how great a prominence is given to the teaching of the essential truths of Christianity. Instruction in the English language, or the imparting of a useful Chinese education on easy terms, are not held out as a bait to induce scholars to come and have Christian doctrines drilled into them by a sort of underhand process. The first object, which is to make them Christians, seems to be always kept prominently in view without disguise, so that there can be no mistake in such an important matter. Even if the children of the literary or official classes are sometimes deterred from entering your schools on this account it is no great loss, but rather, perhaps, a gain in the long run for the cause of Christianity. This may be seen in the high character of many of the scholars who have eventually become teachers or native pastors, and whose names appear in these "Jubilee Papers."

Time and space will not permit me to say what I should like to about the fast growing and excellent work of the Mission Press, which forms the subject of the last of the "Jubilee Papers." The amount of good already done by the hundreds of millions of pages it has printed and circulated, covering a very wide range of subjects, is incalculable. A good deal of my own printing work and that of the Educational Association has been done there, and the facilities afforded me have been not a few, calling for an appreciative recognition. When the history of printing from moveable types in China—which art is rapidly expanding all over the empire—comes to be written, the name of the Mission Press should occupy the most prominent place in the foreground, and should receive the commendation which its unwearied and highly successful

efforts so fully deserve. The electrotyping of matrices and the casting of Chinese type began with a small experiment made by Mr. Gamble, which I watched with great interest some thirty years ago. His enthusiastic delight at the very satisfactory results, and the hobby which he made of the type-case that he invented, are as fresh in my memory as though they were affairs of yesterday. These methods of his are now imitated most successfully in many parts of the empire by the natives themselves, who were not slow in appreciating their advantages.

With best wishes,
I remain,
Yours truly,
JOHN FRYER.

Editorial Comment.

IN spite of printing extra pages for the past few months we have been compelled, on account of pressure on our space, to leave over several letters to the editor to next month. We would draw special attention to the statistics of missions and native Churches having their head-quarters at Hangchow, kindly supplied by Bishop Moule.

* * *

WE have been informed by Rev. J. R. Hykes, Agent of the American Bible Society, that the circulation of Scriptures for the year 1895 amounted to 396,088 copies, an increase of some 91,000 over the year before.

* * *

OUR readers will be glad to learn that arrangements are being made for the Annual Meeting of the United Society of Christian Endeavor for China, to be held in Shanghai in May. As the Triennial Meeting of the Educational Association will be held in Shanghai about the same time dates will be so arranged that delegates to each convention will be able to attend all the meetings. The interest of each gathering will consequently be greatly enhanced and the benefits derived will radiate well nigh to all parts of the mission field in China.

MISSIONARIES will read with pleasure the following communication from the U. S. Minister at Peking. We suppose it does not include the objectionable passage in the Sacred Edict, which ought equally with all others of this sort to be expunged. It is a long step, however, in the right direction, and we take it as a harbinger of more and better to follow:—

Legation of the United States,
Peking, 6th February, 1896.

To the Consuls of the United States.

GENTLEMEN,—I have the honour to inform you that His Excellency Mr. A. Gérard, Minister of France, has recently procured from the Tsung-li Yamên, by virtue of the French Treaty of 1858, an order directing the local authorities in all the provinces of the empire to expunge from the various editions and compilations of the Chinese Code all claims placing restrictions upon the propagation of the Christian religion.

You are directed to bring this circular to the attention of the Am. missions in your consular districts.

It gives me pleasure to add that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter.

I am, Sirs,
Your obedient servant,
CHARLES DENBY.

A PARTY of tourists, rather unique in some respects, is expected to leave New York about the 10th of April next, to make a tour of missions. Beginning with the Western states of the United States they proceed across the Pacific, beginning the work of foreign missions at Japan. From thence they proceed to Shanghai and Canton; possibly taking in Formosa on the way. Afterwards it is proposed to visit Borneo, Australia and the Islands of the Pacific. The entire party is to consist of 25 members, with a possible limit of 15. The idea is to make a study of missions on the spot. We have no doubt they will meet with a warm welcome wherever they go, and trust the tour will result in great good to the cause of missions.

* * *

THE work of the Committee of the American Board of Foreign Missions, appointed to examine into the working of their missions in Japan and to report upon the relations between the foreign missionaries and the native preachers and pastors, seems to have been much pleasanter than was anticipated, and it is hoped that much more cordial relations will hereafter subsist between native and foreign workers in Japan than ever before. The native brethren seem to have had a meeting by themselves, at which better counsels prevailed, and the Spirit of the Lord was evidently present working peace and a desire for harmony, which had a very happy effect in preparing the way for subsequent meetings between foreigners and natives, which were very harmonious. We hope that what seemed to portend dissention and difficulty will be found to work for good and best interests of the cause generally.

* * *

IN the February No. of *The Friend*, just to hand from Honolulu, we notice an appreciative In Memoriam notice of Tu Shau-yan who, about twenty-five years ago, with his parents and several other members of the family, was baptized by Rev. Dr. Faber in China. "Our young friend," says the writer, "received the baptismal name of 'Shau Yan' ('one who has received mercy'). Most beautifully and worthily did he bear this name through all the succeeding years of his life as one in whom the mercy and grace of God was revealed in a conspicuous manner. When quite a lad he came to our Islands with his parents, and with the exception of one visit to China he has made his home here ever since. He was an earnest student in the Mission School of the Berlin Mission in Canton before coming here, and later he studied here in Honolulu in different schools. Some five years ago he was employed by the Hawaiian Board as assistant to the Superintendent of the Chinese Mission, and remained in that position until failing health obliged him to resign. As one intimately associated with him for years the writer of these lines would bear loving testimony to the rare beauty and symmetry of his Christian life and to the zeal and ability which he manifested in the discharge of his many and varied duties."

* * *

OUR reason for making this lengthy extract is that others may thankfully rejoice in this cheering news of faithful service rendered in another land by a youth brought to Christ in his native country. We feel sure that many like testimonies might be made to the value of missionary work; and trust that friends will forward to us such encouraging facts for publication. The compilation of such particulars at some future time will be an unanswerable reply to the aspersions thrown so frequently on the character of our native bethren and sisters.

Missionary News.

ROBBERY AT CHI-NING-CHOW.

The Rev. J. H. Laughlin, under date of January 14th, writes us as follows:—

"We have just had a long-dreaded *fracas*, namely, a visit from one of the numerous bands of robbers which infest the prefecture next to the west of us. It was on the evening of the 8th instant. The keeper of our big gate which opens on the street heard what he supposed to be a fight on the street. A man rushed in, whom he attempted to stop, when a second stranger raised a gun and shot a charge of powder full into the face of the gate-keeper, rendering him *hors de combat*. A band of perhaps twenty robbers then entered. They first encountered Mr. Bent, who had come out to see the cause of the racket. They attacked and drove him into his sitting room, smashed in the door with a big stone, inserted a gun and shot him clean through the flesh of the thigh. Mr. Bent then seized a piece of the broken door and fought his way out to the street, receiving a sword-cut on the head and another blow on the hand by the way. Wounded and bleeding he walked nearly two miles to the Baptist compound, where he was kindly cared for. Mr. Bent's court is directly between Dr. Van Schoick's and mine, so we had no difficulty in hearing the row. Dr. Van Schoick's ladies, consisting of his wife and daughter, Dr. Donaldson and Dr. Hill, slipped out of a back gate and found shelter with a friendly barber. Dr. Poindexter, who was visiting them, started with them, but got separated from the party, tried ineffectually to climb a tree, spent a season under a bed, and has been nervously prostrated ever since.

"Dr. Van Schoick, unable to get to Mr. Bent or us, spent his time patrolling his premises and fired a few shots at the robbers from his shot-gun.

"I was reading to my little girl, while Mrs. Laughlin was teaching some women enquirers in another room. Hearing the tumult I went out, child in arms, to ascertain the cause. A sight of the band in Bent's court, yelling, smashing windows, firing guns incessantly, at once suggested robbers, and calling my wife who, with her women, had been cowering in a room just adjoining the scene of operations, we blew our lights out, and by the help of a ladder made our way over our nine-foot back wall into the premises of a friendly neighbour. My wife and child being cordially received, and it being impossible, as I thought, to reach either Mr. Bent or the Van Schoick premises, I started to the military and civil *yamêns*, nearly two miles away. Those officials at once called for their soldiers and made ready to visit the assaulted compound, which they did, but not before giving time for the entire band to escape. It was a great joy to find none of the friends killed, though our homes, with the exception of Dr. Van Schoick's, were in a state of wreckage.

Mr. Bent and the wounded gate-keeper are both doing well, though the latter may lose the sight of one eye. Officials and people have behaved in a very friendly manner. The former have visited us several times, issued orders for the capture of the thieves, offered rewards for the same and made a present of a hundred taels to repair damages. Three of the robbers are said to be in custody, but as none of the stolen goods have been found we are not sure that they actually belonged to our band.

Diary of Events in the Far East.

7th.—The *N.-C. Daily News* correspondent writes from Moukden that all the missionaries are at their respective posts since the declaration of peace permitted them to go to the interior. "They were welcomed back everywhere with friendliness, in some cases with enthusiasm. Their presence was a certain proof to both farmers and soldiers that peace was indeed a reality. In some places they have been welcomed by the officials as they never were before. Since entering the country they traversed most of the province from Shankaikuan to the Sungari, visiting their stations, baptising large numbers who were applicants for baptism a year ago and receiving the names of many more who are applying for entrance into the Church now."

9th.—Mr. Consul Hosie has returned from Kirin to Newchwang, having been successful in his mission. He has secured land for Dr. Greig and the due issue of the Imperial proclamation in favour of Christianity, while the accuser of Mr. Sung (who was beaten for selling land to Dr. Greig) is to be punished.

11th.—The King of Korea has taken refuge in the Russian Legation at Seoul. The Russians have landed a hundred men and guns for the protection of their Legation, and the other foreign Powers are taking similar steps. Later particulars mention the arrest of two cabinet ministers, and their being mobbed to death by the populace.

18th.—A special telegram to the *North-China Daily News*, says that "the Viceroy Wang has presented a memorial from several hundreds of the Chihli gentry against the Tientsin-Lukou-Bridge Railway, and the Viceroy Chang Chih-tung has also memorialised against the road as dangerous to the capital. The Emperor, however, is determined to build the road, and in his instructions yesterday to his ministers he bade them advance in every way the knowledge of the value of foreign sciences throughout the country, mentioning several times the superiority of Japan in this respect, the want of which has brought shame and danger to the Empire."

Missionary Journal.

BIRTHS.

At Sam-kong, Lien-chow, Kwong-tung Province, on the 2nd December, 1895, the wife of E. C. Machle, M.D., American Presbyterian Mission, of a son and a daughter.

At London, 29th Dec., Mrs. Archibald Ewing, China Inland Mission, of a son. Both doing well.

At Edinburgh, on 2nd January, 1896, the wife of Rev. D. MacIver, English Presbyterian Mission, Wu-king Fu, Swatow, of a daughter.

At Ah-ch'u-wang, Honan, on the 10th Jan., the wife of the Rev. Kenneth MacLennan, of a daughter.

At Sheo-yang, 14th Jan., the wife of Mr. M. MacNair, of a daughter.

At Tai-yuen Fu, Shansi, North China, 21st Jan., the wife of Alex. R. Saunders, China Inland Mission, of a daughter.

At Ch'ao-chow Fu, on the 4th Feb., the wife of Dr. P. B. Cousland, E. P. Mission, of a daughter.

MARRIAGES.

At Shanghai, 26th February, Mr. Chas. Thomson, to Miss G. Graves, both of C. I. M.

At Shanghai, 26th February, Mr. U. Söderström, to Miss J. A. Hornsby, both of C. I. M.

DEATH.

At Lan-chou, Kan-suh, 6th February, Mr. F. A. Redfern, of C. I. M.

ARRIVALS.

At Shanghai, 29th January, Mr. W. Russell (returned) and Dr. Savin, for C. I. M., from England.

At Shanghai, 30th January, Misses C. A. Leffingwell, A. E. Culley, M. E. Huston, S. A. Troyer and Agnes Gibson (returned), from America for C. I. M.

At Shanghai, 15th February, Dr. and Mrs. J. R. Watson and three children (returned), Miss Edith Greig, for English Baptist Mission, Shantung.

At Shanghai, 16th February, Mr. M. Beauchamp, B.A., and Mrs. Beauchamp and one child (returned), Miss P. A. Barclay (returned), and Mr. A. J. Beer, from England, for C. I. M.

At Shanghai, 27th February, Misses S. E. Jares (returned), E. Dunsdon, J. Cuthbert and E. Gauntlett, from England for C. I. M., and Rev. W. Shadforth, for L. M. S., Shanghai.

DEPARTURES.

From Shanghai, February 20th, Rev. and Mrs. J. Southey, C. I. M., for Australia.

From Shanghai, February 21st, Miss E. Hanbury, C. I. M., for Australia.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXVII. APRIL, 1896. No. 4.

*The Three Religions and their Bearing on Chinese Civilization.**

BY REV. J. LAMBERT REES, B. SC.

OUR object in this paper will be to trace, as far as this is possible within so narrow a compass, the part which the religions of China play in the development of the character of the people as individuals and to see from this the bearing which the religions have upon the national civilization. It has long been acknowledged that religion is a potent factor in the development of individual, as well as national character. Yet how all-important this factor is has been too often overlooked by historians and political economists. A recent writer speaking of the bearing of religions on the social life of men has said that an intelligent visitor to our planet, after living for some time amongst us,† "would see that he was in reality living in the midst of a civilization where the habits, customs, laws and institutions of the people had been influenced in almost every detail by these religions; that, although a large proportion of the population were quite unconscious of it their conceptions of rights and duties and of their relationship to each other, their ideas of liberty, and even of government and of the fundamental principles of society, had been largely shaped by doctrines in connexion with them." We shall in this paper take it for granted that religion is in every country the most important factor in the development of individual character as well as of social life. Our object will be to discover the particular *tone* which religion imparts to Chinese life, or, if we may use a tautology, to see the *character* of the character which it tends to produce, and by doing this to

* Read before the Shanghai Missionary Association, February 3rd, 1896.

† Social Evolution, by Benjamin Kidd, p. 93.

understand its bearing on the civilization which we see manifested in the habits and institutions of the people amongst whom we live. But at the outset we are met with a difficulty. In China we have not one religion affecting in a simple and direct way the life of the nation, but we have three very different religions, one of which has for millenniums and the other two for over eighteen hundred years been prevalent amongst the people. And these religions, though historically different, have become blended, so that we have no longer distinct sections of the people belonging to each of the separate systems. It is as if three bodies in motion had met and united, the new body formed having a momentum different to what each originally had, but to the result produced each contributed something. In the practical life of the Chinese it is impossible to distinguish the adherents of the different religions, and indeed most people would be surprised if asked to which they belonged. The scholar would of course say that he is a Confucianist, but if followed carefully he would be found every hour if not every minute of the day to betray some thought or do some deed which was the outcome of either Taoist or Buddhist teaching. The common people sometimes worship at the Buddhist temples and sometimes at the Taoist, whilst amongst the scholars are found many who, though at stated times frequenting the temple of the sage, yet on other occasions bow with the common people at the feet of the Pearly Emperor or beseech the favours of the goddess Kuan-yin. The fact is, that, though the people speak freely of the three religions—Confucianism, Taoism and Buddhism—and are ready to point out to us their respective temples, yet in practical life these religions have lost their identity. They have to a large extent coalesced and have produced what we may call a Triune Religion which has developed a type of character and has produced a civilization very different to what any one of them independently would have done. But though this is so, in order to understand what this type of character is, and what this civilization is, it is necessary for us to examine the share which each religion has independently contributed. Having seen the practical bearing of each of the three religions separately on the life of the people we shall be in a position to understand the nature of the civilization that has been produced by them when acting in concert. Our concern is simply with their practical character so we shall leave out of account altogether their philosophical or metaphysical aspect, except in so far as this has relation to the life of the people. In dealing with each religion we shall have two lines of enquiry, we shall endeavour to see on the one hand what is the nature of the morality that is taught, and on the other what is the ground or basis upon which this morality is enjoined by its teachers and

practised or sought to be practised by its adherents. We cannot, however, understand the present practical bearing of the Three Religions on civilization without first of all seeing the historical setting of each system separately.

We shall first of all take Confucianism.

This hoary religion, though bearing the name of the sage who was born 551 B.C., has in reality come down in its essential character from prehistoric times. When we come to the Shoo-king, the oldest historical documents the Chinese language possesses, we find that the early Emperors sacrificed to *Shang-ti*, and that the principles which regulated their conduct were the very principles which are found in Confucianism to-day. When Shun was minister of Yao* "he carefully set forth the beauty of the five duties (or the five canons), and they became universally observed." The five social relations, the observance of which Confucianism inculcates, embrace the entire system of its ethics. These relations are those between sovereign and subject, father and son, husband and wife, elder brother and younger, friend and friend. The whole duty of man consists in carrying out in a right manner the obligations involved in these relationships. The five outward relations are to be observed by putting into practice the five inner virtues—benevolence, justice, order, prudence and fidelity. The invariableness of right and wrong was believed in by the ancient sages of China 4000 years ago as firmly as it is believed in by us to-day. There was to them as to us an eternal law of right, to conform with which was virtue, to deviate from which was crime. The great Yu said,† "Accordance with right is good fortune, the following of evil is bad." The Emperor Shun said to Yu‡, "The mind of man is restless, prone to err, its affinity for the right way is very small. Be descriminating, be undivided that you may sincerely hold fast to the mean." Kaou-yao said to Yu,§ "From heaven are the social arrangements with their social duties, to us it is given to enforce those five duties, and then we have the five courses of generous conduct. From Heaven are the social distinctions and their several ceremonies, from us proceed the observance of those five ceremonies, and then do they appear in regular practice. When sovereign and minister show a common reverence and respect for these do they not harmonize the moral nature of the people? Heaven graciously distinguishes the virtuous." From these and other passages we see that the ancients acknowledged an eternal law of righteousness; something that was quite independent of individual taste or convenience, and equally independent of custom or even of the will of princes. It

* Shoo-king, Bk. i., Ch. ii. 2. † Shoo-king, Pt. ii., Bk. ii., Ch. i. 5. ‡ Shoo-king, Pt. ii., Bk. ii., Ch. ii. 15. § Shoo-king, Pt. ii., Bk. iii., Ch. iii. 6.

was the ordinance of Heaven, the duty of both sovereign and people being to know it and observe it.

Confucius did little more than compile and arrange the ancient documents and hand them down to posterity. He enriched the ethics of the sages, however, by the addition of the Golden Rule, not only, as it is sometimes said, in its negative, but also in its positive form. When Tsze-kung asked Confucius,* "Is there any one word which may serve as a rule of practice for all one's life? The Master said, Is not *reciprocity* such a word? What you do not want done to yourself do not do to others." In the Doctrine of the Mean Confucius is reported to have said,† "When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself do not do to others." In the words immediately following these, Confucius shows that he meant by this principle something not of a negative but of a very positive character. He goes on to say, "In the way of the superior man there are four things, to not one of which have I as yet attained: to serve my father as I would require my son to serve me: to this I have not attained; to serve my prince as I would require my minister to serve me: to this I have not attained; to serve my elder brother as I would require my younger brother to serve me: to this I have not attained; to set an example in behaving to a friend as I would require him to behave to me: to this I have not attained."

In the Sacred Edict which was published by the Emperor Kang-shi in 1670 we have a series of popular exhortations based entirely on Confucian teaching. These exhortations, as they were originally issued, consisted of sixteen short sentences, touching upon nearly all the various departments of practical life. Yung-cheng, the son and successor of Kang-shi, added in 1724 an exposition to each of these exhortations, thus completing the edict into the form in which it is now generally seen. In the Sacred Edict we see what Confucianism is, or aims to be, in the every-day life of the Chinese. The Classics give us a view of Confucianism in its historical and philosophical aspect. In the Sacred Edict we have the same principles applied to the practical life of the people. The following are the sixteen original precepts of Kang-shi:—

"1. ‡ Enforce duteousness (or *filial piety*) and subordination (or *brotherly submission*), so as to emphasize social obligations.

2. Give due weight to kinship, with a view to the display of concord.

3. Pacify the local communities, in order to put an end to litigation.

* Analects, Bk. xv., Ch. xxv. † Doctrine of the Mean, Ch. xiii. 3, 4. ‡ From Mr. Baller's translation of the Colloquial Rendering of the Sacred Edict.

4. Attach importance to farming and mulberry culture, that there may be sufficient food and clothing.

5. Set store by economy, as a means to the careful use of property.

6. Attach importance to academies, in order to improve the habits of scholars.

7. Extirpate heresy, and so exalt orthodoxy.

8. Explain the law, to warn the foolish and wayward.

9. Elucidate courteousness, with a view to improving manners and customs.

10. Let the people attend to their proper callings, that they may have settled determination.

11. Instruct the rising generation, with a view to prevent evil doing.

12. Prevent false accusations, so as to shield the law-abiding.

13. Prohibit giving shelter to deserters, in order to prevent others from sharing their fate.

14. Pay taxes, and so avoid being pressed for payment.

15. Unite the tithings, in order to suppress crime.

16. Make up quarrels, and so respect the person and life."

The following extracts from Ch. 1 and Ch. 7 of the Hortatory Expositions of Yung-cheng show the basis upon which practical Confucianism rests :—

"*Chapter I.* What is Filial Piety? Obedient devotion to parents is a self-evident principle of nature and the root of virtuous conduct in man.

You who are children, and do not know how to do your duties to your parents, only think of their passionate affection for you and see whether you ought to be filial or not. When you were a babe in arms were you hungry? You could not feed yourself: cold? You could not clothe yourself. Your parents looked upon your face, listened to your voice. Did you laugh? They were pleased; did you cry? They were sad; did you toddle? Step by step they followed you. If you had never so trifling an ailment they were distressed to the last degree, and could not take their food. They grieved, not that children were difficult to rear, but at their own blunders; and were more willing to bear the sickness in their own persons. They waited till you were well before their minds were at ease.

Again, let us show the application of this principle. Years ago the philosopher Tseng, of the Confucian school, said :—

'Parents naturally hope their sons will be gentlemen. If they suffer their bodies to commit disorderly acts; are unbecoming in deportment; this is to treat with contumely the bodies transmitted by their parents, and is undutiful.

Parents hope their sons will become loyal ministers of State. If they act falsely and fraudulently in serving the government it is the same as defrauding their parents, and is undutiful.

Parents hope their sons will be good rulers. If they impede the affairs of the State and oppress the people, provoking them to ridicule and bringing about difficulties; even their parents will be distressed; this too is to be undutiful.

Parents hope their sons will form friendships with worthy men. If in their intercourse with friends they pay no regard to truth and consistency, but are wholly lacking in sincerity, so that everybody despises them; this too is to be undutiful.

Parents hope their sons will be brave fellows. If as soldiers they go to battle, but are frightened, and will not gallantly press forward in the fight, so transgressing military regulations and bringing shame upon their parents; this too is to be undutiful.'

It is evident from this passage of the philosopher Tseng that the principle of filial piety is wide embracing.

Besides your parents there are your brothers. These brothers must not be looked on as separable the one from the other. He and I are one flesh and blood, and are therefore spoken of as 'Hands and Feet.' If you treat your brother badly you are really slighting your parents. Even if brothers are not born of one mother, yet they are the bones and blood of one father. It doesn't do to say, 'They are not of the same mother,' and accordingly regard them as of a different stock.

Take by way of illustration the two hands: the right hand can write, can calculate on the abacus, is dexterous in all things. Although the left hand is awkward to a degree nobody beats the left hand with the right. Now an elder brother and a younger brother are as closely related as hand and foot; how then can they wrangle?

If you are dutiful to your parents and are respectful to your elder brothers, then, as subjects, you will be well-conducted; as soldiers, you will be patriotic. But you soldiers and civilians do know that you should honour your parents and respect your elder brothers; but you are addicted to following your own bent, and cannot heartily and strenuously put your knowledge into practice. If you are willing to turn over a new leaf, and resolutely to examine yourselves, you will be ashamed of yourselves and show yourselves sorry for the past.

If you wish to give due weight to these duties of man to man, then refrain from pretence, from erring in trifles, from merely wishing to purchase a good name while lacking sincerity within, from being diligent at first and remiss afterwards. Thus, as a matter of course, you will be able fully to carry out the doctrines of duty to parents and respect to elder brothers.

Chapter VII. In regard to the manners of the empire; that which is most to be dreaded is that men be narrow-minded; that which is most to be rejoiced in is that men be liberal-minded. To render men liberal-minded is very simple; merely let them study to be orthodox in the practise of their vocations. If men's minds were upright, manners would improve everywhere as a matter of course.

From time immemorial to the present what has been orthodoxy? Nothing more than the observance of these five relationships—emperor and minister, father and son, husband and wife, elder and younger brother, friend and companion. No matter whether men are clever or simple not one of these relationships may be dispensed with, not a single person but should practise them. But, though everybody is fully acquainted with the fact that the classics contain the principles of orthodoxy handed down by the sages, and that each person should look into them, all are not willing to learn and practice them; some perversely give their minds to heretical doctrines. What is heterodoxy? From remote times there have been just the three sects. Besides the Confucian licentiates there are Buddhist and Taoist priests; the latter sects are both heretical. All that these Buddhist priests talk about is being absorbed in contemplation, comprehending intelligence and becoming Buddhas. They also say, 'If one son becomes a priest all the clan will go to paradise.' Give it a moment's consideration; where is one who has seen a Buddha come as the outcome of all this? What is Buddha? Buddha is the heart. What is it to repeat the name of Buddha? It is for the thoughts constantly to be occupied about the heart; if your heart is good this is Buddha.

Hence Chu the accomplished, of the Song dynasty, said, 'Buddhism does not concern itself with anything in the four corners of the universe, but simply with a heart.' This goes to the bottom of the Buddhist tenets and sums them up in a single sentence.

As to Taoism it speaks of plans for asceticism, such as grasping mercury in lead, the dragon moaning, the tiger screaming, the internal and the external pill. It is simply to nourish well the animal spirits and to prolong life a few years; that is all! Chu the accomplished said, 'Taoism does but conserve a little vitality.' This sentence says all that can be said on the foundation tenet of Taoism.

Neither are the Papists orthodox, who speak of Heaven and earth and the Invisible. It was simply because they understood astronomy and were able to calculate the rules for astronomical tables that the government made use of them to compile the calendar. This is by no means to say their sect is good; you must on no account believe them."

From the extracts that have been made from the Classics and from the Sacred Edict it is not difficult to see the grounds on which Confucian morality is based and enforced. Although the teaching concerning the human relationships is in the Classics of the same nature as what is found current amongst the people in common life, yet there is a great difference in the fundamental basis on which these principles of conduct are grounded. In the Classics we have the teaching of the ancient Imperial sages, the teaching which has been believed in, in theory at any rate, by the Emperors of China, from Yao and Shun downwards. The Emperor calls himself the Son of Heaven, and as such he is regarded by the people. He worships Shang-ti at stated times at the Altar of Heaven. He regards himself as directly responsible to Heaven for his government of the empire. To him the social relations and the principles of morality are the expression of the will of God,—the laws of Heaven which are to be obeyed by men on earth. This is the basis of ethical principles as we find them expressed in the Chinese Classics.

When we turn to the ordinary daily life of the people, however, Confucianism, as regards the basis upon which it inculcates its moral principles, must assume a very different aspect. The worship of God being relegated to the Emperor alone it is evident that the conception of the Divine will as the ground of all moral principles must fade away entirely, or nearly so, from the minds of the general populace. The tendency then was for the people to become agnostics and for the principles of morality to become to them but dry rules of conduct. But morality must have a religious basis. Without this it becomes mere conventional rules of behaviour without any real hold on the minds of men. We have a remarkable instance of this in modern Comtism. When Comte cast away one after the other of the supernatural elements in religion, clinging only to what he was *positive* about, he found that nothing remained but a dry system of morality. He felt at once that ethical principles to become practical must have a religious basis, so, as he had discarded the worship of God, he conceived the idea of the worship of humanity, and this devotion to humanity, or the ideal man, became the ground-work of his ethical system. Something very similar has happened in the history of Confucianism. As God was to be worshipped by the Emperor alone the five relations were in danger of being entirely forgotten by the people, inasmuch as these relations would have no longer a religious foundation. The *worship of ancestors* grew to fill up the gap that was vacant, just as the worship of humanity did in Comtism. From the selections we made from the Sacred Edict we see that this is the place of filial piety in popular Confucianism. The definition given of filial piety is that it is a self-evident principle

of nature and the root of virtuous conduct in man. Throughout the Edict there is no mention made of God, and Heaven is nowhere referred to as the source of moral obligations. Reverence and devotion must be paid to parents; this is the basis of the entire ethical fabric. This is a self-evident principle of nature, and virtuous actions have to be performed in order to carry out what is involved in this fundamental obligation. Scholars, ministers of State, soldiers,—all classes of society must perform their respective duties aright, lest they bring disgrace on their parents.

In the Confucian system there is retribution, but it is retribution in this world only. If a man does wrong and thus injures the family name the spirits of his ancestors will avenge themselves on him or on his posterity. Thus whilst the principles of morality are the same in the practical Confucianism of to-day as they were according to the Classics in the time of the old imperial sages, yet the basis on which they are founded, and the reasons for carrying them out are entirely different. No doubt there is a hazy idea still lingering in the popular mind of the divine origin of the social relations, inasmuch as the Classics are universally read, but this idea is vague, and as the worship of God is relegated to the Emperor, has very little practical value in its bearing on conduct. What has real power, however, in the life of all the people is filial piety—the worship of ancestors. This is a force ramifying through the entire social life of the Chinese, underlying all their virtuous actions, words and thoughts. It is, however, clannish and not catholic. Its very nature makes it family centred, and a truly patriotic feeling is difficult to rear within its atmosphere, much less the more comprehensive feeling of the universal brotherhood of man.

If we wish to imagine an ideal Confucian character we must think of a man who is polite and ceremonious in his manner, but at the same time cold and distant. Towards anything supernatural he is sceptical and scornful. He is fond of his children, and is scrupulously devoted to his parents, whether alive or dead. He is just and upright in all his dealings, and does many generous acts. He is a good man, and for many reasons claims our respect; but as we shall see later a high state of civilization is absolutely impossible with a nation of such characters.

We turn now to Taoism.

During the centuries following the age of Confucius there were prevalent amongst the people of China various superstitions which had a powerful influence over the minds of many. It was believed that nature was peopled with numerous spiritual beings, and reverence and worship were paid to them. It was also believed that it was possible to turn the baser metals into gold, and infinite labour and pains were devoted to discover the art by which this could be done.

In addition to this it was also thought that it was possible to prolong indefinitely the human life if only the right elixir or pill could be compounded. It was also thought that there was an island where the immortals dwelt. Travellers left their homes and spent years in search of this land of *Feng-lai*. These beliefs, after being current for a long time amongst the common people, worked their way upwards into the imperial palace. The Emperor Shi Hwang-ti, the founder of the Ch'in dynasty (246 B.C.), and one of the most vigorous Emperors that ever sat on the throne of the Middle Kingdom, became an ardent patron of these beliefs. This is the Emperor who subjugated the feudal states, built the Great Wall and extended his dominion over the provinces which make up the present China. He ordered the Confucian Classics to be burnt (213 B.C.) and sent out ambassadors in quest of the land of the immortals. When the Han dynasty was established in 206 B.C. the Confucian religion was again restored to pre-eminence, but these beliefs which had found currency amongst the people could no longer be suppressed. The Emperor Wu, of the Han dynasty, who reigned from 140 to 85 B.C., was a thorough believer in them. He also sent out ambassadors in quest of the land of immortality. One of the most famous historians of China, Sze Ma-chien, who lived about this time, and who published his history in the year 100 B.C., was prejudiced in favour of them. Altogether the country was fermented with these strange ideas. How to find Feng-lai, the land of immortality? How to mix the elixir, a draught of which would confer eternal life? What was the process by which the metals could be transformed into pure and refined gold? These were questions which agitated men's minds everywhere. Let us not despise these strange superstitions of the early Taoists. They are indeed some of the most interesting phenomena in the entire religious history of the human race. For here we have the human heart turning away dissatisfied from the blank agnosticism of practical Confucianism. We have here the deep religious instincts of man protesting against infidelity and groping in the dark after spiritual and eternal truths.

Taoism was not organized into a religion until Buddhism was introduced into China in the year 66 A.D. Buddhism came with spiritual doctrines for hungry souls. It had a highly organized hierarchy of priesthood, and it had the benefit at the outset of Imperial patronage. But the Taoist teaching had already taken too firm a hold on the minds of the people to be easily supplanted by the new religion. To maintain its own against its new rival, however, it clearly had to be organized into a religion, and this its advocates at once sought to do. Lao-tze, a philosopher who was a contemporary of Confucius was selected as its patron, and asserted to be its founder. The book Tao-te-king which Lao-tze had

written was adopted by the Taoists, and the philosophy which this classic contains, has until this day been regarded as the philosophy of Taoism. Chang Tao-ling was created pope of Taoism in the first century of the Christian era, and the popedom has existed in his line of descendants to the present day. Since the year 1015 A.D. the Taoist popes have resided in the Lung-hu mountain in the province of Kiang-si. Taoism, when organized into a religion, incorporated into its system the principles of morality already current in the country. As a religion, however, there were in it many principles that affected conduct in a way hitherto unknown. Many new duties naturally arose out of the doctrines which its adherents embraced. The most popular of the Taoist practical books is the Book of Rewards and Punishments, which is commonly ascribed to Lao-tze. The book, however, was not written by Lao-tze, as the writer evidently knew something of Buddhistic teaching, and was affected by it. The name of the book first occurs in a catalogue of the Sung dynasty. The following extracts show us the character of the practical teaching of Taoism.

"Lao-tze* said, the bad and good fortune of man are not determined in advance; man brings them on himself by his conduct. The recompense of good and evil follows as the shadow follows the figure."

"It is for this that there are in heaven and on earth spirits whose duty it is to search out the faults of men, and who, according to the lightness or gravity of their offences, reduce the length of their lives by periods of a hundred days. When a period of a hundred days has been once diminished poverty preys upon them little by little; they are exposed to numerous miseries and difficulties; men all hate them; punishments and misfortune accompany them; good fortune and happiness flee from them; evil stars pour down calamities on them; and when all the periods of a hundred days are exhausted they die."

"Advance along the right way, and retreat from the evil way."

"Do not walk on a crooked path."

"Do not betray the secret of the household."

"Accumulate virtues, and hoard up merit."

"Be humane to animals."

"Practise righteousness and filial piety, be affectionate towards your younger brothers and respectful towards your elder brothers."

"Rectify yourself and convert men."

"Have pity for orphans, and show compassion to widows."

"Respect old men, and cherish infants."

"Do no injury, either to insects, plants or trees."

"Pity the misfortunes of others."

* From "Confucianism and Taoism," by R. K. Douglas, p. 257

"Rejoice in the well-being of others."

"Help them who are in want."

"Save men in danger."

"Rejoice at the success of others, and sympathise with their reverses, even as though you were in their place."

"Do not expose the faults of others."

"Never boast of your superiority."

"Prevent the evil, and exalt the good."

"Forego much and take little."

"Receive princely favours with fear."

"Bestow favours without expecting recompense."

"Give willingly."

"A man who does these things is called virtuous. All men respect him. Providence protects him. Good fortune and office attend him. The demons flee from him. The god-like spirits guard him. He succeeds in all that he lays his hands to, and to him is given the hope of immortality."

"He who wishes to become an immortal of heaven must do a thousand and three hundred good works. He who wishes to become an immortal of earth must do three hundred good works"

"Don't sing and dance on the last day of the month, or on the last day of the year."

"Don't shout or get angry on the first day of the month, or in the morning."

"Don't sing or weep before the hearth."

"Don't burn perfumes with fire taken from the hearth."

"Don't prepare food with dirty wood."

"Don't inflict punishments at the eight periods known as Patsieh," *i.e.*, 4th February, 21st March, 6th May, 21st June, 8th August, 23rd September, 8th November and 22nd December.

"Don't spit towards shooting stars."

"Don't point at a rainbow."

"Don't point rudely at the sun, moon, or stars."

"Don't stare at the sun or moon."

"Don't set fire to the brushwood in order to hunt in the spring."

"Don't utter abuse towards the north."

"Don't needlessly kill tortoises and serpents."

"The god which presides over the life of man inscribes all kinds of crimes, and according to whether they are grave or light he reduces the period of life by periods of twelve years or a hundred days. When the number of days is exhausted the man dies; and if at the time of his death there still remains any fault unexpiated the punishment descends on his sons or grandsons."

From the above quotations it is obvious that there are many duties inculcated in Taoism which are not covered by the five social relations taught by the ancient sages. The commandments to be humane to animals; to do no injury to insects, plants or trees, show signs of Buddhistic influences, and are foreign to the teachings of Confucius. The prohibitions which form the latter part of the extracts we have made are essentially Taoistic in their character, and arise out of the peculiar superstitions of which the religion is full. But the most striking difference between the ethical system of Taoism and that of popular Confucianism is the complete change that appears in the ground on which virtuous actions are to be performed. We have seen that filial piety is the ground of virtue in popular Confucianism. In Taoism, although filial piety has a place, it is no longer the foundation of all other virtues; it is but one of the many duties which the votaries of the religion are exhorted to fulfil. The opening passages in the above extracts show us the basis of conduct in Taoism. "There are," it is said, "in Heaven and on earth spirits whose duty it is to search out the faults of men, and who, according to the lightness or gravity of their offences, reduce the length of their lives by periods of a hundred days." The Taoist acts virtuously and endeavours to conform to the regulations prescribed in his religion, because he fears the spirits with which he thinks the air and all the world around him are filled. This is the foundation of the morality which the religion inculcates, and it exercises a powerful influence over the minds of millions in China to-day. When the Book of Rewards and Punishments was written retribution was supposed to be confined to this world; "if at the time of his death," it says, "there still remains any fault unexpiated the punishment descends on his sons or grandsons."* Retribution in the world to come falling on the person who had actually sinned was unknown at the time, both in Confucianism and Taoism. Buddhistic influences, however, soon changed this in Taoism; and there have for centuries been in it the grossest representations of a materialistic hell. In the "Divine Panaroma," a translation of which is rendered by Mr. Giles at the close of his "Strange Stories from a Chinese Studio," a detailed account is given of the proceedings in the infernal regions. There are ten courts of justice, in each of which the unfortunate souls are subjected to all manner of unutterable torture. Besides this place of torture there is, however, prominent in the teaching of the Taoist religion, the doctrine of the land of immortality, where the good spirits enjoy eternal happiness.

(To be continued.)

* See "The Religions of China," by Dr. Legge, p. 188.

China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

I. *Extent of the Chinese Empire.*

ABOUT fifty years ago the empire of China reached its greatest dimension, covering, according to the best computation, an area of about 5,300,000 English square miles (nine English square miles=about one German square mile). At the present time this area has been reduced to about 5,000,000 square miles, and about 20,000 square miles have been lost by the treaty with Japan, but still an enormous territory remains. In size China is the third kingdom in the world. The empire of great Britain ranks first with 8,851,951 square miles, then follows Russia with 8,660,882 square miles, while the United States of North America with 3,596,521 square miles, and Brazil with 3,217,645 square miles, rank below China.

The entire German empire (without colonies) contains 208,590 square miles, and is therefore less than one-twentieth part of the entire Chinese empire. It would take twenty-four German empires to equal the extent of the Chinese empire, while on the other hand, the population of China is only eight times as great as that of Germany, so that the average population of Germany is three times denser than the average population of China.

The printed statements as to the excess of population in China, which so often appear, are due to the superficial observations of travellers who have only seen some of the main highways of commerce. Only the river-basins are overpopulated, whereas in the interior vast districts are almost uninhabited. The lack of means of communication is the chief hindrance to the increase of population in districts which lie away from the rivers. The Chinese empire consists of China Proper, Manchuria, Mongolia, Turkestan, Kokonor and Thibet. The former tributary-states of China, *i.e.*, Burmah, Corea, Annam and Cochin China are no longer regarded as forming part of the empire. The physical conditions of China Proper, are most favourable. High mountain chains with their far-stretching ranges contain many valuable minerals. Several gigantic and many smaller navigable rivers and also innumerable canals intersect the land and form the chief means of communication. The wide-spreading river-basins and plains are extraordinarily fertile and populous. An extensive and indented coast-line

affords many very good harbours. Productive fisheries are carried on among the innumerable islands with which the coast is studded. Even the highlands of Thibet and Mongolia are adapted to cattle-rearing, and were more populous in former centuries than at present. The climate is moderate and varied, the rainfall, which depends on the monsoons, is almost universally regular. With but very few exceptions all parts of the great empire are well watered. China ought therefore to be able comfortably to support at least five times the number of its present inhabitants, for not only are its physical and climatic conditions more favourable than those of Germany, but the Chinese are on the whole more frugal than the Germans. Even this arithmetical proportion throws an unfavourable light upon Chinese administration of state.

II. *History of the Extension of the Dominions.*

The commencement of Chinese history is veiled in mythological darkness. Three hundred years before Confucius, *i.e.*, about 800 B. C., the kingdom was of small dimensions, situated on the Yellow River where it changes from a southerly to an easterly course. It lay on both sides of the river extending half way to the Yang-tse on the south to nearly as far north as the promontory in the Shantung province. The feudal states which were founded at the commencement of the Chow dynasty were inhabited by aborigines, who were partly independent. But by degrees the vassal princes subdued their own subjects and extended the Chinese dominion on all sides. They made war on one another for several centuries till at last in 220 B.C. the King of Ts'in (west) put an end to all vassal states and to the reigning dynasty. Then began the consolidated empire or rather the struggle for a Central-government which has lasted with but few intermissions until the present time. The whole period of the Chow dynasty (1122-221 B.C.) was one of uninterrupted warfare, in which millions of people were slain. The assertion that the Chinese empire has existed since about 3000 B.C. is wholly unfounded. From the fact that at the beginning of the historical period, 800 B C., the aborigines were very powerful, not only on the borders and in the inaccessible mountains, but also in various great vassal states, on the rivers, and on the coast, it is plain that before the beginning of the Chow dynasty, 1122 B.C., the Chinese empire proper must have been limited to a very small territory. The so-called emperor was possibly the suzerain of a number of chiefs who were the heads of families or clans who assumed different titles according to the number of their followers. It is supposed that there were 1800 of these chiefs, but only 124 names have been preserved, and of these fifty-five were tributary to the Chow dynasty. Only about twenty-four

of these states ever became important. Five of them lay on the north, the others south of the Yellow River. It was not until the end of the Chow dynasty that the southern border of the Chinese empire was extended beyond the Yang-tse. Under the Ts'in monarchs the eastern boundary reached to Korea, and the northern to a little beyond Pekin. On the west the Empire only included the eastern part of Kan-suh and Sz-chuen as far as the present port of Chung-king, while Annam formed the nominal border on the south. On the north the boundary was restricted by the frequent incursions of Mongolian tribes. The Chinese endeavoured to protect themselves by walls, which were gradually amalgamated into the Great Wall of China. It was begun as far back as 240 B.C. by three tributary states, who had Mongols as neighbours, and even in the time of the Mings, 1547 A.D., 800 *li* (Chinese miles) of wall were built north-west of Peking. So the Great Wall is the work of 1800 years. Since about 200 B. C. the sea has formed the natural boundary on the east. On the west the boundary was never definitely settled. An expedition to the west of thirteen years' duration, from 135 B. C. ff, penetrated as far as the Caspian Sea, but without accomplishing any lasting result. From 1000 B. C. to within quite recent times Chinese history is full of bloody wars carried on with the barbaric tribes of the west—the Jung, Tanguts, Turfans, Turcomans and Tibetans. It is well known that the Mongols even penetrated into Europe until at Liegnitz 1241 they met with vigorous resistance. But the Emperors of the Manchu dynasty have been the first to incorporate the lands to the North, *i.e.*, Manchuria and Mongolia as well as the lands to the West, *i.e.*, Thibet and Turkestan, from Hami to Kashgar and Ili, with the Chinese empire. Kang Hi carried on wars in Central Asia with enormous armies from 1691—1720. Other military expeditions took place in the same regions in 1724, 1729, 1734, 1756, 1759. In the year 1768 a Chinese army 200,000 strong entered Burmah and made it a tributary state. In 1791 the Gorkhas made an incursion in Thibet, but were repulsed and pursued by 70,000 Chinese.

War was often carried on with Corea, viz., in 108 B. C., in about 600, 610, 613, 645, 668, etc., A. D. But in the year 1593, at the request of the Coreans, a Chinese army repulsed a Japanese invasion. China also often came into collision with Japan, as *e.g.*, in 660, when the latter country helped one of the northern states which had been subdued by China, though without success. In 1274 and 1281 Chinese expeditions against Japan proved failures. But in 1374 a Japanese fleet was captured near the Liu-kiu islands. In later times Japanese pirates often harassed the Chinese coast. In 1873 the Japanese landed a force on Formosa, because the

Chinese government had refused to give compensation for the murder of the crew of a stranded vessel. On the intervention of England China agreed to pay 500,000 taels, and the Japanese withdrew from Formosa till a more favourable opportunity should offer. In the war which has just been concluded Japan has gained an important advantage over China, and will in future probably have a decisive voice in the politics of Eastern Asia.

From the above sketch it is obvious that it was by means of her military power that China was enabled to achieve her important successes. On the other hand, China could not hold her own against the superior hordes of Mongolians and Manchurians, and was ruled by these countries until they were absorbed into the Chinese empire. In the same way Japan conquered by reason of military superiority, and shows the same tendency to amalgamate with China. But under existing circumstances Japanese characteristics would remain predominant. This would be no misfortune for the East, if Japan became more and more open to the influence of Christianity. Eastern Asia formed into one well regulated state or into a confederacy of states would be a guarantee for universal peace, while the existence of a number of small states would lead to internecine war and be a cause of jealousy if not of avarice among the Western powers, with the possible result of sanguinary struggles.

III. *Productions.*

Products are always the result of culture. The idea of Culture includes a great deal, but one of the simplest meanings is that of making nature subservient to human needs. This was done in China in the most remote ages in a far more superior way than in the surrounding countries. Agriculture was always highly thought of, especially the cultivation of grain, also of beans, melons and other fruits. Cattle rearing was carried on in the prehistoric ages, for mention is made of horses, oxen, pigs, dogs, sheep and goats, also of poultry, the silk-worm, and somewhat later bees and another wax-making insect (coccus), and also of fish breeding. Carts and ships were used for transportations on land and water. Bows, arrows and shields as well as other weapons were in use, and in the olden times towns and market-places were fortified. In very early Chinese pictures (the beginning of written characters) we find representations of all kinds of household and agricultural implements and tools. As far back as 5000 years ago houses were built for shelter as well as comfort, and graves and monuments were in existence. Outer and inner, upper and lower garments, caps, shoes and trinkets are probably as old. Both vegetable and animal food

were used, and were prepared by cooking. Several industries were carried on—weaving, working in stone and in metal, pottery and ceramic art, joinery and other wood work. Goods were made of bamboo, rushes and grass, fur and leather. Glaziers, builders, armourers, tanners, rope makers, etc., were at work. Of the fine arts music was largely practised, and eight kinds of instruments were in use. Driving and shooting with the bow and arrow were regarded as an art. Skill in war was most highly prized. Until 1000 A. D. the Chinese excelled all surrounding lands in weapons, in the organization of their armies and in military tactics. Medicine was practised, and gradually about 1500 drugs came into use. By cultivating the art of writing an extensive literature was greatly developed, superior to that of the neighbouring lands. Gradually painting, sculpture and the drama (acting) were developed. We may mention also the important discoveries, some of which are more than 2000 years old. The compass, gunpowder, printing, porcelain, paper, pens and ink, woodcuts for illustrating and printing, brandy, tea, perfume, fireworks, fans, mirrors, cosmetics, (rouge), umbrellas, cooking stoves, beds that could be heated, colours, sugar, oil, mining and refining of gold, silver, copper, tin, lead, quicksilver, cinnabar, iron, sulphur, alum, etc.; charcoal was mixed with earth, pressed into moulds, and so prepared for cooking purposes. For many centuries have been known the art of enameling, the use of money, paper-money, canals, bridges, suspension bridges, highways, weights and measures, scales, lanterns, lamps, varnish, lacquer, embroidery, glass, horn and ivory goods, a state-calendar, state newspaper, a postal service for governmental use as well as some private post arrangements, hotels, water-clocks, astronomical instruments, machines for irrigation, etc. Horses, oxen, mules, donkeys, yaks and sheep were used as beasts of burden. A few years ago I had a list made from the great Chinese encyclopædia of all the natural and industrial products of China which are in use in modern times, and I obtained 8093 names. Of grain 862, bamboo 257, flowers and herbs 1972, vegetables 832, fruits and other trees 1097, birds 154, mammalia 251, scaled animals (*e.g.*, fish, snakes, reptiles) 786, insects 297. Of industrial productions, mineral 263, botanical 151, animal 157. Of other human productions 654. Of the whole, 5020 belong to botany, 1848 to zoology, 1225 to industry. However, many of the names can only be determined by comparing the different articles. For this purpose a museum is indispensable. Many of these products are unknown to other lands, and some of them might perhaps become articles of commerce. Besides these there are many more natural products, the value of which is still unknown to the Chinese.

IV. *Organization of State.*

Even in the earliest times in China ties of blood bound people together in families. In course of several generations these families grew into clans or tribes, of which the oldest father was the natural head. In times of common danger probably a number of clans united under one leader, who afterwards retained the dignity of chief for the common welfare. At first the office was elective, the best man being chosen, but later on it became hereditary. Yao, the first chief mentioned in the classics, found it necessary to have helpers, and so chose capable men, each of whom undertook some special business of state, consisting of the superintendence of public works, such as the regulation of the rivers and canals, supervision of workmen, of agriculture, instruction in social duties, the administration of justice, the regulations of forests and of religious observances, of music and singing. Special care was bestowed on the calendar. As this was regulated by the moon it had to be brought into accordance with the solar year, in order to maintain fixed seasons for agriculture, etc. Later on these old institutions were changed to six Boards of Administration—those of Civil Service, Finance, Ceremonies, War, Law and Public Works. Each Board has two presidents and four vice-presidents. These are controlled by two cabinets, which is composed of the chief secretary's office, four secretaries and two assistant-secretaries. Two of these secretaries are Manchus. Ten councillors and about 200 other officials are attached. The imperial seals, twenty-five forms, are preserved here. The chief cabinet council, which consists of the heads of the Boards and of the other cabinets was only formed in 1730. Its resolutions are published in the *Pekin Gazette*. Mongolia, Thibet, Ili and Turkestan are under the Foreign Office. Since January, 1861, all dealings with the Western Powers have been carried on by the Foreign Office—the Tsung-li Yamên. It is estimated that there are 20,000 officials of all grades employed in Pekin, three-fourths of whom are Chinese and one-fourth Manchus. The divisions of China Proper varied under different dynasties. During the present century it is generally reckoned that there are eighteen provinces, but recently Ili and Formosa have been counted in, so that altogether there are twenty provinces. Of these only two—Chili and Szchuen—have a viceroy each; thirteen provinces are divided among six viceroys, and four are ruled by governors only. As the eight viceroys are assisted by twelve governors there are altogether twenty-four high dignitaries. There is a viceroy over Manchuria, but it is governed in a different way. More

than 2,000 imperial officials are employed in the provinces. In several respects the provincial administration is somewhat independent of the Central authority. The distances from Pekin are in many cases too great, and the means of communication too insufficient to enable this defect to be speedily remedied. The telegraph has caused some improvement already. But the need of a concentrated organization has been proved by the late war with Japan. The fleet remained scattered, and only the northern squadron came into action. It was the same with the army. Even when different forces were united there was no united generalship. As long as every high mandarin does what is right in his own eyes, without reference to the general law, great success is impossible.

The number of minor officials whom each mandarin appoints according to his own will and pleasure, or who fill permanent local posts (on account of their acquaintance with all local details they are indispensable to the mandarin) is considerably greater than the number of actual mandarins. Then too there are a great number of candidates who are only waiting for an opportunity of taking office. It is a strange fact that many local officials receive no salary, and therefore have to provide for their own present maintenance and future support. On the other hand, the imperial officials are paid so badly that they too are obliged to depend on perquisites. The natural result of this uncertain income is that the thoughts of the officials are too much set upon getting money, and in many cases all official action is directed towards this end. The welfare of the people is neglected, and China's position among the other nations of the world only receives consideration when circumstances compel.

But the people tolerate the office of mandarin, because it is not reserved to a privileged class, but is open to all, and, as often happens, a peasant or an artisan can rise to the highest office if he passes the prescribed examination. A hereditary aristocracy does exist, but it is generally only of the same duration as the reigning dynasty, and only descends to the eldest son. The descendants of an emperor sink a degree in the social scale in every generation, until they reach the rank of the common people.

(To be continued.)

Said William C. Burns: "Unless the Lord, the Spirit, continually uphold and quicken how benumbing is daily contact with heathenism." Quoting this a missionary adds in the *Missionary Review:* We have not become all at once and forever superior to the withering influence of a hard, irresponsive heathenism by wearing the name missionary. Who in foreign lands has not felt his spiritual life at times ebbing away, with the powerful undertow of a cold and widely prevailing indifference and unbelief? The brightest lamp will burn dim in a carbon-charged atmosphere.

Memorial to the Chinese Emperor on Christian Missions (Translation).

WE, the undersigned Protestant missionaries, on account of foolish and wicked people slandering our religion and destroying our churches, respectfully present a memorial to His Majesty the Emperor of China, in the hope that the root of missionary riots may be removed and that an end for ever may be put to missionary troubles.

It is well known in all nations that government and religion are mutually dependent on one another. Where suitable relations exist between these two, troubles are unknown, but where such do not exist the government is in constant danger; for if one party appeals to force and the other to conscience division is inevitable and anarchy may follow.

In former dynasties in China the emperors of the T'ang-Sung, Yuen and Ming, having learnt that the object of Christianity was to do good, issued Edicts, granting land and temples for the teaching of the doctrines, just the same as to the other religions of China. In the beginning of the present dynasty too the Emperor Kang-hi not only gave to Christianity, as he gave to other religions, but was particularly kind to Christians. In Yung Ching's reign the government changed its former policy and forbad the propagation of Christianity. After that missionaries ceased to come. In later years Treaties with foreign nations have been made and missionaries have been authorized to come again. But, unexpectedly, in 1870 there was a terrible uprising, when over twenty missionaries were massacred in Tientsin.

In 1891 along the Yang-tsze Valley chapels were burned and missionaries murdered. This year in Szechuen trouble has sprung up again. Although there were plenty of government soldiers close at hand there was not one to go forth with his weapons to stop the mob. The officers sat down quietly and let the mob do whatever they liked, forbad no one and seized not a single culprit, and over a hundred Christian teachers were in imminent peril of their lives for many weeks after.

Before the Szechuen riots were settled there sprung up the Fukien riots. Here the missionaries had lived long in peace, when suddenly, without any provocation, eleven were cruelly murdered and five others wounded, so that we are troubled beyond measure.

Inquiring into the cause of these risings we find on reading the Imperial Edict of 1891 and the memorials, both in Peking and from the provinces, that they rightly agree in attributing it to the circulation of false and evil reports against Christians and, although four years are passed since then, we have not heard that any of the slanderers have been punished according to law, nor have we heard that the books which slander and deceive the people have been forbidden, so the cause of the evil is still left to take root in the people's mind. In this way how can riots not arise again?

Seeing this state of things, and being unable to endure it any longer, your memorialists, according to our custom in the West, unite in begging Your Majesty's favour to command the Tsung-li Yamên (the Foreign Office), in conference with the missionaries, to speedily devise means to protect the Christians. If this is done then not only will missionary troubles be averted in the future but China's other troubles will also be considerably lessened, both at home and abroad.

We consider China an illustrious nation, and long ago she knew that to have a right understanding with religion was of the first importance; therefore for a thousand years—from the Tang dynasty till the present time—as Confucianism, Buddhism, Taoism, Mohammedanism and Christianity arose in China they were all alike protected, and just regulations were made, by which the people lived together in perfect peace.

But in these days the Christians, in spite of Imperial Edicts and proclamations, are never allowed to live in peace.

We believe this comes to pass, because of the republication of such books as the *King Shih Wen Sü Pien, Hai Kwoh Tu Tsze*, etc., which contain slanders against the Church and scandalous reports about Christians, in order to excite the masses. These are repeated over and over again in order to excite the readers, while the good deeds done by the Christians are altogether ignored or misrepresented as having some very bad motives, so that the readers may regard them as an Upas tree to be kept at a safe distance.

Of late, moreover, these books have been republished in a cheap form and widely sold throughout the whole Empire, and as these charges are contained in a collection of most important official papers, not only the common people, but even many of the high mandarins and scholars, cannot but believe that they must be true. Many other mischievous authors therefore copy these charges into their books, and thus the minds of the people are everywhere greatly stirred up to anger against Christians, and serious riots have occurred in provinces, resulting in loss of life and destruction of property.

But the highest mandarins must know these slanders to be false.

Those who wish to know the real aim of the Christian Church will find it in the New Testament, which contains the teaching of our Saviour Jesus Christ and of His immediate disciples. Generally speaking: it teaches that God is the ruler of all nations and father of all; that men should regard each other as brethren; it teaches obedience to lawful governments; filial and fraternal duties, and that all should endeavour to follow the Saviour Jesus Christ and carry out the will of heaven by removing the sin and suffering of all nations, by replacing war with peace, wickedness with goodness, ignorance with knowledge, poverty with plenty, and by leading men also to seek the eternal joys of heaven. This we know is a far larger aim than any one government, eastern or western, has before it; therefore it cannot be easily or soon accomplished. But all Christians are persuaded that such is the will of heaven, therefore they believe it will be accomplished some day, and that, independently of any particular nationality. So in regard to all national and international affairs they endeavour by every means to promote peace, and teach that in disputes there should be a settlement by arbitration instead of war. They set apart one day in seven to teach all men the will of heaven, to show men how their hearts may be renewed, so that they may love all men of all races as brethren. The missionaries show their care for the poor by establishing hospitals, homes for the aged, orphanages, etc. They also show their care for the ignorant by establishing colleges and schools, where everything that is for the good of man is systematically taught. They also aim to remove all evil practices not only of one country but of all nations and to help all, especially the weaker ones. The regulations of the Church are indeed so strict that no drunkard, liar, gambler, or licentious person is admitted; if at times bad people may have found their way into the Church, it is her practice to expel such whenever they are discovered to be so till they repent and reform.

Nor are the aims of the Christian Church empty aims. It has a history of nearly 2000 years, which may be examined. Christianity has been of incalculable service to *European* and *American* nations, improving the material, moral and social condition of their peoples. Many of the most illustrious statesmen of the West are often also most earnest about the spread of the Christian religion.

In *Africa* peace and enlightenment of the people had completely failed till Christians took the matter up.

In the *South Seas* and *Pacific Islands* the people were barbarous cannibals till Christians went there and civilized them.

In *Asia* the unparalleled progress of the Indian Empire during the last century is due to the influence of a Christian nation.

In Japan the English language and Western sciences are very largely taught by the missionaries.

In China also the missionaries have translated Western sacred books, history, science and arts into the Chinese language, and Chinese sacred books and history into Western languages. They have engaged in famine relief in Shantung, Shansi and Manchuria. Although several died in doing this work there were others ever ready to take their places.

Some missionaries are engaged in showing how the causes of famines, floods, poverty and weakness may be removed, and how there need not only be no more suffering from these things but each province in China may be enriched annually to the extent of many millions of Taels and China made many times stronger than she has ever been before. Knowing all the forces which make all other nations prosper they would gladly have saved China from her present humiliation, and are still prepared to save her from further humiliation whenever China wishes it. This is what the missionaries are doing in China.

Generally speaking, government and religion are mutually helpful. Wherever true Christianity has flourished that nation has prospered. Wherever true Christianity has not been allowed to prosper that country has not prospered.

But missionaries are in no respect the agents of any government, but they are trusted, respected and protected by their governments, because they are always engaged in doing good. In Christian worship prayer is regularly offered for Your Imperial Majesty, for the officers of the government and for the prosperity of the Chinese nation, precisely as is done for other nations and peoples. We desire the good people of China to join us in carrying out the will of heaven and ridding all nations of their sufferings as soon as possible; but if they cannot be persuaded to join none are coerced to follow. In all history, from the beginning of the world till now, there never were such gigantic philanthropic efforts in behalf of all nations as are made by the Christian Church of to-day. If China co-operated in it she would soon be made again one of the greatest powers in the world. Those who oppose men doing good are either very ignorant or very bad. Surely great China will not oppose goodness!

If Christians practised the evil deeds they are accused of in these Anti-Christian books how could so many great nations believe and honour Christianity, and how could noble statesmen do the same? How could it transform so many barbarous nations, so that

now they are not behind any on the face of the earth? The grave charges in these anti-Christian books must therefore be calumnies invented by wicked men to deceive the ignorant, or by men themselves ignorant of the history of the world. But whatever the motives of the calumniators may be, nothing but harm can come from the spread of such calumnies—harm both to the government and people.

If China does not consider it most urgent to devise means to protect the good and punish the evil, nations will come and protect their own people, and it is difficult to say where that will end.

Nevertheless no missionary desires that the discussion of the relative merits of different religions be stopped; on the contrary they greatly rejoice in it, and consider that when it is carefully carried on the good in these religions will be more valued than ever and the worthless will be thrown away. But groundless charges are forbidden alike by the laws of China and the West. China forbids all other calumnies. How is it that only those against Christians are allowed to be circulated with impunity? What we fear is that this will result in more riots and injury to life, ending in international troubles. This would greatly grieve us, therefore we are anxious to put away the cause of danger, so that all nations may continue to live in peace and good will.

Our missionaries carry on their work, whether preaching, healing, or teaching, in a perfectly open manner, and do not fear the strictest investigation, but on the contrary invite it. Should there, however, still be anything not understood it can be easily explained to anyone anxious to know. According to the custom of the West rulers constantly invite the leading religious teachers to their presence to preach and teach Christianity with its bearing on the welfare of nations as well as on individuals. Nor is this the custom of the West alone. From the Tang dynasty to the present the Emperors of China also invited Christian teachers into their presence to explain their religion. It is only in late years that the practice has been discontinued.

And should the great ministers in Peking, or the Viceroys and Governors or any officials or gentry anywhere in the Empire, have anything that they do not understand let them follow China's former custom and the rule of all other nations and freely meet the missionaries and inquire of them; then all doubts will be at once removed. Only good and no harm can come out of this.

But so long as there is no free intercourse and clear understanding, there will be riots; and so long as there are riots there will be danger to China from foreign nations coming to defend their

own people. Not to have intercourse is clearly to get only harm and no good.

We therefore pray Your Majesty to graciously issue an Edict for publication throughout the Empire commanding three things, viz. :—

1. The *real expurgation* of the passages slandering Christians from the *Hai Kwoh T'u Tsze*, *King Shih Wên Sü Pien* and from all other books, *according to Chinese law.*

2. Make known that missionaries are no longer to be considered as belonging to a heretical or depraved sect, as they have come to help in everything that is for the good of China, consequently if any *mandarins or people* wish to enter the Church *they are really free to do so* without interfering with any of their Christian customs or to be regarded in any way different from other subjects.

3. Now that all nations are in treaty relations with China let the mandarins and gentry of each place find out the excellencies of each nation, and finding anything that will be for the good of the people of China let them *unite* with the missionaries in carrying these out and thus show *their real desire for peace and good will.*

All the missionaries and Christians desire most heartily to thank the Emperor for the successive Edicts already issued for our protection, and for all the friendly officials for their kind protection. But still there are many people in every province who say that these Edicts are only issued under pressure and not from freewill, hence the riots do not cease, and the missionaries of all nations find no peace. We therefore humbly beg that Your Majesty will make it plain that you command the mandarins of all the provinces to see that these three things are thoroughly carried out, then all the people will know that it is Your Majesty's own wish, and they will gladly obey, and missionary troubles will be at an end.

Both the missionaries and native Christians have loyal hearts, and should never have been allowed to suffer all this wrong. If this wrong is removed, then heaven's blessing will follow, the many benefits of Christianity which other nations have enjoyed will soon be reaped by China.

China from of old has been a great nation, and all nations honour her. With her vastness, her resources and her virtue it will be easy to make vast improvements. Instead of falling behind to rank among small nations China should rank among the greatest in the world, and her many troubles will be changed into means of countless good.

If Your Majesty will graciously grant our request it will not only greatly gladden the hearts of all Christians throughout China

but the hearts of Christians throughout Protestant Christendom. Not only will China rejoice that her missionary troubles have for ever ended but all continents will rejoice over the better understanding between China and other nations, and the Christians will more than ever daily pray God to bless China and give her lasting peace.

Herewith we also present a small book on *The Christian Religion in China*, prepared by a committee specially elected for that purpose, for the perusal of Your Majesty, in the hope that all riots shall be stamped out and an end for ever be put to missionary troubles.

Signed in order of arrival in China by:—

W. Muirhead, D.D. (London Mission).
W. Ashmore, D.D. (American Baptist Union).
J. S. Burdon, D.D. (Bishop English Church Mission).
J. Hudson Taylor (Director China Inland Mission).
Griffith John, D.D. (London Mission).
Young J. Allen, LL.D. (American Methodist Mission, South).
H. L. Mackenzie (English Presbyterian Mission).
C. W. Mateer, D.D. (American Presbyterian Mission).
J. Wherry, D.D. (American Presbyterian Mission).
David Hill (Chairman of Missionary Conference, English Wesleyan Mission).
V. C. Hart, D.D. (Canadian Methodist Mission).
George Owen (London Mission).
James Bates (English Church Mission).
H. H. Lowry, D.D. (American Methodist Episcopal).
D. Z. Sheffield, D.D. (American Board).
Timothy Richard (English Baptist Mission).
E. Z. Simmons (American Southern Baptist Mission).
G. Reusch (German Mission).
C. P. Scott, D.D. (Bishop Anglican Church Mission).
Gilbert Reid (Mission to Higher Classes in China).

(Mainly Seniors of the various Protestant Missions in China).

Presented to the Tsung-li Yamên (Foreign Office) at Peking by J. Wherry and Timothy Richard, November 14th, 1895.

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

The Purpose of Mission Schools.

BY THE REV. J. N. B. SMITH, D.D., NINGPO.

(*Concluded from page 140, March No.*)

"THE end crowns the work," whether anticipated or realized, and if a mission is to have a successful educational work it must hold steadily, faithfully and persistently to the true purpose and end of Christian education, which is to fit the pupils for usefulness as church members and citizens, train them in and fit them for Christian work, and lay the foundation for the development of a sincere, thorough and well grounded Christian character. Let it be borne in mind that the conversion of the heathen to Christianity is the work of the Holy Spirit; and while mission schools may prepare the pupils to attend to His calls they may also teach them to simulate a faith which they have not obtained. In mission schools, as in all schools, the true teacher is an e-ducator, *i.e.*, one who draws out what is in his pupils, not an in-ducator who induces his pupils to believe that the teacher's ideas are their own.

As already indicated the effort to make our schools evangelistic, rather than evangelical, has antagonized many worthy missionaries who would be glad to welcome schools which aimed to educate Christians, and not primarily to convert heathen. In this and in other ways besides those already mentioned the effort to justify and carry on mission schools as evangelistic agencies has done injury to the cause of Christian education. In order to remove the prejudice against schools, as well as to secure their greater efficiency, it is necessary to consider carefully and prayerfully the reasons for which these schools are opened and carried on.

The bearing of educational work on the pressing problem of how to secure a self-supporting and self-propagating native Church demands our earnest consideration. The right kind of schools are necessary in, to, and for a self-supporting and self-propagating Church. How shall they be secured?

First, we must have the right kind of teachers. We do not want heathen, for how can those who do not know Christ lead others to Him? Neither do we want novices who are all too easily lifted up with pride. By all means avoid opening schools in order to furnish the employment for Christians who want a job. Let the

teachers be earnest and devoted Christians, with special aptitude and training for the work—men and women who teach, because they love the work and desire in this way to advance the kingdom of God. They should also be in thorough sympathy with the missionary in all that affects the manner as well as the matter of instruction.

Arrangements should be made for the better instruction and training of the teachers already employed. Teachers' institutes and normal classes should be provided for, in which teachers as well as advanced scholars would receive special instruction and training in their work.

Second, the studies pursued should be such as will fit the pupils for usefulness as Chinese Christians and citizens. Higher education sounds well, but it is by no means certain that the Chinese want or need much of what is often called by that name. They need rather an education to prepare them for what is truly the higher education. The Chinese will take in an immense amount of book learning, but they bolt it as they do their food, so that it is not properly assimilated, and the result is mental indigestion. The Chinese do not need to be crammed with the garnered wisdom of the Western sages, but they need to be trained to be original thinkers and energetic explorers.

Third, it is necessary to disabuse the minds of the people of the idea that the aim of our schools is to get converts and employees for the mission. Let day-schools be utilized as opening wedges, where the work in them can be followed up into the homes of the pupils; but before using them as evangelistic agencies see to it that ample provision is first made for the lambs of the flock. In most of the longer established missions it would be advisable to open day-schools only where there are children of Christians to furnish a nucleus. Let boarding and high schools aim to furnish such Christian education as will fit the scholars to be earnest, energetic Christian workers, while teaching them to be content to remain in that sphere of life from which they come, unless they are qualified and called of God to occupy another. Let the teachers and missionaries in charge show them the beauty of a lowly life and the dignity of labour, and endeavor to fit them to be true Christian men and women, husbands and wives, fathers and mothers. Let those who desire to engage in professional work be carefully examined as to their aptitude and fitness for their chosen profession, and then carefully trained for it.

Finally, see to it that every Christian man, woman and child has the opportunity to receive such an education as their circumstances require, or they themselves desire, with the privilege of paying for it according to their several abilities.

Meeting of the Executive Committee of the Educational Association of China.

THE Committee met at McTyeire Home, Shanghai, March 20th, 1896. The meeting was opened with prayer by Mr. Ferguson. Present: Dr. Jno. Fryer, *Chairman*, Dr. A. P. Parker, Rev. J. C. Ferguson, Miss L. Haygood, Miss H. E Richardson and Rev. J. A. Silsby.

The Committee on Entertainment reported that they were ready to secure accommodation for all members who attend the Triennial Meeting, and desired to hear from all who expected to be present.

The growth of the Association's membership list was noted as a matter for encouragement. It was hoped that the list to be presented at our next triennial meeting will be much more than double that of the preceding one.

After spending considerable time in the consideration of the Programme for the next Triennial Meeting, upon motion of Dr. Parker, Dr. Fryer and Mr. Silsby were appointed a sub-committee to arrange and complete the programme, while Mr. Pott was appointed a special committee to arrange for the public meeting to be held on Thursday evening, May 7th.

Upon motion of Mr. Pott, it was "*Resolved*, that it be left the option of those who have consented to take part in the Triennial Meeting, either to read a paper not to exceed twenty minutes in length or to make an address of not more than ten minutes; it being understood that those who choose to make an address shall present a synopsis of their remarks for publication in the record of proceedings."

The attention of the Committee having been called to an erroneous statement on page three of the Annual Report of the "Society for the Diffusion of Christian and General Knowledge among the Chinese," representing that organization as the successor of the "School and Text Series Committee" established by the General Missionary Conference of 1877, the Chairman and Secretary of this Committee were requested to address a note to the Secretary of the S. D. C. G. K. calling for a correction of the error.

Dr. Fryer laid before the meeting a corrected copy of Mr. Hayes' Astronomy which he had just received for printing a new edition. The numerous changes and additions would necessitate a considerable outlay of time and money to prepare the revised edition for the press. As the old edition has been exhausted, and

the work is in considerable demand it was ordered that an edition of five hundred copies be printed from the stereotype plates, now on hand, before the alterations are commenced.

Dr. Fryer was authorized to send to Messrs. W. and A. K. Johnston, Edinburgh, for 580 wall charts to supplement the present stock now nearly exhausted.

The Committee, having arranged for the publication of the various Reports in readiness for the Triennial Meeting to commence on Wednesday, May 6th, it was agreed to adjourn and to meet on Tuesday, May 5th, at 8 p.m., at the McTyeire Home, Shanghai.

J. A. SILSBY,
Secretary.

Notes and Items.

VOCAL music is taught to a greater or less degree in nearly all our mission schools, but in none have we seen such advanced work as in the girls' school, Chinkiang, under the direction of Miss Laura White. The young women and girls of this school have had their voices so well trained that they sing with accuracy and good expression difficult anthems, such as passages from "the Messiah" and "Creation." We have twice invited Miss White to write a paper for our columns describing her methods, but she has declined, saying that she has no fixed method, and that her work has been largely the result of experiment. Her letter adds: "I try to cultivate their chest tones so as to make their voices more sonorous. I do not allow them to strain their voices and transpose every anthem they sing a minor third below the original key. On an average I devote two hours a week to their singing, and, of course, they all read by note." The result of this work disproves the idea which has been often advanced that the Chinese voice is incapable of good music. We fear that those who have advanced such an opinion have formed their conception from the incongruous sounds of an ordinary congregation in which all are unfamiliar with music and each is trying to make more noise than his neighbor. Some years ago we remember hearing Prof. Westcott, of Doshisha University, Kyoto, Japan, who was teacher of vocal music, speak in discouraged terms of the capacity of the Japanese boys for good singing, and he attributed it to their custom of singing in a minor key which allowed great carelessness. The experience of Miss White, however, shows that even voices accustomed to minor strains can be cultivated to a good degree of excellence. We believe that time spent on this subject in all our schools, both for

boys and girls, would be of great value both for the religious services in which they could assist and for their literary and social entertainments J. C. F.

The increasing demand for a knowledge of the English language is one of the encouraging signs of progress in China. We notice from the *Foochow Echo* that the number of applicants for admission to the Anglo-Chinese College is unprecedented, and and that the managers of the school are greatly embarrassed for lack of accommodation. A new English school is also about to be opened in that city under purely Chinese auspices. "Notices of its opening are already out, a teacher has been engaged from Hongkong, and everything will be ready for the reception of pupils about the 20th of the present moon." In other cities the movement is also noticeable. In Nanking a young man, previously a student in one of the mission colleges, has opened a school for teaching English, and has already more than twenty pupils. The Presbyterian Mission school of this same city has also begun the teaching of English this year. Petitions have also gone to the Viceroy Liu Kun-yih, asking that the Tung Wên Kwan be enlarged, so as to provide for 120 pupils, and that an instructor in English be engaged. In Tientsin we have the new university, and in Peking the Methodist University is crowded with pupils, many of whom are from the higher literary classes. Rumor says that a foreigner is about to open a school for teaching English in Soochow. In Shanghai the mission schools are crowded with students, and there are more than a score of flourishing private schools. The reason for this movement can be found not only in the accumulated power which the pioneer schools have helped to produce, but also in the lessons which China learned from the late war. In some small measure she is learning that she cannot keep herself any longer out of the great family of nations, and that she must be taught from the West. It also shows that the people are ready to take up the new education as soon as the policy of the government will foster and encourage good feeling and intercourse with foreign nations. The new leaven is bound to work till the whole lump is leavened.

J. C. F.

The Report of the Secretary of the Chinese Polytechnic Institution, Shanghai, concerning the Saturday evening science classes and lectures that was published in the *N.-C. Daily News*, February 19th, 1896, is so full of interest to all educational workers that it would be reproduced here *in toto*, if space permitted. All that can be

done on the present occasion is to call attention to it and to advise those who have the means and opportunity to try a similar experiment.

The work on Astronomy, translated from the well-known handbook of Loomis by the Rev. W. M. Hayes, of Têngchow, is now out of print. Another edition is about to be printed, in which many improvements will be made by Mr. Hayes. 1st. The language, especially in the first four chapters, will be revised. 2nd. Some of the methods in the former edition are already superseded and "ready to vanish away." These will be eliminated and fresh matter introduced. 3. Some of the mathematical demonstrations will be simplified. 4. The latitude and longitude of some of the more important cities on the coast will be given, so as to facilitate the calculation of eclipses. 5. The tables for equation of time will, as far as possible, be brought down to date, &c., &c. When these improvements have been made the value of this excellent treatise will be still further enhanced. It is further suggested by Mr. Hayes that whenever a book is to be revised and reprinted due notice should be given in the RECORDER, so that all interested may send notes of any corrections or emendations which they may wish made. Mr. Hayes will doubtless feel greatly obliged for any suggestions that are promptly forwarded to him by those who have used his text-book. The work is in great demand, so that no time must be lost in revising and in issuing the next edition. J. F.

The schools connected with the Presbyterian Mission at Soochow were unfortunately not reported to the *Educational Directory* until after its publication. The details supplied by the Rev. J. N. Hayes are as follows :—

"(1). *Day-schools.* During the past year there have been eight day-schools with a total of 104 pupils. These schools are all free. Christian books are taught half the time. They are under the direction of Messrs. Lyon, Hayes, Bailie and Crozier. All our teachers are Christians. Both sexes are admitted in all these schools.

"(2). *Boys' Boarding-school.* This school is under the charge of Mr. Hayes ; it was established in 1892. The branches taught thus far have been the Bible, Old Testament History, Geography (Dr. Davis'), Physical Geography (Pilcher's), Zoology (Mrs. Parker's), Arithmetic and Algebra (Dr. Mateer's), music and the Chinese classics. The average attendance for the year has been thirty; twenty of these scholars have also been studying English. The boys provide their own clothing and bedding ; the school furnishes their board." J. F.

The Anglo-Chinese College at Foochow brought its last year's work to a successful close on the 4th February, in the presence of a large number of Chinese gentry and others interested in the work. The two Taotais—Chên and Hsü—wrote their regrets at not being able to attend, but sent a number of prizes for distribution. The United States Consul, Mr. J. C. Hixson, was unfortunately unable to come through illness. His prize of $25, for the student who had the highest average for the four years' course was won by a student of the surname of Ding. During the year the average attendance at this college has been 153 students. One of the most commendable features is that it is entirely self-supporting; the school fees being sufficient to cover the current expenses. No scholar receives pecuniary aid of any kind. Seven students graduated, having completed the full course of study. The prospects for the coming year are exceptionally good. The college evidently supplies a real need, and deserves the interest and sympathy of all who are desirous of seeing Western learning extending throughout China.

J. F.

Correspondence.

FRATERNAL SYMPATHY.

To the Secretary

SHANGHAI MISSIONARY CONFERENCE,

DEAR SIR: We desire to convey through you to the missionaries in China the sympathy of their fellow-workers in South India with them in the trial through which they are passing.

Working ourselves in a country where no danger threatens us in life or person from the people among whom we live we can only very imperfectly realise the perils to which Christ's servants have been and are exposed in the empire within which you labour. Yet being one with you in Christ, our Saviour and Master, we are stirred at this time when it has been given to you in the behalf of Christ to suffer for His sake, to remember you more than before in our prayers and to reach out to you the hands of Christian fellowship and brotherly sympathy.

In the steadfast faith in which our brethren and sisters in China have counted not their lives dear unto them, so that they might finish the ministry which they received of the Lord Jesus, we have rejoiced as a token of the abiding presence of the Comforter with God's people; and by their loyalty even unto death we have been quickened to renewed devotion in our own work. We are assured that the Lord Jehovah, in whom is everlasting strength, will keep you all faithful to the end, and that, in nothing terrified by your adversaries, you will discern through the stress of the conflict the dawn of victory. For precious in the sight of the Lord is the death of His saints, and once more will the blood of His witnesses be the seed of His Church.

The Lord that made heaven and earth keep you, the name of the God of Jacob defend you.

We are,
On behalf of the Madras Missionary Conference,
Yours in Christ,
L. P. LARSEN,
Chairman.
F. W. KELLETT,
Secretary.

Rayapettah, Madras, Nov. 1st, 1895.

REPLY.

Shanghai, China, March 3, 1896.

To the Rev. F. W. KELLETT,

Secretary of the Madras Christian Conference,

DEAR BROTHER: We have to acknowledge the receipt of your letter expressing the sympathy of the members of your Conference with the missionaries of China in their circumstances of trial and persecution, which comes at this time with much helpful encouragement to those of us so placed.

Residing in a treaty port we ourselves are less liable to experience open violence, or persecution, being protected by the Consular and naval representatives of our respective lands. We therefore, the missionaries of Shanghai, in receiving and replying to your letter of sympathy, speak rather in the name of our brethren in the interior, with their wives and children who, in many parts of the land, are often in danger, and as has been shown in several instances lately may at some unexpected moment be called upon to bear loss of property, or even suffer the loss of life itself, while acting as witnesses for the Master whom we all serve.

On their behalf we desire to say to you, and through you to all your fellow-workers in India, how much your prayerful sympathy is valued by us. We are "members of the body of Christ," and "when one member suffers all the members suffer with it"—this is one thing your letter reminds us of, and it also suggests to us the precious truth that

"In every pang that rends the heart
The Man of Sorrows has a part"

—and if you and our fellow-workers so readily bear our burdens how surely may we believe that our Risen and Almighty Lord is touched in His heart of love with sympathy for us in every trial and suffering we may be called to endure.

In the recent persecutions, the wrecking of the missions in the western province of Sz-ch'uen and the appalling massacre in the province of Fuh-kien, we have had fresh evidence that God's children, when they are called to pass through fiery trial, are enabled to stand true to Him and bear their cross, suffering "joyfully" in the Lord the spoiling of their goods, and as we know, in this most recent instance, "counting not their lives dear unto them that they might finish their course with joy."

Please convey to your Conference, and to others in India who have felt a brother's sympathy for the missionaries of China at this time, our heartfelt appreciation and thanks for their prayers.

Your letter and our reply is on record in our minutes, and will be published in our local missionary organs.

On behalf of this Association,
We are, Dear Brethren,
Faithfully yours in the bonds of the Gospel,
JOSEPH EDKINS, *President.*
EDWARD EVANS, *Secretary.*

THE LATE BISHOP HAYGOOD.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The many friends of Miss L. A. Haygood will no doubt

heartily and deeply sympathize with her in the great bereavement she has been called to bear. Her brother, Bishop Atticus G. Haygood, D.D., LL.D., died at his home in Oxford, Ga., U. S. A., January 19th, just three days before Miss Haygood was to leave for China. We were expecting her to arrive in Shanghai the 25th of February, but because of her brother's death she was delayed two steamers. Bishop Haygood was one of the foremost men in the Southern Methodist Church. As preacher, Sunday-school Secretary, College President, Agent of the John F. Slater Fund, Author and Bishop, he was a great success. He had few equals in the pulpit and on the platform, and while very popular in his own Church he was also greatly honored, respected and loved by other denominations, both North and South. He was an untiring worker, and literally wore himself out. He began to preach when he was a boy in his teens, and kept at it almost to the day of his death. His books, which are very popular, will long be read by an admiring and appreciative public. He was a regular contributor to the *Church Press*, wielding always a powerful pen.

He was a warm, devoted, faithful, enthusiastic friend of foreign missions, and in the pulpit, on the platform and in the press, preached, spoke and wrote for this cause as a great master. The loss to our Church is greater than I can tell. He was a leader in everything that was noble, true and good. He had power with God and man, and so accomplished a great work.

He was taken away, to man's seeming, far too soon, as he had not reached his three-score years.

A great, noble, highly gifted, God-like, Christly man has fallen on sleep. His end was peace.

G. R. Loehr.

A QUESTION FOR THE BIBLE SOCIETIES.

To the Editor of

"The Chinese Recorder."

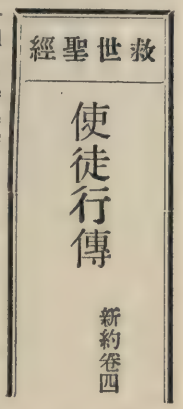
Dear Sir: Our Bible Societies are the great auxiliaries to the work of the evangelisation of the Chinese, and the good done in the dissemination of millions of portions of Scripture in all the provinces during the past few years has done much to produce the present general awakening in China. As missionaries carrying the Gospel into the hamlets, villages and cities of the empire we are greatly indebted to the Societies for their liberality and dispatch in rendering every possible assistance to colporteurs and evangelists in the interior. We are one in the work of evangelisation. We are as much dependant on them as they are on us. They have the advantage of seeing the work from a distance, while we have the privilege of witnessing the actual working results of the seed sowing. The society as well as the missionary will learn by experience.

I have a suggestion to make to both the American and the British and Foreign Bible Societies. In my own experience in An-huei and in the superintending of some colportage work the question is again and again put to us by those who have seen, read and become interested in the Gospel story "Is it a classic, a history, a record, or simply a statement explanatory of the tenets of your faith?"

The ordinary purchaser of a copy of the Scriptures is told that it is the "Word of God" or "Holy Bible" (聖經), the "Holy Classic of the Christian Religion," and yet he is puzzled to find any place in the text explanatory of its classical or historical nature. To the uninitiated heathen enquirer the isolated portion of the Scriptures is an enigma, just as much as an extract of

Shakspere would be if sold in separate portions in the streets of other eastern lands.

The thought has been suggested to me after prayerful consideration of so important a question, by which plan the very face-title of the portion of Scripture sold would be self-explanatory, and at the same time would invest the book in the eyes of the heathen with some degree of reverence. The drawing herewith illustrates the suggestion. Let each portion of Scripture be headed on the cover-page with the same well chosen characters as were engraved on the presentation copy to H. I. H. the Empress-Dowager (救世聖經), while the name of the respective portion underneath in the ordinary bold characters will remain the same.



The additional small characters (救世聖經) will show that the book sold is a portion merely of the Scriptures, the very mention of which will arrest the attention and engage the curiosity of the reader to secure the additional portions. The four characters on the side indicating whether the book is part of the Old or part of the New Testaments respectively, together with its number, will show its place in the canon. We feel sure the Bible Societies will at least regard the suggestion courteously and understand that it is in the sincere hope that the suggested improved heading will be found to be one of the many aids and helps which will accelerate the blessed work of publishing the glad tidings of salvation.

I have to thank the editor of the CHINESE RECORDER in anticipation of the insertion of this letter, so that the missionary brotherhood in China may have opportunity to express their opinion in the matter.

Sincerely,

WM. REMFRY HUNT.

Nanking.

ANGLO-CHINESE COLLEGE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been reading with a great deal of interest "The Educational Directory for China." It is a very valuable book, and all interested in educational work will, of course, wish to have a copy, from which they will learn what the various missions are doing in educational missionary work.

Permit me to call attention to the Methodist Episcopal Mission, South, on p. 60.

May I add a few lines to the very meagre account of the Anglo-Chinese College. The College has just closed its fourteenth year. From its first opening in March, 1882, till now, the tuition fees have been sufficient for paying the salaries of the Chinese teachers, servants, repairs and incidentals. Besides this we did for some years pay the salary of an unmarried foreign teacher, bought more than a thousand dollars worth of apparatus and built a $3000 residence, with still a creditable amount deposited in the Bank. We have been able year by year to aid quite a number of pupils who were not able to meet all their expenses. Our enrollment has reached as high as 212, and has never been less than 135. The truth is, we have had to turn pupils away for want of teachers, as the foreign staff has often been limited, therefore the number of pupils had to be limited.

Our pupils have come from various parts of China, Japan and Corea. Our patrons have been civil and military officials, shop-

keepers, merchants, teachers and preachers. Several young men have come, who have already obtained their A. B. degree. There have been pupils here studying Primer, first, second, third, fourth, fifth and Senior Readers, geography, grammar, English composition, rhetoric, history, algebra, chemistry, physics, astronomy, geology and human physiology. Prominence has always been given to the study of Christian books and the Bible. The College is opened and closed daily with religious exercises. The Saturday morning session is devoted to the study of the Bible and Christian books. Sunday school and two preaching services are held each Sabbath, and a mid-week service Wednesday nights. There is also an Epworth League, which meets every Friday afternoon.

Quite a number of the pupils have become professing Christians, a larger number probationers, while a goodly number have voluntarily attended regularly the services on the Lord's Day.

Owing to the many avenues opened to our students and the demand for English-speaking Chinese it has been impossible to hold the pupils long enough to give them the full course of eight years.

Our students are scattered throughout China—in the Customs and telegraph service; many of them having risen to responsible positions. We have furnished the telegraph college in Tientsin, the naval college in Nanking, the medical college and new university in Tientsin with a large number of pupils, and from them we hear good reports. Missionaries from many parts of China bear witness to the good behavior of these pupils, and from many of them have received much assistance in making friends with the people and in renting houses. These pupils are the friends of the missionary wherever they meet with them. Many of them are in foreign and native employ in Shanghai, and are much sought after. We cannot supply all the demands made upon us for educated and trained boys and young men.

One of our former students is Vice-minister of Foreign Affairs in the Corean Cabinet. He is a staunch Christian, holding the position of exhorter, and conducts religious services every Lord's Day.

Another is now a student in Emory College, Oxford, Ga., U.S.A., has been ordained deacon, and will in a few years return to his native land as a Christian minister. Another is a local preacher in Shanghai, while many others are engaged by missionaries in many places, assisting them in their work. One is now taking a medical course at Dr. Park's hospital in Suchow.

During the fourteen years we have taught several hundreds of boys and young men; many of them are an honor to the institution, and show what a Christian education will do for a Chinese, Japanese and Corean. The Board gave the ground and buildings, and pays the salaries of all the foreign teachers. All other expenses are met by tuition fees. We do not ask for one cent from the mission Board. We have been able to accomplish much in the past, and we hope for much larger success in the future.

GEO. R. LOEHR.

Our Book Table.

Ten Years in Manchuria, by Dugald Christie, L.R.C.P., L.R.C.S., Ed. J. & R. Parlane, Paisley. (Presbyterian Mission Press. 60 cents).

The Church at home and workers on the field will welcome this modest story of Dr. Christie's medical and evangelistic work in Moukden. The review of the progress made by the Moukden medical mission during the past decade, whilst raising wonder and thankfulness in every Christian heart, at the same time throws an interesting side-light on Chinese characteristics and missionary difficulties and problems.

We soon hear of native suspicions of the foreigner and his drugs: even when these die out there is an occasional reminder that the eye is a suspicious member. One of the hindrances from a medical point of view is apparently the fact that many of the patients are treated first after native methods and only come to the medical missionary when their own doctors say there is no hope. On page 81 will be found details showing how native treatment aggravates and even causes disease. Whilst the barriers between Chinese official life and the Christian Church seem at present well-nigh insurmountable, and whilst spiritual work among the officials is difficult we are glad to note encouraging phases in Dr. Christie's intercourse with officials. Some of the other noteworthy points in this little book of 100 pages are the labours of converts—particularly blind Chang, evangelistic work, women's work, and the chapter on "Some Conditions which influence Disease."

Which House: The New Year's No. of *Regions Beyond*. London: S. W. Partridge & Co.

This pamphlet contains an interesting Bible Reading, startling facts and figures and earnest appeals with regard to the claims of foreign missions, and a mass of happily conveyed information respecting the work done by the East London Institute. There is a strong bond of connection through it all. The finish of the Bible Reading significantly points out the secret of the great success in building the Second Temple: it was obedience. Where did the strength of the builders lie? In God's presence with them;—His Spirit in their hearts.

The graphic pictures and telling diagrams which stand out from the succeeding pages make plain the darkness of the heathen and let us hear their appeal for help. The latter part of the book shows what a capital training Home mission work is for foreign mission students. Thankfully we think of the training so many consecrated workers have had in Harley College, and of the service they are rendering to missions in Africa, India, China and elsewhere. We trust that the tone of satisfaction with which the "short cut" training is referred to is not meant as a criticism of the longer training undergone by other missionaries. These latter have a great and special work, for which all their classical and theological training is necessary.

REVIEW.

Townsend Harris, First American Envoy in Japan. By William Elliot Griffis. Houghton, Mifflin & Co., Boston and New York. 1895.

This is a handsome volume of 345 pages, by the author of "The Mikado's Empire," whose acquaintance with Japanese subjects is extensive and accurate. Mr. Harris was a native of the State of New York, of an excellent stock and training and a successful man of business. He remained unmarried, and on the death of his mother, to whom he

was much attached, broke up his home, and purchased a half interest in a vessel bound for California. The next five years were spent in commercial voyaging, and we learn from his Journal that previous to his appointment as Consul-General to Japan he had been all over the Far East, successive Christmas days being spent in Manila, Penang, Singapore, Hongkong, Calcutta and Ceylon. He also lived in China for some time, and was Acting Vice-Consul for the U. S at Ningpo.

To a British subject this seems a somewhat singular preparation for the duties of Consul-General to Japan, to negotiate a treaty with that ancient empire, but it proved to be a very successful and a wholly adequate one. The impartial spectator is frequently divided in his mind as to the respective merits of an elaborate diplomatic and consular service like that of Great Britain and the happy go-lucky absence of system which has hitherto characterized most of the eastern appointments of the U. S. government. In each service there are many able and useful men, but neither government is always served by able and useful men. The truth seems to be that the 'personal equation' is so important a factor in diplomacy–as elsewhere–that it dwarfs other factors, of which much more account is taken. Mr. Harris landed in Shimoda August 23rd, 1856, and it was almost two full years before the treaty which he negotiated was signed—after all some months in advance of the agreed date—July 29th, 1858. The greater part of this volume is a record of those two years, and in view of the great prominence which Japan has recently obtained in the affairs of the world the record is one of great interest and well worth reproducing. These were two years of constant impact with Japanese duplicity and procrastination enough to have wearied the patience of any human being. The smallest matters had to be fought over inch by inch, whether it was the purchase and erection of a flag-staff, the removal of a 'guard'—in reality a military espionage, the regulation of the commercial value of the 'dollar,' the right of travel in the interior, or extra-territoriality. Not only so, but matters which had been fought over inch by inch to-day had to be fought over inch by inch to-morrow. Such entries as these occur with intermittent sequence, "Ill, and forced to listen to useless debates." "Travelled over the debates of yesterday like a horse in a mill." At first the Japanese tried and hoped to get rid of him, though he had come in accordance with the treaty negotiated by Commodore Perry. They wanted him to live in inconvenient and unsanitary quarters. They wanted him to agree in advance to do or not to do certain things. They denied all knowledge of events which had happened within their cognizance, and had never heard of treaties, copies of which were with them at the time, and of which they next day furnished translations. They insisted that the words in the ancient commercial Dutch used in their treaties should stand in the exact order of the words in the Japan version to the utter obliteration of the meaning. They were full of suspicion, as all orientals are, and as most orientals have too much occasion to be when confronted with Western powers for the first time, or indeed for any other time. It was no wonder that Mr. Harris once hastily expressed the verdict, 'They are the greatest liars on earth'.

During all these protracted negotiations Mr. Harris, though often ill, and much of the time in a condition of miserable anxiety, owing to the unexplained if not inexplicable neglect of him by his government and by the American

fleet in the Far East, maintained a steadfast adherence to his purpose, and what is of more consequence, to the truth, which soon began to make an impression upon the acute people to whom he was accredited. A Japanese phrenologist hearing that Mr. Harris was to visit a tea-house disguised himself as a servant, in order to get a good look at the foreigner. He said with wonder, "There is no such man as he is in Japan. He is an honest and virtuous man; and if we follow his opinion it will profit the country very much. He is a saint." This impression of a casual observer is valuable, as helping to explain the moral influence which a man of strict truthfulness, of rare consistency of character—refusing to take any part in Sunday ceremonials, because it would not be 'consistent' to do so—and of inflexible pertinacity in what he believed to be the right path exerted over an Asiatic nation at a very critical period of its career. His triumphal entrance into Yedo made a profound impression upon the people. His negotiations there were characterized by the same straightforwardness as those in Shimoda with local officials had been. His success in securing his treaty, in the face of the violent opposition from the discordant factions in Japan, was phenomenal. It is not a credit to his country that his name is so little known, and that his unique merit as a diplomat has not been recognized. Neither is it a credit to our Anglo-Saxon civilization that such deeds instead of being remembered and imitated have been forgotten, and in some instances explicitly or implicitly denied by those interested in the merits of other, but not necessarily rival, statesmen. Neither Great Britain nor the United States has a surplus of men like Mr. Harris, and in the interest of the welfare of the human race we should make the most of those whom we have. After the conclusion of the treaty Mr. Harris was unanimously confirmed by the Senate as first Minister to the Japanese empire. This position he held till his resignation—against the protest of the Japanese government, which has never failed to do justice to his excellence as an able and a disinterested adviser. If he had been a British subject he would have returned to his native land loaded with titles and pensions. As he was an American he simply settled down to a quiet life in New York, talking sense in his club, and not dollars, and being nick-named 'Tycoon.' He died in February, 1878, and passed entirely out of the remembrance of the public, so that his name is scarcely found in histories of foreign relations, nor in encyclopædias. Mr. Griffis has rescued his memory from comparative oblivion, and in so doing has done his countrymen and others also a good service. The book concludes with a short recapitulatory chapter on 'Japan at the end of the Century.' The book has a handsome picture of Mr. Harris, but the volume would have been greatly improved by a few well chosen full page illustrations and by a map of the empire. In the account of the section in the treaty providing for the trial of Americans by their own laws the word Japanese is strangely substituted for American. p. 124. The foot-notes of the editor, especially those citing the views of Japanese writers, are valuable and important. The book is a distinct addition to the literature which deals with the Far East. A. H. S.

The Life of John Livingston Nevius, for Forty Years a Missionary in China. By his Wife, Helen S. Coan Nevius.

When two years ago the startling news of the lamented death of Dr. Nevius travelled from station to station the desire must have arisen

in many hearts that some permanent record of his life and labours should be given to the world.

Such a record is now before us in a portly volume of 476 pages, from the graceful pen of his own wife, by whom the missionary body in China and throughout the world has been laid under obligation for so loving and life-like a memoir.

It is the record of a healthy happy missionary life and one which we can heartily commend to his wide circle of old friends still in the field, but more especially to younger brethren who are pondering over missionary methods and studying to make their lives most widely effective.

Dr. Nevius will be remembered as one of the chief pioneers of Itinerant Evangelism in China. Like most missionaries whose labours stand out prominently and pre-eminently above those of their fellows Dr. Nevius, when once assured of the special work to which he was called, steadily persevered in it without a doubt and without a fear, and that in the teeth of adverse criticism and at times of seeming failure; and the secret of his success, as we are repeatedly told, was the conviction that the work was of God. When "spreading in every direction" he writes: "It seems all God's work. I feel that I have nothing to do with it, except as God's instrument in carrying it on" (page 363.). To all serious, thoughtful minds, any life which demonstrates and expresses the movement of the Divine Spirit amongst men challenges consideration and provokes study.

In the life of Dr. Nevius we are reminded how (to use his own expression) God's instruments are prepared for their work. The bracing, busy life in his own beautiful Seneca County, New York, is seen after forty years to have been the school in which John L. Nevius was being tutored for that special department of service in which he was destined to become eminent amongst modern missionaries. Like the Galilean fishermen whose future career their worldly calling so aptly foreshadowed, John Nevius' engineering of a railway route from Indian Orchard to Sunderland, Mass., (p. 41) and his taking charge of his step-father's farm (p. 43) and his successful experiment in school-teaching (p. 67) were his education for the missionary engineering and spiritual farming and catechist training of after days in Shantung.

To the journal he began to keep when twenty years of age we are indebted for a brief but significant account of the great spiritual crisis in his life history.

As a young schoolmaster he visited the Southern States, and as he travelled across Georgia God met him in the stillness of the night, and from that day the course of his life was fixed Godwards. To quote his own words (p. 53):—

"I walked on with no companion but the silent stars and the rushing streams . . . . My thoughts were much upon my life, both before and since coming to Georgia. It seemed to me, whichever way I looked at it, that God was planning my course for me. My heart overflowed with gratitude. I could but recognize a change of some sort going on within me. I knelt down in the woods by the road-side, and in a weak imperfect way offered up to God my tribute of thanksgiving and prayed for His aid and direction in the future." The die was cast. Henceforth he was Christ's bond slave, and he shortly after wrote his brother, telling of the "great change which had come to him" (p. 58).

It seems to have been about a year after this that his call to the Christian ministry came, and towards the close of 1850, when at Princeton Theological Seminary,

that his thoughts were first turned towards missionary work, but it was not until more than two years later that after "long and careful consideration, many prayers and mental struggles and an urgent conviction of duty" that he fully determined on China as his field of service; another attestation of the advantage to the missionary work of commingling home and foreign students in a theological seminary.

It was before commencing his last year at Princeton, and before fully deciding on a missionary life, that he took a decisive step towards marriage, and the glance at the love-letters with which his biographer favours us adds a charm to the record of his college life, though she naïvely informs us that the impression they left upon her in those old days was "that they were scarcely love letters at all," an impression, however, which the re-reading after a lapse of forty years has not failed entirely to remove. "It was a surprize," she says, "when for the first time I re-read them to find them all that any sensible girl could wish" (p. 84). His cup of joy now overflows again and again as he meditates on "God's goodness—past, present and prospective"—and not only during college days, but when on the broad Pacific he writes home he says:—

"Yes, mother, I am more than contented. I am happy. Not a moment since I left you has been saddened by one thought of regret that I have left home to spend my life among the heathen"; and we cannot but note, in regard to his parents, the maturing, elevating, sanctifying effect, in this as in so many instances, of the surrender of a son or daughter for foreign missionary work. "I feel sure," says Dr. Nevius' biographer, "they have been happier for the sacrifice . . . It has broadened their sympathies and made them more Christ like."

On his arrival in Ningpo Mr. Nevius gave such undivided attention to the study of the language that, with the exception of theological works and Bible commentaries, he did not read one English book for ten years. "A course," Mrs. Nevius wisely adds, "which I do not know that my husband ever advised anyone to imitate." We may gather from it, at any rate, with what whole-hearted devotion he entered upon his life-work.

Of his early missionary life in the Chekiang province and his apprenticeship to the Itinerant Evangelism and Training School work of after years, of the varied incidents of missionary travel, the perils on the sea and perils from the T'ai-pings, of visitors high and low and the costliness of exchanging courtesies with them, of the increasingly intelligent grasp of the principles of missionary work, though at that time it was largely that of seed sowing—we have not space to speak, and must refer our readers to the book itself.

Nor can we do more than allude to the pleasant wifely touches of verandah rope-jumping, and pony riding, and music teaching, all which add life-likeness to the picture. They were evidently happy days, those early years in Ningpo; but with true missionary restlessness Mr. and Mrs. Nevius pushed on to Hangchow, where their brief sojourn was so full of incident that two chapters are devoted to it, and many are the lessons which young missionaries may learn from their perusal.

After a further brief sojourn in Japan Mr. Nevius started for the newly-opened province of Shantung, with which his name is irrevocably linked in missionary annals, and for which his whole previous life had so evidently been fitting him.

That epoch of China missions was one of peculiar interest. The Treaty of Tientsin had thrown the

country more widely open than ever before, and missionaries of ripe experience and facile utterance were simultaneously entering several of the great centres of population. Peking, Tientsin, Chinkiang, Hankow, Hangchow, Swatow, Taiwan and Tungchow were invaded by the leading Protestant missionary societies of the day. The Captain of the Lord's host had given the words, and there was a forward movement throughout the line of battle. The adaptive skill of individual officers now shone out. In the densely peopled cities, where crowds of hearers would continue to assemble, the steady fire of daily preaching was commenced, and has been kept up for thirty years. In more sparsely populated districts itineration over ever-widening areas was the form which this aggressive evangelism took, and in each case the fitness of the men appointed, as well as the marked adaptedness of their plans, calls for the wondering gratitude of succeeding workers.

Perhaps no finer field could have been found to bring out the amplitude of resource and the ready adaptiveness to circumstance of Dr. Nevius' character.

One of the first necessities of the situation which weighed upon him as he surveyed this vast field was a seminary for the training of native agents, and we have rarely, if ever, read a more cogent plea for such an institution than that transmitted to his Board by Mr. Nevius shortly after his arrival in Tungchow; and yet, powerful as was the plea, it failed to win the assent of the Board, and now, after the lapse of thirty years, the thought will force itself upon us that foreseeing the possibilities of another method of training an evangelistic agency, and determining to teach His Church a lesson of financial independence, the Lord allowed this proposal to fall through. It is but right to add, however, that Dr. Nevius, though so thankful for the success of his training school, never changed his views as to the advisability of having such a seminary.

It was in the autumn of 1871 that Dr. and Mrs. Nevius removed from Tung-chow to Chefoo, and in the autumn of 1893 that he was so suddenly summoned to his reward. Twenty years, therefore, he made this port his head-quarters, and from it started on those long and successful journeys over the northern prefectures of the Shantung province. Enough is told us to give a vivid idea of this method of missionary work to stir our hearts to sympathy with it, to attest the wonderful possibilities of such a course if steadily persevered in, to awaken repeated thrills of joy, as we read again and again of village after village being opened up to the Gospel and inquirers coming in increasing numbers (see pp. 344, 345, 381, 417, et al.); and with these "signs," so manifest and so multiplied, we cannot be surprised that in 1884 Dr. Nevius should write: "I am more and more convinced that it is the Scriptural method, the practical method, the most substantial method and more thorough in its working than what may be called the old methods have been. It requires a few more years, however, to test its character and merits more thoroughly." That testing soon came. The "silver mine craze" is spoken of as "a severe check," retarding the work for a time, but we fail to gather a clear conception of its actual effect upon the Church.

A test, perhaps still more severe, was the gradual withdrawal of Dr. Nevius from these itinerating labours, and we are anxious to know how the work stood this change of pastorate. In 1885 he writes: "This autumn, for the first time in many years, I have not taken my

usual country tour. I expect to go but once a year hereafter, and eventually to leave my country stations entirely in the hands of younger men, giving my time chiefly to book making and theological teaching. I find both the physical and mental strain too much for me." Again in 1887, when fast approaching what he calls the three-score epoch, he wrote to his mother (p. 433): "At the mission meeting I told the mission that I thought the time had come for me to give up itineration as a regular part of my work, and asked to be released from further responsibility in the care of my stations. The mission released me with many expressions of regret, kind feeling and appreciation."

He did, however, visit the stations again in 1889, and that during a period of severe and terrible famine, yet in spite of these severer testings he could write: "I am glad to say that the work in our out-stations is now much more promising than it has been during the last few years. The number of inquirers is greatly increasing, and we hope we are entering upon a new era of progress" (p. 440). This is almost his last reference to the state of the country churches, which he had been instrumental in founding, and we are glad to close our reference to them with so bright a prospect.

The closing chapters tell of the Shanghai Missionary Conference of 1890, when, with such marked skill and urbanity Dr. Nevius presided over its deliberations. This is followed by an interesting account of his visit to Corea, and then by that of another successful visit to the United States and his third voyage and last return to China.

It is extremely touching to read that this missionary veteran was just buckling on the armour for another country campaign, when the summons home to rest reached him. Mrs. Nevius tells us, with loving minuteness, how everything, down to the chopped up silver and the small supply of copper cash, was all prepared, how at morning prayers, just before his intended departure, Dr. Nevius commented upon the 2nd half of the 2nd Chapter of the 1st Ep. to the Thessalonians "with great sweetness and tenderness," and how he almost immediately after, in the language of another great evangelist,

> "His body with his charge laid down,
> And ceased at once to work and live."

It was "a translation rather than a death," the native Christians said. "Dr. Nevius had worked very very hard," one of them wrote, "harder than most men, and he was weary; and now the Lord Jesus has given him rest." And blessed is the memory of this bright and beautiful life.

As a valuable contribution to the annually increasing library of missionary biography we heartily welcome this Life of John Livingstone Nevius, and doubt not that it will take a front rank in such literature.

So thoroughly does it awaken the readers' interest that once and again he wishes that the record had been at little more full. This is specially the case in regard to the upward struggles of this successful work. Reference has been made to the silver mine craze; we might also mention the troubles which came from the Christians "buying and afterwards destroying the idols of a certain temple," which troubles are spoken of as the discouragements of 1886, when "the progress of Christianity throughout the interior of the province seemed to have come to a standstill." We feel a little disappointed too at the brevity of the references to the country stations for five years which followed Dr. Nevius' retirement from the work of itineration.

The gifted authoress does excuse herself for not giving a summary of

the results of Dr. Nevius' work, on the ground that she had not then access to certain statistics, but we venture to suggest that a brief chapter on the more recent history of these country stations would greatly add to the value of the next edition of this already valuable memoir.

Mrs. Nevius writes with a graceful ease which makes this biography very pleasant reading; her descriptive powers are of no mean order; we could almost fancy ourselves in Dr. Hepburn's house in Japan, or experiencing the "pepper box motion" of a mule litter, as we read the descriptions here given.

Rarely does the facile pen of the biographer or the animated description of the journal suggest an error, but when we read of the rapids on the Yang-tsze being "150 miles above Hankow" and of "30 millions of Chinese sleeping their long sleep in the native burial ground near Hankow" we appreciate the caution of the after clause of that sentence—"My figures may not be quite accurate." But these rare defects are far more than outweighed by the sound judgments in regard to many missionary problems which so enhance the value of this volume to the missionary body, whilst the example of a strong, happy and progressive Christian life, which ten years before its close is spoken of as "having the invariable sense of God's presence and approval," must attract all who are intent on progress in their Christian course.

D. H.

North China Conference of Christian Workers.

Preliminary Announcement.

Auspices.—The thought of holding this Conference was suggested in the first place by a few of the younger missionaries who had been members of the Student Volunteer Movement at home. They had heard reports of the wonderful gatherings of the Volunteer Movement at Detroit and at Keswick, and at once the question arose in their minds, "Why may we not have the spiritual blessing of a similar gathering here in North China?" Then, hearing of the proposed visit to North China of Mr. Mott, the Chairman of the American Student Volunteer Movement and the President of the Detroit Convention, they entered into correspondence with the office of the Movement to discover whether there might not be a gathering of the volunteers of North China during his stay in this part of the country. Meantime the matter was presented to the Missionary Association of Peking, and a very general desire was expressed that the conference be not limited to the younger missionaries, but that all missionaries be invited to attend. A Committee, composed of Revs. Headland, Hayner, Cunningham, Reid, Ewing, Fenn and Dr. Curwen was accordingly appointed by the Peking Missionary Association to lay plans for the proposed Conference. At a meeting held on February 28th, 1896, the general plans were decided upon, and the original Committee was enlarged to include representatives from other centres in North China, and was sub-divided into three Committees, as follows:—

Committee on Attendance: Rev. Isaac T. Headland, of Peking, Chairman; Revs. George Owen, Chas. E. Ewing and Courtney H.

Fenn, of Peking; Revs. J. H. Pyke and G. W. Clarke, of Tientsin; Rev. E. G. Tewksbury, of T'ungcho; and Rev. J. W. Lowrie, of Pao-ting-fu.

COMMITTEE ON ENTERTAINMENT: Rev. J. F. Hayner, of Peking, Chairman; Dr. Curwen, Mrs. Fenn, Mrs. Cunningham, Mrs. Ewing and Miss Douw, of Peking.

COMMITTEE ON PROGRAM: Rev. D. Willard Lyon, of Tientsin, Chairman; Revs. W. S. Ament, Gilbert Reid and A. M. Cunningham, of Peking; Rev. G. T. Candlin and Dr. S. Lavington Hart, of Tientsin.

Time and Place.—The Conference will be held, Providence permitting, at Peking, September 8th to 13th, 1896, in the buildings of the Methodist Episcopal Mission.

Purpose.—The following will be the three-fold object of the Conference as voted by the Committee: (1) For deepening of the spiritual life. (2) For hastening the evangelization of China. (3) For increasing the number of workers.

Program.—With these three objects in view the Committee on Program is arranging for addresses, Bible Readings and Conference hours on the most vital themes. Further announcement will be made of the program when arrangements for it have been completed. In the meantime the Committee desires to receive the suggestions of any who may be interested in the Conference. Announcement can now be made, however, of the fact that two prominent workers from abroad will be present to add of their spirituality and experience to the Conference, viz., Bishop Foss, of the Methodist Episcopal Church, whose spiritual life and power is well-known; and John R. Mott, the leading spiritual worker among American college men, and the organizer of the most fruitful conventions and conferences of the spiritual life ever held among students in the United States.

Parallel Conference for Chinese.—It was thought that a Conference for Chinese Christian workers and students could be advantageously carried on at the same time. To this end a program is being prepared much similar to the English program, for the benefit of all Chinese Christians who may be able to attend.

Entertainment.—The Committee on Entertainment will provide sleeping quarters free for all the Chinese Christians who may come. Entertainment (board and lodging) will be provided for foreigners at 75 cents (Mexican) per day.

Attendance.—Owing to the fact that at least two of the Missions in North China will hold their annual meetings in Peking in the third week of September (immediately after this Conference) the attendance promises to be large and representative. It is hoped that every station in North China will be represented at the Conference. In order that proper arrangements may be made every one who hopes to be able to attend the Conference should *send word at once* to the Chairman of the Committee on Attendance, together with a statement of the probable number of native Christians who will be able to come.

The different members of the three Committees unite in asking: that there be much prayer offered up to God for the sessions of this Conference, that it may be a veritable season of refreshing from the LORD to those who attend; that it may further the interests of HIS

Kingdom in this Empire; and that many more laborers may be thrust forth by the LORD of the harvest into HIS great harvest field.

In behalf of the Committees,

ISAAC T. HEADLAND, Peking,
Chairman of the Committee on Attendance.
J. FRED. HAYNER, Peking,
Chairman of the Com. on Entertainment.

D. WILLARD LYON, Tientsin,
Chairman of the Committee on Program.

Editorial Comment.

IN the Mission Hand-book just issued from the Mission Press, Shanghai, we note the total number of communicants in the various Protestants Churches in 1893 was something over fifty-five thousand. The additions during the year had been over six thousand. Making due allowance for losses by deaths and defections we suppose it would be reasonable to count on an average nett gain of over 5000 per annum. This would bring the present membership of the Churches in 1896 to some 70,000. But the ratio of increase is a continually increasing one, so that we may be safe in inferring that the number is even considerably larger than this.

* * *

AND when the amount of preparatory and foundation work which has been gone through is remembered,—the books and tracts prepared, text books and educational works, medical and scientific works, schools and colleges founded,—there is certainly much cause for encouragement and call for thanksgiving.

* * *

IN a new list of missionaries recently prepared, and also soon to be issued by the Mission Press, the present total number of Protestant missionaries to the Chinese is 2351. These are divided among fifty-two societes. Some would regret so many societies laboring in the same field and say, Why this waste? We do not share this feeling. If these societies were antagonistic, or cramped for room, or were trenching on each other's ground, there might be some cause for regret. But it is not so, or, if so, it is only in solitary and exceptional instances. Nor do we believe the Chinese are confused or offended by so many societies. They realize that there is an essential oneness in all, and that the differences are but minor and not separative. And so we say, if there is any other evangelical society not yet represented in the 52 or more laboring in China there is still plenty of room and abundance of material to work on. We would welcome all who would seek to give the religion of Christ to China.

* * *

WE are pleased to see the business-like manner with which the missionaries of North China have taken up the matter of the conference of missionary workers for next Fall, as evinced by the preliminary announcement which we publish on page 202. We trust the committee appointed for Shanghai will be alike energetic, and that the coming of Mr. Mott will be marked by a great increase of spiritual power that shall be felt through all the field,—among foreigners and Chinese alike.

* * *

JUST before he left Shanghai for Europe Li Hung-chang was presented with a copy of the Imperial New Testament, a fac-simile of the copy presented to the Empress-Dowager, with the exception of

the binding and the color of the border. We understand he received it very graciously, and promised to read it daily on his voyage. He also expressed a kindly interest in the work of missions, and said that on his return to China he would be pleased to do more to facilitate the cause. The copy was presented by the Rev. R. T. Bryan, of the American Baptist Convention (South), in person. Many prayers will follow this copy of the Word of God, that this man, who has so largely shaped the present destiny of China and has repeatedly stood between the nation and dissolution, may have his eyes opened to see the truth, and his heart touched by the power of the Holy Ghost.

* * *

THERE was a fitness that the same steamer which carried His Excellency should also take the Rev. T. Richard for a well earned rest. Mr. Richard's family preceded him over a year ago, and he expected to follow in a very short time. But events of an important nature in connection with the highest well-being of China have continually transpired to detain him, and even now, on the eve of departure, he was asked by telegram from a very high official in Pekin to again come to the Capital to give his advice in the work of reform which it is so devoutly to be hoped is about to be begun.

* * *

IT gives us great pleasure to again welcome the face of our venerable friend, Rev. William Muirhead, D.D., who has just returned from an active campaign in the home land to still more active labors in his accustomed field. It is an inspiration and a joy to see him looking so well and strong.

* * *

ABOUT the same time that it was reported by the *Times* correspondent in Odessa that "the despatch of Russian troops to the East continues actively, although their forces there already exceed ninety thousand men," we heard from a friend in Manchuria to the effect that "Russians in bands are scouring over Manchuria, armed, and professing nothing, only commonly believed to have connection with rail-roads and map-making. They are received with extraordinary distinction at every point. The magistrate who will revile the Englishman to his face will shortly after get into cart and run miles out of town to meet Russians."

* * *

THIS news, coupled with what we know of Russia's territorial expansion, her evident interest in Korean politics, and the possibility of a Manchurian railway question being superadded to the Siberian one, indicate grave possibilities of danger to the cause of Christian missions. Russia in power in the East would mean the pushing into prominence of the Greek Church which, whilst not characterised by missionary zeal or noted for missionary effort, is known to be conservative, tenacious and exclusive. But what is more serious, a despotic power like Russia is almost sure to look askance at Protestantism, which has always been identified with religious freedom and civil liberty.

* * *

IN connection with this, special importance may be attached to a recently published prophecy of Lord Palmerston, uttered more than fifty years ago at an informal banquet in London. After referring to the manner in which the British and American nations could be helpful to each other, Lord Palmerston spoke apprehensively with regard to the future. He believed that, before the close of the nineteenth century the most gigantic war in the annals of the world would be precipitated on the nations. In that war it would not

be a struggle for territory or for mere commercial advantage, but it would be a contest of ideas, of opposing principles. It would be a conflict between absolutism and constitutional government; between despotism and liberty—whether the people should rule or the will of one man or class should be the law. In that conflict Russia, by the necessities of the case, must lead the forces of absolutism, and most of the organized governments of Europe will support her. At the conclusion of his speech he said, "In that terrible conflict I believe that liberty will win; but England, standing almost alone among the nations of Europe, will be pressed and strained beyond any past experience. Her resources will be tried to the utmost, and if in her extremity she cannot reach forth her hand to her mighty daughter beyond the Atlantic and receive help and encouragement, then woe to the hopes of the world for civil and religious liberty. If the forces of freedom be not united ruin is certain."

Missionary News.

Rev. J. N. Hayes, Soochow, on March 23rd, says: "You will be glad to know that twelve people came before the session on Saturday, asking baptism; five were not received, seven were baptized yesterday; they were all from the boarding-school. We now have ten boys in the school, who are members of the Church.

One of the number who was baptized was one of the original three boys with which we opened the boarding-school. Our chapels are well attended, but we cannot succeed in getting the people to do more than to come and hear."

The following later news have come to hand with regard to the robbery at Chi-ning-chow, mentioned in last month's RECORDER: "Concerning our robbery five of the perpetrators are said to be now in custody, and two others were killed in the fight which accompanied the arrest of the first batch. One is an old offender, who had been deported, and still wears a brand on his cheek.

They say there were twenty-five in their party, and they learned all about our premises, etc., by one of them spending a few days with a friend who was in the hospital being cured of opium

The *chou* official presented us with one hundred taels "to restore our damaged houses." He claims to have already paid out about 250 dollars as rewards for the captured robbers, and to be doing his utmost for the arrest of the remainder.

Mr. Bent cannot use his wounded leg yet, but hobbles around on crutches.

The gate keeper's face is well specked with powder, and the sight of one eye is somewhat impaired, but he is able to attend to his duties as of old."

Rev. W. E. Soothill, writing from Wenchow on 24th March, says: "You may have noticed by the *Daily News* that our prolonged case of persecution at Fêng-lui is finally settled, and the way the work is progressing there astonishes even me.

All round we never had a brighter outlook. We have opened seven new stations this month, and have four more in prospect for next month, and we don't open new stations till the Christians are numerous enough to provide their own places of worship and nearly everything connected therewith. In some of the places too they bear part of the cost of lay preachers'

travelling expenses. We find the use of lay preachers very helpful; out of our forty-two preachers only twelve are in the receipt of regular stipends, the rest getting from ten to forty cents according to time spent and distance travelled.

Some of our older places are beginning to awaken to the necessity of supporting themselves; one of our oldest is about seven years old, which is not a great age, and it is this year supplying half its preachers, bearing all local expenses and putting money away with a view either to a new building or a preachers' endowment fund. Another place has done similarly for a year now, and has a balance of eight dollars in hand."

We hear from I-chow-fu that "Dr. Johnson returned safely from his tour through Western Shantung. He was gone thirty-eight days, travelled over six hundred miles, visited six cities and conversed with sixty-two foreigners. The number of native Christians connected with these six stations is not far from six thousand, and the number of patients at the various dispensaries over sixty-five thousand for 1895.

The doctor expects to begin work on the hospital as soon as the family who now occupy the place purchased can move to their new quarters."

PROPOSED MEETINGS FOR THE PROMOTION OF THE SPIRITUAL LIFE.

Mr. John R. Mott, the leading college evangelist of America, at the urgent invitation of a large number of missionaries in India, has determined to visit that land during the present winter, and to conduct a series of conferences at different centres for the promotion of the spiritual life. We learn that it is Mr. Mott's intention to pass through China during the latter part of next summer, and being assured of his willingness to conduct similar conferences in China the Missionary Association of Shanghai propose to arrange for a series of meetings to be conducted by him in Shanghai. The time probably most convenient to Mr. Mott for visiting Shanghai will be, we are informed, during the latter part of September or the first part of October next. The exact date, however, will be ascertained as soon as possible and duly announced through the pages of the RECORDER.

It has been the privilege of several members of the Association to know Mr. Mott personally; while others have known of his work; and they feel confident that if he is supported by the united prayers of the missionaries the Lord will greatly bless his coming among us to our spiritual good. As a college evangelist in America for the past seven years he has received signal marks of God's abiding presence in him. Mr. Dwight L. Moody has made him his right hand man in planning for the annual students' conferences which assemble at Northfield and from which such mighty streams of spiritual influence have continued to flow from year to year. As Chairman of the Student Volunteer Movement for Foreign Missions he has the increasing confidence of the Missionary Boards of the United States and Canada. As convener of the two great student missionary conventions of America of recent years—the one at Cleveland in 1891, and the other at Detroit in 1894—he has shown his God-given ability to conduct spiritual conferences in a permanently helpful way. For the past two years he has taken a prominent part in the student gatherings each summer at Keswick, England, and only a few months ago he was made the General Secretary of the World's Federation of Christian Students, embracing already

the United States, Canada, Great Britain, Germany, Scandinavia and Switzerland in its organization.

It is hoped that many of the missionaries in China may find it possible to attend the proposed conference in Shanghai this year, and to this end we invite all who can possibly make it convenient to do so to come. We understand, however, that similar conferences are already being planned for at Peking, Chefoo, Foochow and Canton, with possibly another one at some inland point on the Yang-tze river. We would of course not desire to withdraw in any way from the attendance at these and other similar meetings.

Recognizing that it is always in vain to trust in man we make a special plea that there be much prayer made during these intervening months in behalf of this gathering in Shanghai that all who come may come in the spirit of seeking a blessing, not from man, but from God. May this not be a time when there shall be great outpourings of spiritual blessing and power?

Very respectfully,

In behalf of the Committee of Arrangements,

EDWARD EVANS,
Hon. Secretary.

Missionary Journal.

BIRTHS.

AT Hwang-hien, Shantung, on 10th March, the wife of Rev. C. W. PRUITT, American Southern Baptist Mission, of a daughter (Virginia).

AT "Salterton," Amoy, on March 12th, the wife of FREDERICK R. JOHNSON, National Bible Society of Scotland, of a son.

AT Chinkiang, on the 12th March, the wife of MAURICE J. WALKER, N. B. S. of Scotland, of a son.

AT Chefoo, 15th March, the wife of Rev. W. O. ELTERICH, American Presbyterian Mission, of a son.

DEATH.

AT Chefoo, 14th March, Mrs. DOUTHWAITE, of China Inland Mission, from pneumonia.

MARRIAGES.

AT Kuan-hsien, Szchuen, 6th February, by Rev. O. M. Jackson, Mr. JOSHUA VALE, to Miss A. C. BRIDGWATER, both of C. I. M.

AT Pao-ning, Szchuen, 11th February, Mr. C. H. STEVENS, to Miss E. A. WATKINS, both of C. I. M.

AT Tientsin, 21st March, Mr. A. LUTLEY, to Miss E. ROBERTS, both of C. I. M.

ARRIVALS.

AT Shanghai, 3rd March, Misses M. A. FUNK (returned), ROSE CLINCH, AMY E. BROWN, Rev. T. SHIELDS, also Messrs. FRANK BROWN and B. ALEXANDER, for I. M. Alliance.

AT Shanghai, 13th March, Mr. and Mrs T. S. BOTHAM and 2 children (returned), also Mr. GEO. DOMAY, from England for C. I. M.

AT Shanghai, 15th March, Messrs. E. FRÖHLICH (associate) and R. RÖHM (associate), from Germany, G. E. HARLBERG (associate), S. A. PERSON (associate), from Sweden for C. I. M.; also Messrs. O. E. OBERG, M. C. YORK, MARTIN NYSTRÖM, C. P. BLOMBERG, AUG. E. PALM, OSCAR FORSBERG, Misses MALMSTRÖM, ANNA ANDERSSON, A. NOREEN, A. LINDBLAD, L. HANSSON, A. LINDQUIST, H. LARSSON, A. YOHANSSON, E. JACOBSON, E. ERIKSSON, for I. M. Alliance.

AT Shanghai, 25th March, Rev. and Mrs. WM. MUIRHEAD (returned), London Mission, Shanghai, Dr. and Mrs. D. D. MUIR and Rev. JAS. STOBIE, Scotch Presbyterian Mission, Manchuria, Rev. A. E. GLOVER, Independent, also Mr. BEYNON, for B. and F. B. Society.

DEPARTURES.

FROM Shanghai, 21st March, Rev. G. P. BOSTICK and family, for America, Mrs. BELL, Wes. Mis., for Eng. *via* America, Rev. H. H. LOWRY and family and Miss DAVIS (Pekin), also Mrs. HEADLAND (M. E. M.) and Miss STANLEY, H. J. BOSTWICK, Esq., and Miss BOSTWICK, A.B.C.F.M., for America.

FROM Shanghai, 28th March, Rev. A. G. SHORROCK, and Rev. T. RICHARD, English Baptist Mission, for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

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The Religious-Liberty Articles of the Treaties.

BY REV. WM. ASHMORE, D.D.

[American Baptist Mission, Swatow].

IN the treaties made with China by Western nations great breadth and enlightenment have been shown from the first. They are, and were intended to be, commercial treaties; but they were something more than that. They were indicators of the advancement made by those Western nations in all that pertains to intellectual emancipation. They made their very highest achievement when they stipulated for freedom of thought and freedom of opinion. It does not affect the issue that this came under the form of a provision for *religious* freedom. The right of free trade in ideas of every kind is contained in the principle laid down in those treaties.

In the British Treaty of 1858, *Article VIII*, it says: "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue and teaches man to do as he would be done by. Persons teaching it, or professing it, therefore shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

In the French Treaty of 1858, *Article XIII*, it says: "The Christian religion, having for its essential object the leading of men to virtue, the members of all Christian communities shall enjoy entire security for their persons and property and the free exercise of their religion; and efficient protection shall be given the missionaries who travel peaceably in the interior, furnished with passports as provided for in Article VIII. No hindrance shall be offered by the authorities of the Chinese Empire to the recognised right of every individual in China to embrace, if he so pleases, Christianity, and to follow its practices without being liable to any punishment

therefor. All that has previously been written, proclaimed or published in China by order of the governments against the Christian religion, is completely abrogated, and remains null and void in all provinces of the empire."

In the American Treaty of 1858, *Article XXIX*, it says: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognised as teaching men to do good and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to those tenets peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

And in the Supplementary American Treaty of 1868, *Article IV*, it says: "The 29th article of the Treaty of the 18th June, 1858, having stipulated for the exemption of the Christian citizens of the United States and Chinese converts from persecution in China on account of their faith; it is further agreed that citizens of the United States in China, of every religious persuasion, and Chinese subjects in the United States, shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship in either country."

It will be noticed that in all these stipulations there is no consideration shown to missionaries and their importations that has not already just been shown to merchants and their importations. The ruling principle is the same in both cases. In this there is both reason and common sense, as well as evenly balanced ethics. If it is lawful for a foreigner to introduce and sell commercial products it must be commensurately lawful for a native to buy those products. If it is lawful for a foreigner to impart ideas of any kind it must be equally lawful for a native to receive those ideas. The one right is a correlate of the other. After stipulating in the treaties that a Manchester man, or any other man, may bring in woolens and sheetings it would be a violation of treaty to allow any official or guild of native merchants to impose any exaction or infliction on the persons who might buy those woolens or sheetings. If such a thing should be attempted the whole mercantile body, the whole consular body, and the whole diplomatic body would be up in arms in a moment. For this, they would say, is practically the nullification of a treaty.

Suppose now the protesting consuls and diplomats should be confronted by an argument of this sort. "But you foreign officials must have observed that the Chinese do not care to observe certain provisions of the treaties. Therefore they are always getting around

them, evading them, ignoring them, or riding over them. A deal of official correspondence is called for in consequence which might be spared. Now then the way to do is to revise the treaties and leave out those particular articles which the Chinese are always breaking and which they prefer not to keep at all; after that you will have no infraction to complain of. If they do not like your arrangement about a single transit due, but want to erect new barriers at the borders of each new magistrate's district and extort new 'squeezes,' why, let them do it and knock the prohibition out of the treaty." If any man should really make such a proposition the first suggestion would be as to an appointment of the well known commission to inquire about lunacy.

And yet that very proposition has been soberly made about one particular article of the treaties—the one which recognises the respectability of Christianity equally with the respectability of trade and commerce, and which claims for those introducing the teachings of Christianity the same protection that is extended to those who import piece goods, shark's fins, petroleum, or any other of some hundreds of products which may come from the outside. That article it is proposed to wipe out, as a sop to the Chinese officials and literati.

As we face this most remarkable suggestion that comes from certain quarters we are led to ask on what ground the action would be based if the Religious-Liberty Articles are to be expunged from the treaties?

(1). *Could it be put on the ground that a wrong estimate had been placed on Christianity at the time by those who made the treaties?* Is it not true then that Christianity inculcates the practice of virtue, and that it teaches men to do good? that it teaches men to do as they would be done by? that it has for its essential object the leading of men to virtue? Those things are just as true of Christianity to-day as they were when the treaties were framed. We certainly cannot affirm that Christianity has changed, so that what was virtue then has ceased to be virtue now. We cannot go back on truth of that kind. If we are to take up a treaty and run a pen-knife through a whole article the world will expect us to give some better reason than that—a reason which will not stand examination for a moment.

(2). *It has been said that it is next to impossible to secure protection for persons "inland and away from the treaty ports and Consulates, therefore it is better to cross out what is an impracticable stipulation."* But now it is not true that it is next to impossible to secure protection. It is a plea sedulously put forward by the Chinese authorities, and they sedulously endeavor to

make it appear well founded, and have winked at the troubles that foreigners are made to encounter inland. For over a quarter of a century has dust been thrown into the eyes of Western cabinets without a let-up. It has been a pretence all along. Making all due allowance for the inefficiency and maladministration in distant places, and for the stubbornness of high provincial officers, which sometimes makes them reluctant to obey edicts, yet it has been demonstrated beyond all question that when the Peking government puts its foot down in real earnest it can control the provincials, and the provincials can control the common people. Peking can degrade a viceroy if it chooses, can send him elsewhere, or take away his seal, and the viceroys stand in awe on that account. All they need is an order that is free from shilly-shally and double meaning. It is not necessary that the police of the West, whether in the form of a "gun-boat" or a plenary commission, should be able to run up creeks and rivulets or trot over interminable ranges of hills. China, in all its parts, including Sz-chuan, Yun-nan and Kan-suh, is to be reached from Peking. That is the position taken ever since the first war with China, when it was decided to transfer operations from the provincial to the central government in future. The method needs qualifying to-day, and a combination of the two may yet be found indispensable to the common welfare, but there it is, such as it is. A rigorous dead-in-earnest "touch of the button" by the diplomatic representative and the Cabinet will respond to the diplomatist, and the provincial will respond to the Cabinet. If China can no longer control her outlying provinces then her organization is a failure; demoralization is preparing the way for anarchy. To revoke the missionary article of the treaty or any other article for any such reason as that would only be making preparations for administrative suicide on our part, and would be helping the Chinese also to commit *felo-de-se*. It would be a proclamation to the nations at large that China has reached a stage when the appointment of a guardian has become a necessity.

(3). *Some frankly avow, with more or less plainness, quite another reason. We are not interested in missionary operations, they say; and we do not care to be bothered with them. There is no money in it. What we want is trade and nothing but trade. So let us have the missionary article of the treaty wiped out, and there will be an end to all that trouble.* That is very much as if an importer, whose specialty is woolens, should say, "I am opposed to all extra transit dues on woolen goods, but am quite willing that the Chinese should impose as many as they like, at as many barriers as they like, on all other sorts of goods, such as metals, and drugs, and petroleum, for I have no interest in those things;" and as if the metal

and drug man should say, "Put as many transit charges as you like on all woolen goods, for I never deal in them, but keep them off my tin and lead and ginseng and iron and quinine and don't bother my oil tanks, then the treaty will be administered to my satisfaction, and we shall all get along peaceably."

It seems never to occur to persons who have reasoned in this same way about missionaries and their mission that there are many millions of Christian people in England, Scotland and America who are back of them all. These millions of Christian men and women may own no stock in Manchester or Sheffield, and none whatever in the Standard Oil Company, yet they are intensely interested in missions. They form a vast component part of the tax-payers of both countries, and pay their full share in the cost and maintenance of all those agencies out here in the east, by which law and order are maintained, and crimes, such as robbery, piracy and mobs are suppressed, whether those agencies be Ambassadors, Consuls, with their expensive establishments, or those police of the high seas, the men-of-war and the gunboats with their very costly armaments and supplies. They pay their full share. They are not to be taxed like other people and then be denied all the benefits and protections that accrue from that taxation at the behest of somebody who says he takes no interest in what concerns some fifteen or twenty millions of his countrymen, but is quite willing to appropriate to himself the avails of their taxes. These millions of people at home, if called on for an expression of sentiment, will decline, without honeyed phrase, the implication that they themselves are a lot of hangers-on who ought to be very thankful for crumbs. In asking for protection for their missionary representatives, whom they have sent out here, they are only asking for what they have paid for, and what they are entitled to, because they have paid for it.

Apart from the injustice done to others, those who reason in this way ought to consider the reproach they fix upon themselves.

It is like putting themselves on record that as far as they are concerned the one supreme and the sole object they have in view is gain—get money—find a market for manufactured products, and that utterly irrespective of whether the peoples we deal with are morally benefited by contact with our nation or not. If it will improve our markets to shut out religion and shut out missionaries who teach the faith of our fathers then let us have them shut out. Withdraw all protection from them and let them take their chances for life or death; trade must not be hampered; a market for T-cloths and gunny bags must be secured, and must not be imperiled on account of the lives of any number of missionaries. As for ideas and

teachings which are intended to benefit mankind, as they call it, what is all that to us? So that we sell our goods we don't care a rap about their moral or spiritual condition, or whatever it is. We look on these great peoples exclusively with an eye to the enlarged markets they are likely to furnish us. That is what we are here for, and nothing else under the sun interests us in comparison with trade and money making, etc., etc.—can anything more delusingly sordid be conceived of?—and be it noted this is not the way that missionaries talk about them, but it is the way they paint themselves. Missionaries do not ask our merchants to take an active part in helping them bear their responsibilities, nor do they expect them to take so high an estimate of missionary work as they do themselves, but do expect them to be at least fair-minded and to be generously inclined to a recognition of the loftiness of moral as well as of mercantile enterprise.

(4). "*But*"—those same objectors continue—"*But religion is not to be propagated by force of any kind, political or material. It is matter of conscience, and should be left to every man's conscience to decide for himself.*" Precisely, and for that very reason the propriety of those religious freedom articles is made apparent. That is just what they provide for, nothing less and certainly nothing more. Their function is *not* to be *promotive* but *preventive*. If they intended to call forth any official help in building up Christianity to the disparagement of any other form of religion then the complaint might be put forward, but if they are intended to put all on equality, so far as the law is concerned, then the complaint does not hold. It is the latter which is true and not the former. The articles in question are insistent only on a common tolerance, and are preventive of any intolerance. What they mean is religious freedom for anybody alike, and that involves intellectual freedom for everybody alike, freedom of thought, liberty of soul for all mankind. They mean simply NO INTERFERENCE WITH ANOTHER MAN'S RIGHT OF OPINION. That is a matter for every man to settle with his Creator and Judge. Therefore a Christian will not interfere with the religious freedom of a Confucianist, nor shall a Confucianist interfere with the religious freedom of a Christian. In Britain and in the United States a Mahommedan, a Hindu and a Buddhist have the same religious liberty that is guaranteed to a Protestant or a Roman Catholic. Under the flag of the former nation are many tens of millions, not Christians, who are thus protected. In Singapore and other British colonies multitudes of Chinese have the same protection. When the toleration article was inserted England and America, and the other countries too, were only asking what they had long been most freely giving to others.

The use of the word "force" therefore in this connection is wholly out of place. There is no "force" about it; it is just the other way. It is not an enjoinment—*Thou shalt help*, but simply *Thou shalt not persecute.* No force shall be used on anybody. Whatever seeks admission to the human intellect or the human understanding, no matter what it is, shall succeed or fail on its own intrinsic merits. The kind of talk that has at times been so freely indulged in about forcing our faith and forcing our views of theology and ethics on the Chinese, only indicates a marvelous blur of discernment as to the actual facts of the situation. No missionary ever wishes for or will accept a disciple whose faith has been forced upon him. Nobody is obliged to believe, nobody is obliged even to listen to a missionary, even in the open air, he can pass him by and ignore him altogether; nobody is obliged to buy his tracts or accept them as a present or even look at them in somebody's else hands. The man who does not want to hear has his perfect right not to hear guaranteed to him, but let him not interfere with another man's right to listen if he wants to.

But now we rejoice most heartily in being permitted to say that in civil and official life among our own countrymen out in the East, a mighty current of sentiment runs in another channel.

These persons say, It is true we are here in the pursuits of an honorable and elevating commerce, profitable not only to ourselves but equally so to the Chinese. While thus engaged in business we cannot be indifferent to the moral and intellectual debasement of the common people. We are not all sordidness as some might suppose. The missionaries are our countrymen—they represent the uplifted Christian sentiment of our own land—as indeed we ourselves are privileged to do in another department if we choose to. Whether everybody among them always does the wisest thing is not the question. Let us recognise the fact that here is an appalling moral need, and they are doing what they can to remedy it. We all recognize the lack of moral stamina in Chinese official administration, and we all feel that we must have China fully opened. The missionaries are doing a pioneer work in both directions, and we wish them all possible success. We certainly shall not begrudge them their legitimate share of the common protection for life and property provided for us all, and for which their supporters have paid as well as ourselves. If as we think China needs us it also needs them; if Christianity finds a mighty helper in trade and commerce, so trade and commerce need the benign and healthful influence of Christian civilization, and all this independent of that greater and supreme spiritual need of all mankind. The success of missions means the greater triumph and success of commerce the

world over. Therefore we will be fair-minded and not illiberal, and we will not be counting as enemies to trade those who are among its best and real friends.

For such reasons we shall stand by the treaty articles on missions the same as any other, and shall point to them not only as proofs that our commercial treaties are not all for mere gain, but that in them we have given exaltation to a principle reached by ourselves only after centuries of moiling, a principle of soul freedom to which no man can object, and which, as accepted, will benefit more than anything else from the West, except Christianity itself, all these low grade millions of China.

Which of these attitudes towards the treaty articles is the better and more just one let each one decide for himself.

In all this reasoning we are dwelling on the question of *rightfulness*, pure and simple. To put the subject in another form, if we at all understand the sentiment among missionaries, generally, it is this :—

I. They do *not* ask that any favor of any kind should be shown to themselves or their converts above what is shown to any and all others in like circumstances.

II. They *do* ask that neither they themselves, nor their converts, be discriminated against in a way that is never done to others in like circumstances.

III. As regards the truths and ideas they inculcate they do *not* ask for any official endorsement or backing to help them gain acceptance. These truths and ideas are to be accepted or rejected on their own intrinsic merits exclusively. Beyond liberty of speech to be exercised always with the utmost and most unfailing courtesy, missionary utterance asks for nothing whatever.

IV. But missionaries do feel that they have reason to demur whenever they see it proposed to have an official stigma and a brand of outlawry put upon their teachings, because they happen to be Christian and not Hindu or Buddhist, or Confucian, or some other of the variety of faiths known in this land of China.

While these are the *rightful claims* in themselves yet what the missionary is willing to put up with, and does put up with in discharging his obligation to his Master, is quite another thing.

What Truths most readily influence the Chinese to become Christians.

BY REV. E. Z. SIMMONS.

[Baptist Mission, Canton.]

EVERY missionary asks over and over again, What truth or truths shall I present to my audience, or to my hearers, or to my hearer, to-day? The importance of this inquiry is the reason that this subject is brought before you for consideration. I am happy to say that I am a dispenser, a setter forth of the wisdom and experiences of others in this paper. And if some of you do not see your own wise selection of truths and experiences reflected herein you will know how to account for it. For, out of the thirty papers sent out asking for statements as to what five truths in your opinion most powerfully influence the Chinese to become Christians, sixteen answers have been returned. And I here take the opportunity to thank you for the favor you have conferred upon all of us. I sent out about seventy-five papers to Chinese Christians. I have received answers to thirty-three of these. These answers are of value in two respects, as to the truths to preach, and as to the methods of preaching. These answers again are divided into two classes: the short, definite answer and the long essay.

The experimental part, that which leads to the conversion of different persons, is of real interest, and shows the value of nearly every department of our work at home and here, and especially that of early home training. And as there are many members of our physical body, and every member is interdependent upon the others, so of the spiritual body. Then with all due regard for the best good of the cause that we all wish to see advanced we ought not to think too highly of our own work and methods, but ought to encourage all as we have opportunity, remembering that he that is not against us is for us.

But to the subject matter in hand. I have arranged the truths suggested by you under ten heads.

1. The one personal Sovereign God, Creator of all, and that should be worshipped by all men.

This truth, that there is one personal God, seems to be a truth that was bequeathed by our Maker to all mankind originally. The devil has well nigh blotted this truth out of the minds of the Chinese if we judge by the religious condition of the people

now; for there are gods many here. It is important for us to bring them back to the fact that there is one sovereign God, the Creator of all things and of all men. This idea of Creator implies ownership; and that we, His creatures, should use the things that He has created with reference to His will and glory; and that because He has shown His wisdom and beneficence in all His works towards the children of men that He should be worshipped by all. The Chinese, as a people, are peculiarly a worshipping people. And at the same time they are utilitarians. If we can show them that it is not only right to worship God, but to their advantage, we have gone a long way towards undermining their idolatry. There is no middle ground between the worship of one God and the many gods; for Jehovah will not divide this honor with another. "Thou shalt have no other gods before me."

2. The Fatherhood of God and His love as revealed in Christ.

This is closely connected with the above, but because of its peculiar attractiveness and force with the Chinese it was thought best to give it a separate mention. The father, the ancestor, is a potent factor in the lives and worship of the Chinese. And the further you can go back in this line of ancestors the more powerful it appeals to the Chinese mind. This great truth, the Fatherhood of God, is one that should be pressed home to the Chinese. When we have gotten them to subscribe to the truth that God is one, and that one God is my Father, one long step towards his conversion is gained.

But God's love as revealed in the giving up of His Son, His well beloved, His only begotten Son, for us, is a truth that goes home to a Chinaman's heart with great force. Here, where the highest reverence is given to the Father, and the strongest love to the one first born Son, this fact, that our Father gave His first born and only begotten for us, is the highest revelation of love that can be conceived of on the part of man. If we would break up the fallow ground of their polytheism let us present this truth in all of its fulness, beauty and power.

3. Christ died for all that we might have forgiveness of sin in Him.

The idea of substitution in China is a common one, and one that is often carried out in the execution of their laws. The parents are made to suffer for the wrong doing of their children, the brother for the crimes of a brother, the kinsman for the crimes of a kinsman, the clansman for the misdeeds of a clansman, and a countryman for the misdeeds of a countryman. But when there is no national, no racial, no clan, no flesh and blood obligation their ideas as to substitution stop. In this case Christ died for us when

none of these relations existed; and that too while we were dead in trespasses and sins and in open rebellion against Him. This is a truth that is staggering to their way of thinking, and when the resultant truth is stated that Christ died that our sins might be forgiven, it becomes a matter of personal interest of the greatest concern and value to them. It should be definitely stated and emphasized that "there is none other name under heaven given among men whereby we must be saved." For the whole atmosphere of Chinese religions is saturated with the idea, "Do something to merit the favor of the gods." So this idea of Christ, our substitute and only remedy for the remission of sins, is of first importance in our teaching.

4. Reward and Punishment.

If there is any one truth that the Chinese all believe it is this one. And the blessed rewards that are held out to those who believe in Christ is a pleasing and taking doctrine to them. The best they can hope for through their own systems of belief is very little compared to what the Bible promises to those who are in Christ. And to make this hope more tangible, the resurrection of Christ and the doctrine of the resurrection should be fully stated. Personally, I have found the Chinese much interested in this doctrine. And it is of equal force in the doctrine of punishment for sin; for the idea of punishment in the body is much more forcible than the idea of punishment apart from the body. According to the testimony that I have gained from native Christians the fear of punishment for sin appeals to the Chinese with more force than any other one truth. Largely more than three-fourths of those that I have asked as to why they became Christians, have given the fear of punishment as the main cause. And this leads to the next point.

5. Sin must be realized and repented of before one can trust in Christ for salvation.

The fact of sin must be thrust home to the heart. "No Chinaman really accepts the Gospel until he realizes that he is a sinner and needs a Saviour." One brother writes: "But in my experience the task of tasks is to bring home to the native mind this fact of sin." Christ and the Apostles preached repentance of sin. One cannot repent of that which he does not regard as dangerous, hurtful and wrong. Salvation is freedom from the consequences of sin. And we should present sin in all of its blackness and in its hatefulness to God, and that the sinner deserves His eternal wrath and punishment. The thunderings of the law should be set over against the love of God in Christ. He who does not preach the fact of sin and the necessity of repentance will have a Church of unsaved members, if he has any Church at all.

6. Men can become Christians only through the renewing power of the Spirit.

This should be insisted upon more frequently and with greater definiteness than is usually done. The necessity and work of the Spirit we recognize, but I fear that many of our converts are like the disciples that Paul found at Ephesus, "who had not even heard whether there be any Holy Ghost." This is the dispensation of the Spirit, and His person and work ought not to be overlooked or lightly esteemed. We should honor Him and rely upon Him for the success of the Gospel we preach. We all believe that it is the Spirit that changes the hearts of men, that takes away the stony heart and gives the heart of flesh. Let us say so, and teach our people that it is the Spirit who killeth the sin and maketh alive unto righteousness.

And just here another point is important:

7. Prayer should be encouraged.

The prayer of the publican was accepted by God, and why should not every sinner be taught and encouraged to pray, "Lord have mercy upon me a sinner." Forms of simple prayer may be helpful, but there is danger that persons will trust in their prayers, and not pray that they may be enabled to trust in Christ and receive the Spirit's presence and help. If you can get a man to praying aright he is generally not far from the kingdom. By all means teach the people to pray for themselves.

8. The emptiness of earthly things, the folly of worshipping idols, sympathy in suffering and temporal help.

The emptiness of earthly things is a fact that is very evident to most of the Chinese. At best most of them have but little of this world's goods and treasures. Still we may insist on the fact that material things do not satisfy the best desires and aspirations of the soul, and they are uncertain as to duration. The folly of idolatry can easily be made plain to the Chinese. But we should be certain when we tare down their idolatry that we do not leave them without any other belief. The house thus swept and garnished may become the abode of seven devils unless it is speedily and properly occupied. I believe less and less, as the years go by, in preaching against idolatry, but more and more in preaching Christ and Him crucified in order to destroy idolatry.

Sympathy in perplexity and suffering and in bereavement should always be given freely. This will bind the people to us with a three-fold cord. And the oft ridiculed and abused rice Christian should not be despised. When hunger, the real want of sufficient food, is common to half the people it is not strange that many are influenced by the prospect of temporal help. Some that were led

to Christ for the loaves and fishes have proved to be faithful followers of the Saviour. The benefits that come to the Christian in this life, because he is a Christian, are many and real. "For Godliness is profitable for all things, *having the promise of this life that now is* and of that which is to come." It frees the Christian from many burdensome executions of heathenism and superstition. And the fact that Christ frees all who trust in Him from the fear of evil spirits is a great boon to the Chinese. For many of them are in bondage all their lives to the iron tyranny of the fear of evil spirits.

9. Brotherly-love, that is so strongly inculcated in the Bible, is attractive to the Chinese.

Christ said: "By this shall all men know that ye are my disciples if ye have love one to another." The fact that large numbers of Christians can meet together, discuss matters where there are real differences of opinion and yet manifest brotherly love, is something often remarked upon by the heathen. Some years ago a literary graduate came into a chapel where our association was in session, and listened to the proceedings for about three hours. He said he had never seen anything like it. "For," said he, "in the meetings of the gentry there is always more or less wrangling, rough and unseemly language and much confusion." But just to think that there were nearly two hundred men and women from all parts of the country who remained quiet, and, to his mind, kept perfect order for so long a time, was something unheard of for Chinese. It is often mentioned by the native Christians as a fact, for which we should thank God, that people of different names from different districts, different prefectures, different provinces and different nations can dwell together in brotherly-love. It is well for us to show the people the beauty of this doctrine by getting them to attend our public assemblies. But it is best of all for us to set forth this doctrine in our intercourse with the people and by our lives in our own families.

10. The ethical teachings of the New Testament compared with the ethical teachings of the Chinese.

It is pleasing to our hearers when we can set forth some doctrine that agrees with theirs. While in most cases it is true they have the mere form, the shell, without the life, yet it is well to conciliate them when we can do it safely. And as the Chinese are self-satisfied, self-opinionated and egotistical to a very great degree, we must be careful that they do not go away from our services with the idea that their doctrine is as good as ours. When this kind of preaching is indulged in it is well to compare the results of the ethical teachings of the New Testament with the results of the ethical teachings of the Chinese. The saying that a tree is

known by its fruits is so patent a truth that it needs only to be clearly stated to carry the point with all reasonable people.

These points have been presented to you for your consideration and discussion, with the hope that we may be helpful the one to the other, and that we may all be the more efficient in advancing the Redeemer's kingdom in China.

The Three Religions and their Bearing on Chinese Civilization.

BY REV. J. LAMBERT REES, B.SC.

(*Concluded from page 169, April No.*)

IF we met an ideal Taoist we should find him to be a man just and upright, like the Confucianist, in his transactions, but impelled by his religious beliefs to do many things which the latter would not do, and also to avoid many things which, according to the doctrine of the sages, would be regarded as harmless. Not only would he engage in many religious ceremonies which the true Confucianist would scorn, but he also would be most punctillious in his choice of locality for his dwelling as well as for the graves of his relatives, lest in any way he would select an unlucky spot, and so have the *feng shui* unpropitious. This superstitious trait would, indeed, be characteristic of the man. On every turn he would be afraid of offending some one or other of the spirits that dwell, as he thinks, in the myriad objects he sees around him in nature. He would be eager to do well, knowing that his actions would be minutely noticed by the recording spirits who, though dwelling in invisibility, yet, as he supposes, are ever near him. He fears the tortures of the infernal regions, longs for immortal life, and believes that this is to be obtained not by drinking an elixir, or swallowing a pill, as the old Taoists believed, but by the amount of credit he accumulates through performing meritorious acts. He does many kind deeds, and his natural benevolence is possibly not altogether lost in his eagerness to save his own soul, but he lacks the qualities of a man who can contribute to the real advancement of civilization and the uplifting of humanity.

We turn next to the Buddhist religion.

Out of the confusion into which India was thrown by the invasion of Alexander the Great, in 331 B.C., a powerful kingdom was formed by Tchandragupta, who became a patron of Buddhism, ex-

ercising his influence on behalf of this faith throughout the land over which he held dominion. His grandson Ashoka originated the Buddhist missions. Besides sending missionaries to Cabulistan, Gandhara, Cashmere and Nepaul, which were not far removed from India,* he sent in the year 250 B.C. eighteen missionaries to China. Images of these eighteen apostles of Buddhism may be seen to-day in all the larger temples throughout the Empire. When the Buddhist propagandists came to China they arrayed themselves from the beginning on the side of the popular superstitions in opposition to Confucianism. For 300 years, however, the faith which they sought to disseminate made little progress in the Celestial Empire. Imperial power and Confucian prejudice were against it, so that, however agreeable its tenets might be to the common people, the new faith had little chance of making headway with such formidable opposition. In the year 61 A.D. the Emperor Ming Ti had the well-known dream, in consequence of which he sent emissaries to India, who brought back in 66 A.D. an image of Buddha, carved in sandal-wood, and one sacred book. This book was translated and published by order of the Emperor, and Buddhism was soon firmly established in China.

That Buddhism has power, not only in China, but also in the whole of Eastern Asia, holding in its thraldom a third of the human race, proves that it possesses elements which commend it to the hearts and minds of men. When it came to China it found men and women who were in suffering as it did everywhere else. Though there was not the Indian caste distinction, whereby each class looks down with pride and scorn on that below it, yet there were large multitudes of downtrodden and oppressed people. Human misery is known all the world over, and China in those ancient days presented a spectacle that was no exception to the general rule. Confucianism brought no joy or comfort to the multitudes who were in suffering. It opened no door of hope to the poor and the needy. It in nowise lifted up the curtain that hung over death. The deepest instincts of man felt that there was an invisible spiritual world, but Confucianism was dumb. Buddhism came as a veritable Gospel. It was the Gospel of despair it is true, yet it was good news to those who were in spiritual darkness, weighed down to the earth with oppression and misery. Just as the heart-broken man looks at his bottle of laudanum and clasps it with joy before he takes the fatal draught, so the benighted Chinese hailed with open arms and gladdened hearts the advent of Buddhism ; it meant to them deliverance from misery, it opened the way to Nirvana, the land of eternal oblivion. To the poor oppressed with suffering, to the pious seeking holiness, to the sinner in his vice, to the philosopher seeking

* See "Lectures on Buddhism," by Dr. Eitel, p. 21.

light on the mystery of life, Buddhism had a message to deliver. All existence, it taught, is a wheel. One universe after another has appeared and disappeared; æons after æons have come and gone; from the *débris* of the old new orders are formed; the present is ever changing to form the future. Life is a part of this constant whirl. Now as a plant, then as an insect; now as a reptile, then as a beast; now as woman, then as man, life goes round in never-ending cycles. The rank which organized beings now occupy in the scale of life is due to their moral character in a former state of existence. This last tenet is the great fulcrum of Buddhism; for according to it there is a possibility of ascending in the scale of being. By dint of merit the individual can mount higher and higher through the different states of existence, and when the last and highest state is attained he can enter the land of Nirvana and be free for evermore from the vexatious changes of life. This makes salvation dependent on the will of man, and so, in theory at any rate, brings it within the reach of every human being. The present, it is true, is unalterable, but the possibility of attaining to a better state when again re-born, and eventually to escape entirely all the miseries of existence, is held out before those who have a real desire for this emancipation. Buddhism lays down definite and detailed directions, by following which it is possible to escape re-birth and reach the longed-for Nirvana. There are two main duties which must be fulfilled to reach the end in view; these are, rectification of the conduct, and meditation. These two duties have given rise to two different schools of Buddhism in China, one school emphasizing morality as being the more important, and the other maintaining that meditation was the safe course to pursue. The laws of morality which Buddhism inculcates are definite and strict.* There are ten vices and ten virtues, the former must be assiduously avoided and the latter diligently practised by the votaries of the religion. The ten vices are: I. Three of the body—1. Killing. 2. Stealing. 3. Adultery. II. Four of the lips—4. Slandering. 5. Reviling. 6. Lying. 7. Elegant words (uttered with a vicious intention) III. Three of the mind—8. Jealousy. 9. Hatred. 10. Folly, which includes not believing in the Honoured Three (*Buddha*, *Dharma*, and *Senga*). The ten virtues are the opposite of these: 1. Preserving life. 2. Almsgiving. 3. Chastity. 4. Peaceful words. 5. Yielding words. 6. Truthful words. 7. Plain unadorned words. 8. Abstinence from quarreling. 9. Mercy. 10. Acting from good causes. The most important tenet in the Buddhist ethical code is care for animal life. This is the first in the list of virtues, and its opposite is the first in the list of vices. The theory of transmigration gives it this importance, for according to the teaching of

* Chinese Buddhism, by Dr. Edkins, p. 188.

Buddhism any member of the lower orders of the organic world may in some previous existence have been a man, and a person injuring animal life might, therefore, in the very act, be injuring one of his own ancestors. All true Buddhists of course strictly abstain from animal food. Buddha, it is said, gave four reasons for such abstinence*: "1. In the endless changes of the metempsychosis, persons in the relation to me of any of the six divisions of kindred, have become from time to time some of the animals used for food. To avoid eating my relations I ought to abstain. 2. The smell and taste are not clean. 3. The smell causes fear among the various animals. 4. To eat animal food prevents charms and other magical devices from taking effect." The doctrine of Karma, or accumulation of merit, is the prominent feature of Buddhistic teaching. It is this that opens the door of deliverance, and the people by the millions have availed themselves of it. A fixed value has been attached to each virtue, and a fixed demerit has been given to each vice, so that a person may become his own accountant, and may at the end of each year, by adding up the columns of virtue and vice, see exactly how he morally stands. A man thus goes on storing up a surplus of merit by careful attention to his conduct and prepares himself for a better state at re-birth. The ideal is the life of Buddha, and each true devotee must endeavour to shape his life after this model. When the heart is rectified by imitation of the life of Buddha the final step to nothingness is by contemplation, by a process of mental abstraction, whereby the mind is withdrawn from all objects of sense, and is at last set free to enter Nirvana. But the instinct of self-preservation is too strong in man to remain satisfied with the prospect of total extinction, so Nirvana became gradually, in northern Buddhism, to be regarded as not only possessing negative qualities—the absence of misery, but also as having a more positive character—the presence of happiness. By the fifth century of the Christian era the Chinese had developed the dogma of Western Paradise or Pure Land and had discarded the idea of annihilation as being the goal of existence. By sincerely worshipping Amitabha men can, it is believed, be released from the endless cycles of transmigration and enter into the enjoyment of eternal peace and rest in the pure land of the Western Heaven. "The Western Heaven† is a kingdom of extreme happiness; there is there fulness of life and no pain or sorrow mixed with it, no need of being born again, no Nirvana even. In the midst of it there are seven precious ponds, the water of which possesses all the eight qualities which the best water can have, viz., it is still, it is pure and cold, it is sweet and agreeable, it is light

* Chinese Buddhism, by Dr. Edkins, p. 204.

† Eitel's Lectures on Buddhism, p. 120.

and soft, it is fresh and rich; it tranquillizes, it removes hunger and thirst, and finally it nourishes all roots. The bottom of these ponds is covered with gold sand, and round about there are pavements constructed of precious stones and metals and many two-storeyed pavilions built of richly coloured transparent jewels. On the surface of the water there are beautiful lotus flowers floating, each as large as a carriage wheel, displaying the most dazzling colours and dispersing the most fragrant aroma. There are also beautiful birds there which make delightful enchanting music, and at every breath of wind the very trees on which those birds are resting join in the chorus, shaking their leaves in trembling accords of sweetest harmony."

There are many books in circulation which aim at exhorting the Chinese to follow the principles of Buddhism. The book of the Pure Land (Tsing Tu Wen) is, says* Dr. Edkins, a good example of Buddhist teaching in China. The author, who was a native of Chang-shuh, of the Kiang-su province, lived about 800 years ago. He was a Confucian scholar and a graduate of the third degree. The work has been translated into German by Schott, but no English translation has yet been published. The following translation of parts of Chapter VI and Chapter XII will give an idea of the character of Buddhist hortatory teaching.

Chapter VI. *Exhortation to Meditators.*

"To meditate, to arrive at the great comprehension, and thus to escape the wheel of life and death, is indeed most to be desired, but those who attain to this are only two or three in a hundred. If, however, you rectify conduct, in order to enter Paradise, then you forthwith escape the transmigration wheel, and life and death become as you wish them; there is not one failure in ten thousand. Therefore I advise you, intelligent members of the Buddhistic orders, in addition to meditating to employ a few spare moments every day in rectifying your conduct, in order to enter the Western land. If by meditating and arriving at the great intelligence one escapes the wheel of transmigration, but is still a long way off from Buddha, why not come and see Amitabha, paying your homage to him and worshipping him. Though you have not arrived at the great comprehension and your period of life suddenly comes to a close, if you straightway enter the Western land, see Buddha and hear the law, what does it matter about this great comprehension? If you do not rectify your conduct you will certainly depart in your sins; although you were like Tsing Tsao Tang, Kia Chan Shī, Cheng Ru Che, you will all be lost in the transmigration wheel,

* Chinese Buddhism, p. 411.

which will indeed be miserable. If you do not despise this doctrine be diligent in rectifying your conduct, and thus advance in the right course. And again, take this doctrine and persuade men, so that men thereby may persuade each other. Men will thus consider you to be true Buddhists, and will rejoice in obeying your teaching. The advantage of this is infinite. It is the highest excellence and the highest life."

Chapter XII. *An Exhortation to purify Self from Sin.*

"With regard to this organic body who is it that believes that it is the root of misery? All men covet earthly pleasures without knowing that pleasure is the cause of misery. This empty life easily passes away. How can it be lasting! It is visionary and unstable; all men perish out of sight . . . Man cannot avoid the evils that are incident to birth, age, disease, death and dissolution. Above there is not a thread in which he can trust, below there is not a rootlet that can support him; all is empty and hollow like the bubble on the face of the water. He is momentary, not lasting. He is perishable like the dew-drop on the blade of grass—an instant, and he is no more. In case of a long life it is only sixty or seventy years, and then all perish. In case of a short life, often at the age of twenty or thirty, the flower is nipped in the bud. To-day we do not know what may happen to-morrow; man retires to rest and wakes no more; all of a sudden the fleeting breath is gone, and for all eternity we never meet again. Alas! there is no resting place for the body. Ah! who is it that does not deceive it. The sinews bind together the bony frame-work." (Then follows a dissertation on the meanness of the body, which we will not translate). "An accident or an illness suffices to bring man to his end. Excessive heat and excessive cold all combine to push him on with ease to his withered age. The allurements of the eye entice him to become after death a hungry ghost. The ear follows bewitching sounds, which lead a man to the land of misery. The palate tastes a thousand flavours, but after death man gets no earthly benefit other than a little oil-lamp burning by his coffin. There is nothing loveable about this body; all men should wish to leave it. Why is man still deluded, relying on his prowess? The foolish one dreams on wild dreams. It is as if one adorned a skull with flowers, or placed some fragrant musk in a bag of decayed skin . . . Man contrives a hundred plans as if he would live for a myriad years and knows not that by headaches and gradually blurring eyes the King of Hades leads him to his destiny. There is no one that can restore him his lost powers and faculties." . . . (Then follows a description of the dissolution of the body after death and the tortures of the soul in Hades.)

The very fact that Buddhism has spread as it has done shows that its moral principles are such as have commended themselves to the human conscience. It is indeed the moral element in Buddhism that has imparted to it its chief power. It started with the distinct recognition of sin and evil. Connecting the existence of suffering with sin it taught in the clearest terms the doctrine of retribution. It taught the transitoriness and hollowness of all earthly things, and thus sought to withdraw men's minds from being too eagerly set upon them. It showed, what in Confucianism, at any rate, had been almost entirely overlooked, the reality of the invisible spiritual world. It strove to teach men to be unselfish and to regard lust and passion as their chief enemies. It taught the excellence and superiority of a spiritual life and directed men's minds away from what is carnal and worldly to a realm of eternal peace and purity.

The ideal Buddhist undoubtedly is the recluse, one who has altogether abandoned the world and strives to subdue desires and passions by self-mortification and contemplation. But such a character has little bearing on social life and civilization; for having abandoned the world he is no longer in a position to influence it. Let us imagine one who has a share in the practical affairs of life. We should find such a man to be of a quiet contemplative nature. He is generous and sympathetic in his behaviour towards others, is specially scrupulous in his treatment of lower animals, and is of course a strict vegetarian. If he has means he takes the lead in all cases of benevolence and charity and keeps a book to record, or at any rate carefully treasures in his memory, all the good deeds he performs; for his very salvation depends upon the amount of merit which thus accumulates. But if he is a consistent Buddhist his very life is to him a burden, and his chief concern must be to be for ever rid of it. He systematically recites his chants, repeating and repeating the name of Amitabha, for this also is storing up merit, and he thus hopes there will be granted unto him an entrance into the land of eternal rest.

Though the doctrine of the Western Paradise has greatly modified the pessimism of Buddhism, still the teaching that existence is essentially an evil is such a fundamental principle in the religion that it is impossible to do away entirely with its effects. This teaching is indeed like a canker at the root of the Eastern civilization. As long as it is felt that to exist is an evil and a misery, and that the best that can happen to human life is to disappear for ever, so long no true efforts will be made to elevate and ennoble society. Praiseworthy efforts have, it is true, been made by Buddhism to alleviate the suffering of mankind; this is its leading tenet and its motive power,

but it cannot aim at lifting up and enriching the present life. The very nature of Buddhism makes it thus impossible that it should ever become a factor in the development of a high order of civilization.

We have briefly passed under review the leading characteristics of the three religions of China. They are very different in their nature, but strangely enough they find a home together, not only in the same country but very often in the heart of the same person. The Chinese have a strange faculty of overlooking the contradictory nature of many of the dogmas and of regarding them merely as supplementary to each other. We tried to imagine a typical representative of each of the three religions, but in real life there are no such representatives to be found. Each man's character is a product of the combined influence of Confucianism, Taoism and Buddhism. Some, it is true, are affected by a preponderate influence of one or the other, but there is no one in China whose character can be said to be the pure outcome of any *one* of the religions we have reviewed. And what is true of the individual is also true of the civilization as a whole—it is the product of the Triune Religion. We often hear surprise expressed with regard to Chinese civilization ; it is looked upon as anomalous, as if something mysterious had occurred to blight it and arrest its progress. Whilst the Western world has advanced, China seems left in the rear, and travellers, accustomed to look at things from a Western point of view, are often at a loss to account for the stationary character of Eastern Asia, and call it a case of arrested development. If we examine the civilization thoroughly, however, we shall find that there is, in reality, nothing anomalous about it. China is what it is, because it could be nothing else. It has advanced or remained stationary, like every other country, according to definite laws and forces inherent within itself. When we hear of bribery and corruption amongst those who are in authority, fortunes of millions of taels amassed on the one hand and myriads of people perishing of famine on the other, the overflowing waters of the Yellow River sweeping away thousands of helpless men and women owing to the negligence of officials or misappropriation of funds allotted for the purpose of obviating the calamity, poverty spreading on all hands whilst there are enormous resources of wealth lying undeveloped in the earth owing to the mutual jealousy of those in high position, millions of people as helpless as slaves in the hands of absolute despotism—all this along with an order of intelligence that can rival that of any nation that has ever appeared on the face of the earth ;—let us not say that we have simply a case of arrested development. There are deep and real causes that have brought this about. There is nothing in the world that

happens by chance, and civilizations are produced according to as definite and exact laws as any phenomena in the physical world. The case of China is not indeed isolated in history but on the contrary it illustrates a general rule. All the various types of civilization that have ever appeared, except one, have their analogy in China. This one exception is what we call Western or Christian civilization. As Benjamin Kidd has clearly pointed out in his chapter on "No Rational Sanction for Progress" an inevitable feature of all societies established on a military footing* "is the growth of powerful aristocratic corporations and autocratic classes living in wealth and power and keeping the people in subjection while despising and oppressing them. It is no answer to say that these societies were a natural product of the time, and that if any social group had not been so organized it must ultimately have disappeared before stronger rivals. We can scarcely shut our eyes to the fact that the future did not concern the existing members, and that to the great mass of the people in these societies, who lived and suffered in subjection to the dominant class which a military organization produced, the future of society, or even of the race, was a matter of perfect indifference compared with the actual and obvious hardships of their own oppressed condition in the present." The case of Greece and Rome, with all the elegance of their civilization, was no exception to this rule. Those also were cases of the development and enrichment of the few, at the expense of the spoliation of the many. When Rome was at the height of its power and splendour two-thirds of the whole population were slaves. Parallel cases might be found in the history of all nations. In Egypt, Babylon, Persia and Carthage the ruling parties held their sway as in China, through keeping tight in their hands the reins of government, and through keeping the masses completely in subjection. Any attempt at elevating and enlightening the people generally would of course be in direct conflict with the interest of those in authority, and in consequence would not be undertaken. This is the general history of all civilizations, except one, until the present time. "The new force which was born into the world," † says Mr. Kidd, "with the Christian religion, was evidently from the very first of immeasureable social significance. The original impetus was immense. The amorphous vigour of life was so great that several centuries have to pass away before any idea can be obtained of even the outlines of the growth which it was destined to build up out of the dead elements around it. From the beginning the constructive principle of life was unmistakable; men seemed to be tranformed;

* Social Evolution, p. 72.

† Social Evolution, p. 133.

the ordinary motives of the individual mind appeared to be extinguished. The new religion evoked, to a degree before unexampled in the world, an enthusiastic devotion to its corporate welfare, analogous to that which the patriot bears to his country. There sprang from it a stern aggressive, and at the same time disciplined, enthusiasm, wholly unlike any other that had been witnessed upon the earth." What Jesus Christ did was to supply the world with a motor power to the moral principles which it possessed. He proclaimed the world an universal brotherhood and created in the hearts of His followers the enthusiasm of humanity. "Our estimate of human nature," * says the author of Ecce Homo, "is in proportion to the best specimen of it we have witnessed. This it is which is wanted to raise the feeling of humanity into an enthusiasm, when the precept of love has been given, an image must be set before the eyes of those who are called upon to obey it, an ideal or type of man which may be noble and amiable enough to raise the whole race and make the meanest member of it sacred with reflected glory." And this type was Christ Himself. His followers have looked upon Him as embodying all the ideal of manhood. And not only so, they have looked upon Him as the Son of God who has humbled Himself to bear the miseries of mankind. This faith, this fact, has kindled into a burning flame in the hearts of men the spirit of altruism. It crushed the military despotism of Rome, and it is establishing in the world an order of civilization that is unique in the entire history of man. Turn now to China, and we at once see the missing factor. There is no motive power behind its ethical principles. Confucius felt this when he enunciated the Golden Rule, for the words immediately following are: "This I am not able to do,†" and the defect to which this confession points has existed all through the centuries down to the present time. The Chinese have been able to discover the great principles of morality, which are latent in the human conscience as well as, if not better than, any nation. But these principles, though clearly enunciated by the sages, are all but useless in practical life. The great motor power which has inspired mankind with altruistic enthusiasm, and which has imparted unto men the power to *act out* ethical principles, has yet to be felt in China. When felt it will here as elsewhere shatter into pieces the forces of oppression and tyranny, emancipate the people and set the nation to move on with the advancing march of civilization.

* Ecce Homo, p. 154.

† Doctrine of the Mean, Chapter XIII. 3. 4.

China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

V. *Local Administration.*

ALTHOUGH theoretically the Emperor has absolute power, his despotism, and unfortunately also often his best plans, are considerably hampered by the mandarins. In the same way, though the mandarins have considerable scope for despotism, they are also somewhat controlled by superiors, observed by their underlings, and all in turn by the people. The people find their natural representatives in the graduates. Many of these men formerly filled some high office, but retired either on account of the legal twenty-seven months of mourning for father or mother, or for other reasons. Naturally they possess a great influence in their own immediate neighbourhood. Some have the right of presenting memorials straight to the throne, and thus their influence is very great in the local courts and also with the Viceroy of the province.

There is considerable organization among the people. The larger families or clans have their own headmen and assembly places in the ancestral halls, where sacrifices, feasts and gatherings take place. The Elders can administer punishments, chiefly corporal punishment. The punishment of death is illegal, but is sometimes imposed. Expulsion from the community, which is equivalent to the loss of all civil rights, is of frequent occurrence. Very often clans and villages coincide, but there are some villages where the people are of different clans, and either live in separate quarters, or intermingle. In such cases the village elders are chosen from among the old and respected men. The observance of many village customs, which are enforced by the Elders, proves a heavy tax on the poor, *e.g.*, subscriptions to idol festivals, public theatricals, extravagant expenditure at weddings, and on the birth of sons, at funerals, etc. Those concerned are often obliged to pawn or sell their houses and lands, or even to sell their girls, in order to be able to conform to these absurd customs. Once in debt the people are almost sure to be ruined, for the rate of interest is very high, 36% or more. In towns and in the larger market places the merchants form guilds, *i.e.*, tea, silk, drug and money guilds. Artisans, such as joiners, tailors, barbers, etc., also have their guilds. Some high graduate is generally at the head of these guilds to act as the mandarin's attorney. These guilds exercise considerable influence on the members, on the general public and on the local

courts. Even thieves and beggars have their societies. Policemen are nowhere to be seen. Watchmen are to be heard at night, and also protect from thieves during the day. On the other hand, begging is allowed to all. Cleanliness is quite a personal matter. Everyone is allowed to sweep in front of his own door if so disposed, or to stand the most objectionable pails outside if he please, as is often the case. The dead are buried anywhere, but innumerable coffins are to be seen in the fields or in the open spaces within the cities, and the smell proves that they are not hermetically sealed. Everyone has a right to make a noise in his own house, or in the street outside, by day or night, without fear of police interference. As a rule roads and bridges are allowed to fall into ruins. Here and there a philanthropic gentleman or a society have them put in repair, but these efforts are quite local. The custom houses are the plague of the country. This does not refer to those in the ports where the customs are controlled by foreigners. In the interior of the country the custom houses are farmed, and unfortunately a great number have to be passed on one highway, as on the Rhine in the good old days. These custom houses also prevent foreign goods from entering the interior. Passports mitigate the evil somewhat, but cannot remove it, as all goods must pass through the hands of Chinese traders. Confucianists have no religious communities, but both Buddhists and Taoists have monasteries. The priests and monks are subject to penal law and to the mandarins like the people.

VI *Extracts from the History of the Emperors of China.*

When one reads in books about China that Taoism teaches that temperateness and silent endurance are the highest virtues, that Buddhism requires self-denial and the preservation of life, that Confucianism inculcates love and justice which is united with strict subordination, one concludes, and in fact often finds it stated, that the Chinese are a peace-loving nation, that their history, their social and political relations are far superior to those of the Christian lands of the West. The following facts will furnish the impartial reader with subject for thought, and probably cause many a preconceived opinion to be considerably altered.

The last Emperor of the Chow dynasty died while in captivity to one of his vassal princes in 256 B.C. In 227 B.C. an attempt on the Emperor's life failed. In 194 B.C. the first Emperor of the Han dynasty died of the wounds received in a fight with a rebel. After the death of a childless Emperor in 73 B.C. his nephew was placed on the throne by one of the generals and dethroned again in twenty-seven days. In the year 6 A.D. one of the chief ministers poisoned the reigning Emperor. In 25 A.D. the Emperor had to flee before

a victorious relative, but was caught and executed. In the year A.D. 147 the young Emperor was poisoned by the brother of the Dowager-Empress. In 190 both the Emperor and his mother were dethroned, at first imprisoned in the palace and then put to death. In 214 a general caused the Empress and her father to be put to death, and then married his daughter to the Emperor. In 313 the Emperor was dethroned by a powerful prince, and after a banquet he, his generals and chief ministers were all executed. His successor also was put to death in 317. The same year the heir to the throne and the whole reigning house were murdered by a general, who was thereupon slain with all his family. From 328-338 there was a succession of murders of claimants to the throne. These horrors continued some decades until the formation of seven states, which made war upon each other. In 419 a general of the army murdered his Emperor. Three ministers dethroned the Emperor in 424, and soon after murdered him. His successor died by the hand of his own son. In 465 one Emperor was murdered by an official, and another by a general in 477. The same general forced the succeeding Emperor to abdicate in his favour, but soon after murdered him and his whole family. In 494 a great-uncle murdered successively two Emperors and then slaughtered seven cousins and seventeen great-nephews. In 500 the Emperor was dethroned by his brother, and the latter was poisoned a year later by the vice-gerent. Another general shut the reigning Emperor up in his palace and starved him to death in 549; murdered the heir, and the following Emperor in 551. This general, who made himself Emperor, was defeated in battle and then executed. The next Emperor lost his throne and his life; his son abdicated in favour of a pretender, but nevertheless was put to death. In 568 an uncle had two ministers murdered and dethroned the Emperor. In the year 588 the Emperor had to take shelter in a well with some of the ladies of the palace from the soldiers of an adjoining state, who had captured his capital. He was discovered, and died in captivity. A sensual Emperor was murdered by a distant relation in 618, as were also his son and successor only six months later. The same horrors went on in the separate states. One of the Emperors of the Northern Wei fell by the hand of one of his servants in 452. In 471 an Empress poisoned her husband the Ex-Emperor. The Dowager-Empress poisoned her son, the reigning sovereign, in 528, and together with the new Emperor was drowned by a general. On the latter being killed by the succeeding Emperor the brother of the murdered general had an uncle of the Emperor put on the throne, but had him strangled in 531. He soon after dethroned the next Emperor and placed his cousin on the throne, who was shut up in a monas-

tery by a vice-gerent and poisoned. His successor was poisoned in 535 by another vice-gerent. In 559 twenty-five families belonging to the dethroned Imperial house were cut off by a usurper, who in his turn was a few months later dethroned and then murdered by his uncle.

This kingdom was put an end to by a neighbouring state and the reigning house annihilated. In 557 an Emperor tried to get rid of a powerful minister, and was himself disposed of by murderers. His successor and half-brother was murdered by the same minister in 561, who, however, was beheaded by the next Emperor. Once again in 581 the entire imperial family was exterminated. In 684 the Empress' mother dethroned her son, and had hundreds of officials as well as some members of the Imperial house executed. The Emperor was poisoned by his wife in 710, and in 821 the Emperor was removed by the eunuchs. A powerful minister murdered the Emperor in 905, forced his successor to abdicate in 906, but caused him to be murdered also later on. Another Emperor violated his sons' wives, and so was murdered by his eldest son in 913. The son in his turn was murdered by his brother, who finally took his own life, because he was shut up in the capital by an enemy. In 926 the Emperor lost his life in a fight with the seditious musicians of the palace. A usurper dethroned the Emperor in 934 and caused him and his favourite wife with her four sons to be put to death, but after reigning three years was himself overpowered by the son-in-law of the murdered Emperor, and so burnt himself to death, with the imperial seals. In 950 the Emperor was killed in action against the troops of a rebellious general. In 960 a general was made Emperor by his soldiers, and the six-year old child, then on the throne, was deposed. In 1125 the ministers forced the Emperor to abdicate in favour of his son. The latter was carried into captivity with his wives in 1126 by the Gold-Tartars. One of the Tartar (Kin) sovereigns was murdered by his cousin in 1149, who also murdered his mother, uncle, brothers and cousins and took their wives into his harem. He was murdered by his own soldiers. A minister murdered the Emperor in 1213, and in 1234 the then Emperor killed himself out of despair. In the same year the last of this dynasty was killed in battle, and his body afterwards decapitated. In 1276 the Emperor and his mother were taken prisoners by the Mongols and kept in captivity till their death. The last Emperor of the Sung dynasty, his mother and a minister drowned themselves in the sea in 1279. In 1324 the Emperor was murdered by the son of a minister, who was therefore executed. In 1330 the Emperor was poisoned, presumably by his brother. The last Mongol Emperor fled to Mongolia. A fearful massacre was perpetrated by the Emperor's uncle in 1402. The Emperor fled disguised

as a monk, and died in prison. Another uncle was defeated in 1426. In 1450 the Emperor was taken captive by Mongols and released in 1451. There is a suspicion that the Emperor was poisoned by the eunuchs in 1620. The last Emperor of the Ming dynasty hanged himself in 1644. Is it not enough to make one's hair stand on end that such human beings, the majority of whom were of very small importance, some of whom were criminals, and all of whom led more or less immoral lives, should be called "sons of heaven," "representatives of God on earth" and also "the Buddhas of the present age"! That they should have presumed to claim not only supreme power over all the rulers of the world, but also over the invisible world, and the power to bestow upon the dead offices and honours, or to inflict punishment on corpses! The History of the Chinese Emperors is the most striking refutation of Confucianism. Wholesome reform must begin in the imperial palace, or all attempts at reformation will prove vain. Let the reader take Chapters VII-IX to heart.

VII. *The Imperial Women.*

Polygamy was introduced by Yao, the first ideal Emperor of Confucianism, when he gave both his daughters as wives to his successor. But the system of the harem did not come into vogue till 1000 years later. As a rule only one wife was considered Empress, though the Mongols and Tartars had several, until modern time, when only one was legally appointed.

But besides this one the Emperor has nine wives of the second rank, twenty-seven of the third, eighty-one of the fourth, and innumerable others of lower rank. Sometimes the number exceeds 10,000, and is seldom less than 2000 or 3000. Several have to be in attendance every day, but are exchanged daily by others. The Empress is the head of them all, but as long as the Emperor's mother lives, is under her authority. This superiority is only nominal and connected with ceremonial etiquette, for generally a favourite wife rules the Emperor, and consequently the palace, and sometimes even the Empire. Some such examples are to be found among the famous women of China. Confucius' success in Lu, his native country, was ruined by eighty pretty girls, who had been sent as a present to the duke by a neighbouring state. Confucius was no longer listened to, and so sorrowfully withdrew to other lands 495 B.C. The story of the mother of the powerful Emperor who destroyed the tributary states of China, and is known as the burner of books, is hardly credible. His mother is supposed to have been the secondary wife of a merchant, who gave her to the prince, and then became the mother

of the heir to the throne. After her husband's death she returned to her first husband, but he, fearing to keep her, gave her to another man. The latter was betrayed, and the king ordered him to be torn in pieces by five horses, his two sons to be killed, whilst the mother was banished ; twenty-seven officials who interceded for her were executed, but the king listened to the 28th and recalled the mother. The infamous Empress Lu, 194 B.C., caused a secondary wife to be mutilated in the most inhuman manner, and poisoned her son. When her own son, the Emperor, died, she caused the son of one of the palace ladies to be made Emperor, but killed his mother, so as to retain all influence over him herself. Soon after, she murdered the boy-Emperor and ruled alone from 187-179 B.C. In the year 71 A.D. the then Empress fell ill. The wife of a minister, who wished her own daughter to become Empress, bribed the female physician to administer poison to the patient, who died. Later on the same woman plotted with her two nephews to dethrone the Emperor and place her own son on the throne. The plan failed, she and her nephews committed suicide, but her son was taken prisoner and cut in two. In the year 102 A.D. an Empress was degraded on the charge of magic. The King of the Southern State, who had his residence at Nanking, kept 5000 actresses in his palace. His kingdom was taken from him by the founder of the Tsin dynasty. In the year 300 A.D. the heir, who was the son of one of the ladies of the palace, was poisoned by the Empress. The Emperor took no steps in the matter, but his brother forced an entrance into the palace with some soldiers, killed the Empress and dethroned the Emperor, but was defeated and slain by two other brothers. A lady of the palace suffocated the Emperor in 396, because he wished to put her away. In 471 the Ex-Emperor was poisoned by his wife, and in 528 another Empress-mother poisoned her son, the reigning Emperor, because he blamed her immoral life. Therefore she was drowned by a general. The Emperor Yang, 605-617, travelled from one residence to another with a retinue of 4000 palace ladies. The all-powerful Empress Wu began her palace career as an inferior wife of the Emperor. After the latter's death his son and successor took her into his harem. She succeeded in ingratiating herself so highly in his favour that she was raised to the position of Empress. She caused hundreds of officials to be put to death, the crown prince to be set aside and had his brother poisoned. She set up and dethroned two Emperors and then reigned herself until 705. She lived with two lovers, who were then put to death. The sacred Buddhist writing, "The Great Cloud Sutra," was dedicated to this woman, and in it she is called "Maitreya," the coming Buddha. She ordered this

writing to be distributed throughout the realm, and bestowed several public posts on Buddhist priests.

The following reigning Empress had intercourse with a nephew of the former Empress. She poisoned the Emperor in 710, and was put to death by his nephew. A princes, who intrigued against the succession, was taken prisoner and forced to commit suicide. One of the palace ladies brought about the execution of the Empress and her three sons in 737. The famous Yang Kwei-fi completely ruled the Emperor, but still kept her own lover. She was put to death by the soldiers in 756. In 948 the Empress Li wisely advised her husband to make use of the accumulated treasure in the palace instead of laying on more taxes, which was done. But the equally good advice of the Empress of a separate state, that the Emperor should give up his senseless extravagance, was not followed. The horrible atrocities which were the outcome of the jealousy of the women of the palace is illustrated by a story from about the year 1000. Lady Li gave birth to a son. Lady Liu stole the child and substituted a skinned cat, which she showed to the Emperor. The latter was so horrified that he dismissed Lady Li. The boy was given to a slave woman to be thrown into the river. The slave was arrested by the head-eunuch, who gave the child to the Emperor's uncle to be secretly brought up. Later on Lady Liu grew suspicious, and caused the slave to be flogged by the head-eunuch, in order to wring a confession from her. However the latter allowed herself to be tortured to death without confessing. The eunuch perpetrated this cruelty in order to save himself and the child.

The capable Empress of 1044 was forbidden by the Prime Minister to interfere in the government. In 1092 the Empress was degraded, and a palace lady put in her place. In 1190 the Empress sowed mistrust between the Emperor and his father the Ex-Emperor. In West Liao the Emperor's sister practically reigned for fourteen years, as the Emperor was too young: but she led an immoral life, and so was put to death by her father-in-law, a general. The favourite wife of Emperor Hien, 1465-1488, plotted against the life of every lady of the palace who was likely to have children. She murdered the mother of the heir to the throne, who was secretly brought up by the eunuchs. In 1621 the nurse of the Emperor, whose mother died soon after his birth, was in power, but was executed in 1626.

The success of the Manchus in China may also be traced back to a woman's influence. The wife of General Wu San-kwei, who afterwards became Viceroy of Yunnan, had been carried off by Li, the leader of the rebels. The latter had already taken Peking, and hoped that Wu would join him; but in revenge for this deed Wu called in the help of the Manchus and drove out Li. Then Wu

helped the Manchus to subdue China. Later on he rebelled, and his revolt was only put down after several years of bloodshed. Women, specially the mothers and widows of the Emperors, have very often held the reins of government in China, but although they have ruled peacefully their rule has not resulted in the development of this enormous Empire, which needs a very strong hand at the helm. There is no salvation for China as long as the imperial palace remains in its present horrible condition.

VIII. *History of the Imperial Family.*

As far back as the commencement of the Chow dynasty three sons of the deceased king allied themselves with the brother of the dethroned sovereign against their brother Duke Chow, who was ruling as minister for the young king. Their attempt failed, and the eldest son was executed 1114 B. C. His younger half-brother murdered the ruling Prince of Wei 719 B. C., for which both he and his accomplices were beheaded in a neighbouring state. The Prince of Lu paid a visit with his wife to her half-brother, who ruled in the state of Tshi. The latter was guilty of incest with his half-sister, and caused her husband to be murdered. As the state demanded satisfaction for Lu's death the murderer was executed. The guilty Prince of Tshi was afterwards murdered by a relative, who suffered the same fate at the hands of an official 685 B. C. A younger half-brother of the king conspired with some barbaric tribes in 648 ; but his plan of making himself king was discovered, and he fled, but later on was pardoned. In 642 five princes struggled for the succession of the state of Tshi. The first who gained the upper hand was murdered, and an adjoining state had to interfere to restore order. In one of the small tributary states a son murdered his reigning father, because he had settled the succession on a brother. In 520 also, after the death of the Emperor, two sons disputed the succession. In the year 440 B. C. the eldest son succeeded to the throne, but three months after was murdered by his brother, who five months later was also murdered by a younger brother, who then reigned for fifteen years. The hereditary prince who entered a remonstrance against the massacre of the scholars was banished in the year 213, and later on forced to commit suicide. In 209 his brother had twelve of his brothers murdered, together with the families of several leading statesmen. Two brothers of the Emperor rebelled in 177 B. C., but were defeated ; one took his own life, the other was banished. Seven princes belonging to the imperial family rebelled in 155 and forced the Emperor to have his minister executed. Later on they were defeated ; three committed suicide and four were beheaded. In 91 B.C. the hereditary prince was degraded

on the charge of using magic arts, which were supposed to have caused the Emperor's bad dreams. As the prince fled he was caught, and both he and his mother were executed. One of the ladies of the palace was raised to be Empress and her son appointed heir to the throne. But in 90 B. C., at the Emperor's command, she was forced to take her own life, as the Emperor feared that after his death she might misuse her power. In 80 the Emperor's elder brother and a princess conspired with two statesmen against the Emperor, but the plot was discovered, and they committed suicide, but the two officials were executed. One of the Emperor's relatives created jealousy by his military achievements, so was murdered in 23 A.D. The year 300 A.D. was a time of horror. The Empress poisoned the heir, the Emperor's brother forced his way into the palace with soldiers, killed the Empress, banished the Emperor and ascended the throne. Two other brothers made war on and slew this brother and restored the Emperor. Another brother grew jealous of the eldest of these two, so had him murdered by a fifth brother, who lost his life at the hands of the other two. One of these fell in battle with another, and finally still another brother, the 25th son of the Emperor, ascended the throne. The brother of the deceased king of a separate state set aside the heir in 338 and took the throne himself, but was overcome by a relative, who took his place. Similar events happened in the year 349 in another state. The king was put to death by his uncle, who seized the throne, but was murdered by a relative six months later. The murderer fell by the hand of an official after two months. This man caused the royal family to be exterminated. Two years later he was defeated by an adjoining state and executed. In 355 a king, who had cruelly slain many people, was murdered by his cousin. In the northern kingdom the Emperor was killed by a relative in 409, who was murdered by the Emperor's son. In 453 the Emperor wished to degrade his son and heir, who thereupon murdered his father and ascended the throne, but two months later was made prisoner and executed by his third brother. In the year 465 the Emperor placed thirty-six young men at the disposal of his sister, and was murdered a few months after. The Emperor's nephew assumed the imperial title in 466, but being taken prisoner by the Emperor's brother he was beheaded. The Emperor adopted the son of one of his favourites and caused a number of his family, who had nearer claims to the throne, to be murdered. In 494 a great-uncle murdered the Emperor, and three months later his brother and successor; he then ascended the throne, and had seven cousins and seventeen great-nephews put to death. The Emperor was dethroned by his uncle in 568, who then murdered two ministers and took the throne. The crown prince

poisoned his father, who wished to appoint another son as his successor, and also two ministers. As Emperor he was the greatest profligate. A degraded crown prince conspired with another brother, but lost his life in 627. In 710 the Emperor's son broke into the palace with soldiers and killed the Ex-Empress who had poisoned her husband. A princess who plotted to set a prince of the direct line on the throne in 713 was condemned to take her own life. The Emperor's eldest son, who had not been appointed heir, murdered his father in 761. In 913 the Emperor defiled his sons' wives while they took his part against a rival. For this deed the eldest brother murdered his father, but was himself killed by his fourth brother, who ascended the throne and shared the general ruin of the state ten years later. In 926 an Emperor caused his three brothers with their mother to be put to death, so that they could not dispute the throne which he had illegally gained by the help of the ministers. In the same state an adopted son of the former Emperor drove out the son and successor and had him assassinated with his wife and four sons. The son-in-law of the murdered Emperor called in the help of the Tartars against the usurper, who burnt himself to death in a tower with the imperial insignia. In the free state Tshu the king was murdered by his brother in 961. As the latter ruled most tyrannically he was incarcerated, and his brother put in his place. But he did no better, and was conquered by a neighbouring state in 962. A veritable monster of cruelty ruled the Southern Han state for twenty-five years. His son succeeded him without observing any mourning for his father and was murdered by his brother in the following year. The latter endeavoured to surpass his father in cruelty ; this state ceased to exist in 971. In 933 the king of the free state of Min was murdered by his brother, who was soon after killed by his own son, who three years later was killed by his uncle, who was also assassinated. The assassin was ruined by the fall of the state in 946. The sovereign of the free state of Yen had his father imprisoned, his eldest brother murdered, and assumed the title of Emperor in 911 ; but in 916 was conquered by the founder of another free state, and he and his whole family were put to death.

In the year 976 the brother of the founder of the great Sung dynasty ascended the throne on the wish of the Empress, as his nephews were too young. But later this prince appointed his own son as heir, and by ill-treatment forced his nephews to commit suicide. In the free state of West-Hia, Tanguts, in the present province of Kansuh, the reigning king was murdered by his son in 1048, because he had taken his betrothed. In 1206 the king was murdered by his brother. In 1149 the ruler of the Gold-Tartars was

murdered by his cousin, who also murdered his mother, his uncle, his brothers and cousins. The wives of the latter he took into his harem. In 1403 the Emperor of the Mings was driven out by his uncle, and his two-year old son imprisoned. When after fifty-four years the boy was released he had lost his reason. A prince of the Imperial house revolted in 1519, but was captured and executed. In 1570 a Mongolian prince stole his nephew's wife. The nephew went himself to the court of the Emperor, but seems to have received presents instead of justice.

In 1803 an attempt was made to take the life of the Emperor Kia-hing. A number of the Emperor's relatives were found to be among the conspirators. In 1813 the Emperor was attacked in the palace, and again princes were implicated; many were put to death, and several hundred connections of the imperial family were banished. The Emperor Tao-kwang's son died in 1831 at the age of twenty from a blow inflicted by his father. The Emperor's elder brother endeavoured to seize the throne in 1831, but failed. A similar attempt in 1850 also proved a failure. In 1861 the government of eight princes of the Imperial house was overthrown by a palace conspiracy, headed by Prince Kung and the widowed Empresses. The eight princes were taken prisoners; one was publicly beheaded, the others were privately allowed the use of the silk-cord (strangulation).

(To be continued.)

Educational Department.

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Present Educational Needs in China.

Answers by Rev. C. W. Mateer, D.D., LL.D.,
Prof. Isaac T. Headland,
Rev. Young J. Allen, D.D., LL.D.,
Rev. Ernst Faber, Dr. Theol.,
Rev. J. A. Silsby,

to the following question proposed by the Rev. J. C. Ferguson:—

"In your opinion what class of studies ought to be most emphasized in the present condition of education in China—mathematics, science, Chinese literature, English, history or philosophy?"

Rev. C. W. Mateer, D.D., LL.D.

Education should be to a certain extent comprehensive. It should include more things than the pupil will directly use in his future profession. Some things should be studied for mental training, and others for general information. Moreover, it is not likely that all the pupils in a school will follow the same calling, nor is such a condition desirable, especially if that calling be preaching. For these reasons the course of study in a high school or college should be somewhat comprehensive, leaving special training to special schools. Having premised this much I think that in general special stress should be laid on the natural sciences. Aside from Christianity these are the chief basis of our Western civilization. From the secular standpoint education in China will serve its purpose best in proportion as it introduces to the knowledge of the Chinese the physical sciences with their manifold applications to practical life. The Chinese are intensely practical, and that style of education which is most practical will find the most favor and secure the most pupils.

Prof. Isaac T. Headland.

In the present condition of education in China it seems to me those studies should be most emphasized which can be made most concrete, most interesting and most useful. Of foreign studies I should certainly place mathematics first, science second, general history third, English fourth, and philosophy fifth in a mission school, giving Chinese literature and history an important place all the time. I believe that the aim of our Christian schools should be to give a liberal education, the trend of which will be to lead men to become preachers of the Gospel ; but the education should also be such as would protect us from *having to make* preachers out of every one we educate, regardless of whether he is called or not, and should therefore be such as to enable him to enter a position where he can make more money and still be a Christian than an ordinary Chinese education will do, and where he can make more money than we can afford to pay him as a preacher. This is what education is calculated to do in foreign lands ; why not here. Without English a foreign education is but of little use to a Chinaman, except to prepare him for employment in the Church ; but if with his English he is still ready to enter into the work of spreading the Gospel on a salary from one-third to one-fifth of what he could get elsewhere, we may depend upon it that man is called to work for Christ.

In a school where Christianity is not the dominating principle I would placé English first, confident of the fact that where the English language goes Christianity is sure to follow.

I would not make a specialty of Chinese Wen-chang and high Wên-li. They hold a relation to Kuan-hua similar to that held by Latin to English a century or two ago, and, though it is dangerous to prophesy, I venture to predict (knowing that none of the present generation of my associates will be living at that time) that a century or two hence their relation to Kuan-hua will not be much different from the relation that Latin holds to English at the present time.

Rev. Y. J. Allen, D.D.

I am not sure that I understand the compass, or possibly I should say the limits of the query submitted in your circular of the 20th instant.

If you refer to the subject of education in its national aspects then I should say that all the subjects you mention and still others besides should be emphasized; but if your inquiry is limited to mission schools there are strong reasons for laying more immediate emphasis on a limited number of subjects, among which might be included the following: The English language and literature with Chinese, both to be thoroughly mastered; history, Chinese and universal, with geography and maps; also political economy. The mathematics and sciences if taught in mission schools might be relegated to the Chinese departments; this the more particularly, as the government will in due time be organizing a system of national education with superior facilities for technical studies, etc.

Rev. E. Faber, Dr. Theol.

In order to give a satisfactory answer to your query a clear statement is required of "the present condition of education in China." This seems to point to the national Chinese education, not to the attempts made by missionaries. Although there are in China a few government schools in which foreign subjects are taught they all serve technical purposes, and are at present not a link in the Chinese system of education. Education in China is uniform, we may say, and is designed for statesmen, but not for the people. Even elementary teaching is political. The Confucian Classics are the basis, and literary accomplishment is the only aim. The knowledge gained is exclusively *book* knowledge, while no study of nature and its life and laws is attempted. The knowledge of books is not digested into a more or less scientific form; but the contents are committed to memory and explained mechanically in the authorized fashion. The technique of essay-writing is carried to an extreme, but also becomes a kind of mechanical procedure through memorizing a large number of model essays. The teachers have no idea of rational teaching; it is

all a work of routine. Some attention, however, is paid to discipline which has an educational influence. The teacher has the authority of a father, and may use the cane without fear of complaint as long as no injury results. Some etiquette is also insisted on. The deficiencies of Chinese education are the total absence of methodical training to observation, to reasoning, to the expressing of thought in adequate language, to a systematic knowledge of Chinese lore and to a comparative knowledge of any Western learning. Chinese moral education is deficient in so far as no taste for cleanliness, order, truth, humility, etc., is developed. Religious instruction is absent, while some customs are observed which are injurious enough, such as lucky days and idol festivals, the worship of Confucius and of ancestors. Propitious figures and characters may also be noticed in and about the school-room. No regard whatever is paid to the physical training of the pupils. The ancient exercises, such as shooting, charioteering, etc., are now confined to military training. The school-rooms in cities (in villages they are commonly better) are too often overcrowded, badly lighted and imperfectly ventilated. The common practice is that the pupils spend all day, from daylight to dark, except two pauses for meals in the school-room.

Of the six subjects proposed in your query I should most heartily emphasize everyone under certain conditions, for none should be absent in a thorough higher education.

Mathematics is the science of quantity which treats of magnitude and number. Arithmetic and geometry are its most important branches, algebra and conic sectionse are of little value in practical life. Concrete and practical geometry, with drawing and mensuration, should be taught in all schools as well as arithmetic.

Science, the teaching by observation and experiment to understand the nature and laws of the surrounding world, is important in all its branches—geology, botany, zoology, physiology, chemistry, astronomy, physics, meteorology, etc., but how can the Chinese schools get the teachers, apparatus, museums, etc.?

Chinese literature is valuable as containing all the productions of the Chinese mind in Chinese language and writing, but the contents are only of antiquarian value. The Chinese are, moreover, not accustomed to treat literature as the collective body of all literary productions in their language. They confine it to the classics, authorized commentaries, a few so-called philosophers and the standard histories of which a compendiary knowledge is obtained. Poetry outside the classical may or may not be taken into consideration. There are no public libraries available, no teachers and no text-books for a comprehensive critical and comparative knowledge of Chinese literature.

English is the most convenient vehicle of communication among almost all the nations of our globe. English is the thesaurus and medium of all Western knowledge to the Chinese, as Latin was of the classical civilization to the nations of Europe during the middle ages. I should emphasize English most of all, if it could be taught sufficiently beyond the stage of drudgery, so that the students might receive impulses from English literature.

History may be a statement of facts and events in times past, or a narration of events regarding individuals, nations and states, or observations on these events in regard to their causes and effects. History might with advantage be combined with geography, political and physical, including industry and commerce, also with ethnology. I should emphasize history if you can provide China with superior teachers.

Philosophy investigates the causes of phenomena and the laws of mind and matter. Its branches are theology, which treats of the absolute mind, one personal God and His revelations; physics, or the experimental laws of nature, logic, the laws of reasoning; ethics, the laws of correct living; and metaphysics, the laws of abstract being. Any satisfactory treatment of these topics is sure to give highest development to all mental faculties, and philosophy should, therefore, be emphasized. Now as we emphasize all the six subjects and cannot miss one in a thorough education the important point will be their proper adjustment one to another and their adequate adaptation to the individual requirements of Chinese boys. For the end of education must ever remain to enable the student to discharge, with God's help, his obligations in life according to his position in society, in Church and state.

All foreign educators will agree that simply to introduce one or another of the above subjects into the present condition of education in China were, to say the least, very unsatisfactory. It would probably not work at all, as the Imperial order of admitting mathematics, 1887, has been demonstrating during these eight or nine years. A thorough reform of education is what China needs more than anything else. Every mission school is an attempt at reform. There can be no doubt about sanitary superiority, the better moral training and efficient religious instruction. The principal difficulty lies in the ADJUSTMENT of foreign learning to Chinese environments.

Several methods are possible and practicable. The Chinese classics and method of teaching are adopted in their natural state, because it is regarded as necessary that the Chinese should keep and continue the best of their own. If not, most of it were useless rubbish. As it is the Chinese studies need a thorough sifting. When foreign subjects are added to the existing Chinese curriculum

the danger is that the students are overburdened, and mental half-castes are the result, that know neither the one nor the other to any satisfaction. The other extreme is to take English as the basis with scientific training as high as possible. The result is that the pupils gain a proficiency in certain lines, but their knowledge of Chinese is so inadequate and crude that they may become excellent competitors of foreigners without helping to improve China. They find it best to serve their own interests. Another method excludes English and teaches foreign science by means of Chinese writing and the vernacular. The classics may be used more or less. The difficulty in this is, that the Chinese language is at present not a suitable medium for teaching foreign science. Some elementary knowledge can be imparted, but for the thorough teaching of Western science a scientific terminology has to be introduced, which can only be done by high authority. The desultory attempts have already caused confusion, and will increase it in proportion to their continuance. So-called scientific training may be given for practical purposes, as for telegraph, naval, torpedo, army, arsenal, mining, iron, cotton, silk works, etc. This kind of knowledge may be learned chiefly by practice to some degree of proficiency without understanding the scientific principles of it. Theoretically it will never go beyond its text-book (Eselsbrücke) or even scarcely come up to it. To reach the height of science in any department seems to me impossible in Chinese for many years to come.

My own view is to draw first of all a line of demarcation between *elementary*, *higher* and *scientific* education. A good elementary education should be given in Chinese, exclusive of the classics. A knowledge of Chinese characters in order to understand the Bible and ordinary newspapers, and writing to enable them to express their thoughts in simple language, etc. Higher education should add English early enough to reach proficiency. Translating from English into Chinese, and *vice versâ*, of well chosen pieces will recommend itself. Chinese literature is here in order, taught as English literature is taught in England and America. All scientific teaching should be in English. When in future times there are well qualified Chinese teachers available any subject may be taught by them in Chinese. Foreigners should not attempt what is for them beyond hope of reasonable success.

Rev. J. A. Silsby.

In reply to your query I have no hesitation in replying that the study of science is that which should be emphasized in the present condition of education in China. The teaching of science should begin with the fundamental science of theology,—not the

theology of the scholastic age, but that theology which is defined as "the science of God and His relation to His creatures." All other science should be regarded as subsidiary to this, and valuable in so far as it enables men to understand their relation to God and fit them for His service. If this aim is kept in view we can safely go on with our scientific studies, examine into those laws of God which are termed the laws of nature, and study their application to the needs of man. Physiology, chemistry, physics, astronomy and all the other sciences will then become helpful in bringing about the moral, political and economical regeneration of the Chinese people. If science be taught upon any other than a Christian basis I fear that the result will be a hindrance rather than a help to true progress. That science which pretends to study the works of God and the laws which He has established, while failing to recognize the Great Author of the Universe and the source of all natural phenomena, is so absurdly unscientific as to defeat its own purposes. "The fear of God is the beginning of knowledge" should be written upon the heart of him who engages in the pursuit of scientific truth. That fundamental science which in Christian lands has opened the way to scientific investigation in so many directions is the science which China rejects and of which she is the most profoundly ignorant; but it is what she needs the most, and points to the only possible means of reform.

Confucianism from a Christian Standpoint.

THE Rev. Mr. Schaub, of the Basel Mission, has just issued a most valuable work, from an educational point of view, for use in Chinese theological schools and seminaries, as well as for ordinary high schools. The want of a suitable text-book which will give the distinguishing features of the Confucian system, from a Christian standpoint, has long been felt by teachers or directors of mission schools. Opinions as to the teaching of Confucianism in any shape or form in such establishments vary between banishing it altogether on the one hand, and allowing the Four Books and Five Classics, with their explanation and memorization, a most prominent place in the curriculum on the other. The native graduates from such schools, whether they become pastors or teachers, if not fairly well posted in the classics, can hardly hope to pose among the educated portion of their fellow-countrymen as scholars or as authorities. Yet when too much of the Confucian learning gets hold of such men it is apt to make them pedantic, conceited and less aggressive than they ought to be. Mr. Schaub has felt the

awkwardness of this dilemma, and has set to work to give a satisfactory and practicable solution of the difficulty. Having been for many years the professor of theology in the seminary of the Basel Mission at Hongkong or at Lilong he has had ample experience in trying to teach Confucianism as a system of ethics from the critical standpoint of a Christian. He has tried to show his students how God raised up Confucius and the other wise men of old times in China to do a good work in their day and generation. He has explained how they tried to hold fast to the light of conscience in the endeavour to define the duties and relationships of man to man; but he has gone further in showing that the mere following of the law of the conscience in these and similar matters is not enough. It is, in fact, the lowest stage of moral life. Man needs a special revelation to enable him to live a life governed by the full light of God. He needs to have the new and eternal life of the Christ implanted within him as an inward power. Thus blessed he can make progress and rise step by step out of the mere animal and intellectual life into the spiritual. He can leave the fogs and marshes of ignorance and superstition to bask in the rays of the Sun of Righteousness while he breathes the purer atmosphere of the mountain heights.

It is in such a spirit as this that Mr. Schaub has written the book in question. He has of course consulted the works of other missionaries, especially Dr. Faber and Dr. Legge. It is the outcome of years of practical experience and shows on every page the touch of a masterly hand. The Publication Committee of the Educational Association would do well to take it in hand, and to adopt it as one of their list of works recommended for school and college use. It has 125 large and closely printed pages, and sells at the low price of 25 cents per copy. The Basel Mission House at Hongkong will supply as many copies as may be needed from time to time, the printing being from wooden blocks.

While quoting largely from the Chinese Classics as his basis Mr. Schaub treats in succession the nature of man; his mental and moral characteristics and possibilities; his relationship first to God, and then to all his fellow-creatures in their order; his duties and privileges; his virtues and vices. Then follow sketches of the ancient worthies and sages, the social duties, political economy, education, exertions to make progress, etc., etc. These are all treated in a terse style and interesting manner so as not to give offence to the most staunch Confucianist or fastidious scholar on the one hand, while on the other the immense superiority of the Christian system is lucidly explained and firmly but respectfully maintained.

J. F.

Notes and Items.

IN the correspondence from Peking to the *N.-C. Daily News* of April 1st we notice the very hopeful news that the Tsung-li Yamên has decided to send some students to Europe for three years' instruction in the languages of England, France, Russia and Germany. Four students will be sent to each country, and they will be under the superintendence of the resident Chinese ministers. This is certainly a right opening, from which much more may be expected when these young men return to their country. China needs more than anything else diplomatic a thorough knowledge of the countries of the West, but she has never been willing to believe what Westerners have told her of the greatness of their native lands. If she can send her own sons to see for themselves, and will then repose enough confidence in them to believe what they report, she will have a rational basis for future action. The comparative failure of good results from the educational mission which Hon. Yung Wing organized many years ago causes us to wonder what will become of this new lot of men when they return. If they are relegated to the positions of interpreters and junior clerks in subordinate offices, not much can result from their enlightenment, but if they are given places of honor and responsibility where they can be leaders in reform movements they may yet prove to be the political rescuers of their country. It is understood that H. E. Viceroy Chang Chih-tung has also obtained the Imperial sanction to send sixty students abroad. If this be true it will stir up a general interest in Western education throughout the whole country, and soon we shall be in the midst of a great movement for reform. It is to be hoped that some of the students of our mission schools will have their minds fixed with a similar desire to bestir themselves to get such an advanced education as they can only receive by going abroad.

When this issue of the RECORDER comes to the eyes of the members of our Association they will be in the midst of the Triennial Meeting. Large plans have been laid for the success of this gathering, and much painstaken by the Executive Committee in the preparation of an interesting and profitable programme. It is expected that there will be a full and representative attendance from all parts of China, and the discussions of the practical questions of education cannot but prove to be of importance and permanent value. Full reports of the meetings will be published in the daily papers, and can be read by those who are not privileged to attend.

It is probable that the minutes and papers will all be published in permanent form immediately after the close of the meeting. It is hoped that this Triennial Meeting will give a strong impetus to the work of Christian education in this great Empire.

The "New Method" introduced by the Rev. A. G. Jones is now ready for the Press. It gives an entirely new way of teaching the Chinese to read and write their own language. Those who are acquainted with the general principles upon which it is based are anxious to see the work in print and give it a trial in their schools. Mr. Jones has been requested by the committee to write a paper on the subject for the Triennial Meeting of the Educational Association. It will no doubt be very interesting and instructive. He will treat the subject under the following heads: "History of the present method, criticism of it, proposed substitutes in the past, the new proposal, difficulties of changing methods."

"When will Chapin's Geography be ready for sale" is a question that is continually being asked by the dozens of teachers waiting patiently to begin to use it in their schools. For their information it may be well to mention that the new edition is already printed, with the exception of the maps. Difficulties have occurred in getting them properly executed, but those who are pushing through the work hold out the encouraging hope that the delay will not last much longer.

The Boys' Boarding-school at P'ang-chwang, Shantung, is growing to be a very popular institution in that part of China. Already accommodating forty boys it is overcrowded, and must soon be enlarged. It is satisfactory to know that these are all paying pupils. The methods of teaching, though extremely simple, are already far more successful than the Chinese school ways. Though not yet prepared to cast aside the Chinese classical order of study the teachers can easily see the advantages that would result from such a breaking away.

All educators in China will be glad to know that the North China College at T'ung-chow has just received $35,000 from the estate of Mrs. Tank, of Fort Howard, Wisconsin. This magnificent gift will give a fine impulse to the completion of plans for the college. Dr. Sheffield will attend the Triennial Meeting of the Educational Association, with Professor Headland and Mr. Gilbert Reid.

PROGRAMME

FOR THE

Triennial Meeting of the Educational Association of China.

TO BE HELD AT THE MISSION PRESS CHAPEL, 18 PEKING ROAD.

1st Day.

WEDNESDAY, May 6th, 1896.

Morning Session.

Opening exercises.
Rev. A. P. Parker, D.D.
Address of welcome.
John Fryer, Esq., LL.D.
Organization.
Triennial Reports:

1. Report of General Secretary.
2. Report of Treasurer.
3. Report of Publication Com.
4. Report of Executive Com.
5. Report of General Editor.
6. Other Reports.

INTRODUCTORY SUBJECTS.

1. The changed aspect of China.
   Rev. John C. Ferguson.
2. The present and future relation of our Association to the cause of general education in China.
   Rev. A. P. Parker, D.D.

Discussion of the above two subjects.

Afternoon Session.

SUBJECTS OF INSTRUCTION, GENERAL.

1. The education suitable for mission schools.
   Rev. C. W. Mateer, D.D., LL.D.
2. The teaching of English.
   Rev. I. T. Headland.
   Rev. F. L. Hawks Pott, B.D.
3. The Chinese Classics.
   Rev. E. Faber, Dr. Theol.
4. The Vernaculars.
   Rev. J. A. Silsby.

Discussion of the above four subjects.

Evening Session.

SUBJECTS OF INSTRUCTION, SPECIAL.

5. Industrial and commercial education.
   Rev. C. F. Kupfer.
6. Natural History.
   Mrs. A. P. Parker.
7. Music.
   Miss S. Reynolds and Mrs. C. W. Mateer.

Discussion of the above three subjects.

2nd Day.

THURSDAY, May 7th, 1896.

Morning Session.

METHODS OF INSTRUCTION, GENERAL.

1. Native and foreign methods.
   Mrs. A. P. Parker.
2. New system for teaching Chinese.
   Rev. A. G. Jones.
3. Qualifications and attainments for graduates.
   Rev. G. B. Smyth.
4. Examination of students and training of teachers.
   Mr. W. Paton.

Discussion of the above four subjects.

Afternoon Session.

METHODS OF INSTRUCTION, SPECIAL.

5. Phonetic systems for defective classes.
   Rev. T. W. Houston.
6. Use of Romanized systems.
   Rev. J. C. Gibson.
7. Terminology.
   John Fryer, Esq., LL.D.

Discussion of the above three subjects.

Evening Session.

Public Meeting in the Municipal Hall, 9 p.m. Sir N. J. Hannen in the chair.

3rd Day.

FRIDAY, May 8th, 1896.

Morning Session.

DIFFERENT KINDS OF SCHOOLS.

1. Boarding and day-schools.
   Rev. S. Couling.
   Rev. H. Corbett, D.D.
2. Girls' boarding-schools.
   Miss M. E. Cogdal.
3. Theological schools.
   Rev. D. Z. Sheffield, D.D.
4. Medical schools.
   Rev. Geo. A. Stuart, M.D.

Discussion of the above four subjects.

Afternoon Session.

SUPPLEMENTARY MEANS OF INSTRUCTION.

1. Story books.
   Mrs. A. Foster.
2. Libraries.
   John Fryer, Esq., LL.D.
3. Museums.
   Rev. J. L. Whitewright.
4. Development of Christian life and activity.
   Mrs. D. Z. Sheffield.

Discussion of the above four subjects.

Evening Session.

MISCELLANEOUS SUBJECTS.

1. Self-support.
   Rev. F. E. Meigs.
2. Foot-binding.
   Miss E. J. Newton.
3. Sanitary rules.
   Dr. H. Porter.
4. School buildings.
   Rev. P. W. Pitcher.

Discussion of the above four subjects.

4th Day.

SATURDAY, May 9th, 1896.

Morning Session.

1. Unfinished papers, discussions or business.
2. Reports of Committees.
3. Appointments and arrangements for the ensuing three years.

Afternoon Session.

Social gathering at St. John's College, Jessfield, to be followed by a "Question Box" and closing exercises.

N.B.—Unless otherwise arranged the morning sessions will commence at 9 a.m., the afternoon sessions at 2 p.m., and the evening sessions at 8 p.m.

Correspondence.

THE ARIMA CONFERENCE.

To the Editor of
"THE CHINESE RECORDER."

48 Hill, Kobe, March 30th, 1896.

DEAR SIR: Will you be kind enough to give the enclosed item a place in your columns at your earliest convenience, and oblige.

Yours sincerely,
ROBERT A. THOMSON,
Hon. Sec. and Trea. Arima Conference.

The committee appointed to prepare a programme for the next meeting of the above Conference, which assembles in August, have arranged the following list of subjects to be presented and discussed:—

Paper. "How to foster and encourage the establishment of home and social life among the Japanese."

Bible Reading. "Christ in the historical books of the Old Testatament."

Paper. "The Union of Christ with the believer."

Paper. "Characters and results of educational work in China."

Bible Reading. "Christ in the poetical books of the Old Testament."

Paper. "The providence of God in modern missions."

Paper. "St. Paul and the planting of the Church."

Bible Reading. "Christ in the prophetical books of the Old Testament."

Some of the best men available have been invited to prepare these papers and readings, and as the subjects are all of great interest a good Conference is looked for.

A more complete programme with the names of those who are expected to take part will be published early in June.

THE "MURRAY" PHONETIC SYSTEM.

To the Editor of

"THE CHINESE RECORDER."

March 20th, 1896.

DEAR SIR: I do not wish to take any part in the discussion as to the merits or demerits of the above system of writing Chinese. But, having recently put the system to a test, I desire to make known the results.

1. Our station is *200* miles from Peking, and the dialect differs in some particulars, both in sounds and tones, but not to such an extent as to be misunderstood.

2. The class consisted of twenty-two women and girls, from sixteen to forty-nine years of age, and continued for seven weeks. They were taught by a blind girl from Mr. Murray's school. Two girls studied three hours daily, and the others gave seven hours a day to the task.

3. Nine adults are now able to read correctly and fluently all the books published by Mr. Murray at the time the class was in residence here; eleven are able to read, with few errors, the Gospel of Mark; one woman can read only three chapters, and the other one was either too lazy or too stupid, or both, to go beyond five verses of Mark I.

Since the women returned to their homes I have received copies of the Hymn Book used by our mission, and already three adults are able to use these books—as printed by Mr. Murray—without any difficulty.

4. Several members of the class attempted also to learn to write; four of them now communicate often with each other in this way, and they are able to understand each other's meaning quite easily.

Classes for women have been held here for years, and the teachers and taught have often been discouraged at the slow and uncertain progress made in acquiring a knowledge of the ordinary Chinese characters.

Having tried both the old and the new method we have no hesitation in expressing our conviction that the Murray system is admirably adapted to the needs of *women and girls*, and is much easier to learn than the old. The latter fact is important, as few women can spare the time necessary to acquire even a fair knowledge of the ordinary characters in the Testament, Catechism and Hymn Book.

Our women did not at first take kindly to the new method, as the initial difficulty of memorising some scores of phonetics frightened them. This fear, however, disappeared in a few days, and now they are unanimous in praising the Murray plan, which undoubtedly has made their path to a "working" knowledge of Christian books much smoother.

Yours sincerely,

L. M. S.

THE WITNESS SERIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Kindly permit me through the columns of your esteemed journal to call the attention of your readers to the "Witnesses or Portable Evidences of Christianity," by Rev. Y. J. Allen, D.D., issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese.

The publication of this witness series is most timely, and meets a long felt want. The Chinese are a reading people, and always glad to get something that is new, fresh and readable. These books are specially suitable for the native ministry and native Church. There are by far too few books for our native Christians, and I hail with glad delight this addition to Christian literature for the native Church.

Every native minister should have this "Series." The reading

of them will feed their minds, move their hearts, quicken their energies, stimulate their zeal, brighten their hopes, enlarge their ideas and increase their longings for the spread of Christianity among their own people.

Some of the native ministers say that they are not able to buy these books, as they have only limited salaries. I would suggest that each foreign missionary see that each native minister working with him is supplied with these books. He can himself contribute and can get the native members to give something towards buying books for their pastors. Teach the members to make presents to their pastors, and what can be more appropriate than a good book or books? They would be the gainers thereby, for the pastor would be a better, abler, more earnest successful preacher for having a good library.

I recently heard a worthy native minister tell of his inability to purchase books and how he felt the need of them. He had made good use of one or two which had been given him, and they helped him so much in preparing food for his flock. A friend who was present gave him a number of the "Witness Series," and he was very grateful indeed. I feel sure he will make good use of them, and they will help him much. These books should also be placed in the hands of exhorters, colporteurs, Sunday-school workers and native Bible-women. They should be in each school library, also in the possession of every Christian Endeavor Society and Epworth League. These are written in Wên-li, easy to read and easy to understand. There are also four sermons by Mr. Moody which should have a wide circulation and reading. Preachers will be glad to read these sermons, and they will be very helpful to them.

Another book (安仁車) deserves a large circulation and a wide reading. It is a book of illustrations, helpful to all Christian workers.

All of these publications can be had at the Presbyterian Mission Press, Shanghai. They are well printed, and are not very costly. The cheapest one is only two cents, and the dearest only fifteen. Sixty-five cents will buy the whole lot, and by taking a number of them they can he had for less money.

Let these books have a wide circulation throughout China, and they will do much good. Let every missionary help in getting them circulated and read. I repeat, they meet a long felt want, and will do much good wherever used.

G. R. Loehr.

E. B. M. Statistics.

To the Editor of

"The Chinese Recorder."

Ch'ing-chow Fu, March 4th, 1896.

Dear Sir: Appended I send you the statistics of our Shantung mission up to end of last year. You will be glad to notice that our work still prospers in our hands, and there are tokens of even greater blessing to follow. In a district which I visited recently I found people in hundreds eagerly studying our books and anxious to hear and know more about "the way," and we are all hoping and praying for a large increase, not only in that district but in other parts of our section of the "harvest field."

Recently we had representatives from all our native Churches assembled in conference in this city. About 250 delegates and friends attended and discussed such subjects as, "The Bearing of the Spiritual Life on Christian Work," "The Relation between the Christian Religion and Material Civilization," etc., in an intelligent and interesting way. The reports given by a number of pastors and elders were on the whole encouraging, and were

received with devout thankfulness. These meetings were decidedly successful, and are to be held annually in future.

Hoping these details may prove interesting to the readers of the RECORDER.

I remain,
Yours faithfully,
R. FORSYTH.

Statistics of English Baptist Mission, Shantung, to 31st Dec., 1895.

Area worked by E. B. M. in Shantung (a section of country say 150 *miles* long by 50 *miles* broad) ...	Counties 19
Stations worked from Ch'ing-chow Fu and Chou-ping as centres	270
Membership (baptized on profession of faith after as a rule 18 months' probation)	2967
Baptized last year ditto	457
Supported by native Church: five pastors, eight elders	13
Buildings erected or purchased by natives for Christian worship. N. B. Christians usually meet in private houses for worship; these buildings are *specially erected* for that purpose ...	9
Village day-schools for boys 77, scholars 724	
Boarding-school for boys in Ch'ing-chow Fu, scholars	62
Theological Training Institute for men in Ch'ing-chow Fu, students	47
Foreign missionary staff (5 on furlough), E. B. M. ...	13
Foreign missionary staff, Zenana Society, E. B. M. ...	4
Native Staff:— Evangelists 23, aided preachers 15, medical helpers 8, Bible women 5, colporteur 1	52
Medical Work:— Dispensaries at Ch'ing-chow Fu and Chou-ping: In-patients 335, out-patients 20,248... ...	20,583

THE WHA-SANG MASSACRE.

To the Editor of
"THE CHINESE RECORDER."
Amoy, 5th March, 1896.

DEAR SIR: It may interest your readers to hear something of the replies received by the Amoy missionary Conference in response to the circulars sent out by them *re* the Wha-sang massacre.

The total number of signatures received is 830, of which number 208 are wives of missionaries. These replies include members of, I believe, every Protestant mission in China, and in most missions the signatures are sufficiently numerous to make them fairly representative. Although circulated on 12th August, 1895, replies have been received within the last ten days, and doubtless many of the more distant missionaries have not replied, thinking that by the time such replies reached Amoy they would be too late to be of use.

The number of circulars issued was about 1400, and when allowance is made for those absent on furlough—which must greatly exceed in number any new comers who may have signed, the total number of circulars returned—622—is, I think, very gratifying, especially when it is remembered that one mission—the China Inland—whilst adding very considerably to the number of circulars issued added very few to the number of signatures received.

Copies of the resolutions have been sent to the secretaries of all missionary societies working in China, and also to the moderators, general secretaries, chairmen and such like officials of all the well known Churches in England, America and Germany.

This, so far as I know, is the first attempt to get a united expression of opinion by the missionary body in China upon this subject, and apart from all other considerations it is surely most valuable to have such a clear and pronounced declaration.

The aim in drawing up the resolutions was to so frame them as to make it possible for the greatest number to sign. They are moderate and calm, and their accuracy has been once more demonstrated, especially the two following clauses :—

"That the guilt has not been brought home to the mandarins and literati who are almost invariably either the instigators of these crimes or are implicated in them by their criminal negligence ;" and

"That the long delays and too frequent vacillations which have characterized the treatment of these cases have deprived the settlements ultimately reached of the necessary deterrent effect."

In conclusion, is it not a thousand pities that there is not some way by which the opinion of the missionary body could be obtained on many of the questions of common interest which from time to time arise? This need was evidently felt at the Conference of 1890, when a committee of correspondence was appointed for this very purpose. Has not the time arrived when some report may be expected from them through your columns of what they have found it possible to accomplish?

Believe me,
Yours sincerely,
G. M. WALES.

L. M. S. STATISTICS.

To the Editor of

"THE CHINESE RECORDER."

Amoy, 5th March, 1896.

DEAR SIR: Having charge of the statistical work of our Hô-hoey or Congregational Union when the meetings were held a few weeks back it struck me that our friends in other parts of China might be glad to know our present position. We have now reached the goodly number of 2000 members, and indeed somewhat exceeded it, and I find we have just doubled our numbers in ten years. Some of the older Churches are barely holding their own, but in the greater majority of cases the younger Churches show a gradual increase that is certainly very encouraging. We have now seven native pastors, and two men have been chosen for the office, one of whom will be ordained on Sunday, March 29th, and the other early next year. The sum collected for all Church purposes is the largest of any year except 1892, when special sums were collected to start the new native missionary movement in the neighbouring prefecture of Ting-chiu.

Statistics of the London Mission, Amoy, and Chang-chiu District for 1895.

Ordained Native Pastors ...	7
Unordained Native Preachers	58
Separate Churches ...	43
,, Preaching Stations	31
Members at end of 1894 ...	1933
do. 1895 ...	2034
Net Increase during the Year	101
Actual Admission do. ...	271
Deaths of Adult Members ...	84
Adult Hearers and Adherents in 1894	2069
Adult Hearers and Adherents in 1895	2343
Net Increase of Hearers ...	274
Number of Boys' Schools (day)	25
do. Scholars ...	321
Money collected for Preachers' Salaries	$2652.06
Money collected for Schools	265.60
do. Church purposes	$1681.92
Money collected for Work in Ting-chiu, a native missionary effort ...	$217.89
Total of money for all purposes	$4817.47

Yours Sincerely,

FRANK P. JOSELAND, L. M. S.

Editorial Comment.

We regret that, in spite of again printing several extra pages, we have been compelled for want of space to postpone our Book Table notices to next month. We would take the opportunity here, however, of drawing attention to the timely appearance of Rev. Dr. Y. J. Allen's most recent work, 中東戰紀本末, "A History of the War between China and Japan: its origin and issues, revelations and lessons." It is published by the S. D. K., in 8 vols., at $1.50. We understand that 25 per cent is allowed off all orders of 5 copies and upwards.

* * *

Whilst the effects of the late war have been more eruptive and awakening than many supposed still there is much misconception and ignorance on the part of those who are mainly responsible for the obloquy to which they would fain shut their eyes. It is of the utmost importance therefore that Dr. Allen's book be diligently circulated and carefully read in Chinese official circles. Being based on the real facts and original documents it is the only reliable history of the late war in the Chinese language, and, as the English title indicates, brings home to the Chinese the lessons such a disaster may teach them; it shows the reason of China's present weakness and presents a complete outline of all the various reforms needed in China. We understand that several pictures of eminent persons connected with the war, and a map of the seat of operations will accompany the work.

* * *

Among the contributions crushed out of present number, but which will appear in next issue, is an account of the meeting of representatives of British missions resident in Shanghai with Sir Claude Macdonald, the new British Minister to this country. Our readers will be glad to learn that during Sir Claude's administration of the Niger coast protectorate—the headquarters of which are situated in Duke Town, Old Calabar—he, in every way in which he could consistently do so, showed himself ready to promote the interests of the Scotch United Presbyterian Mission there, and seemed anxious to co-operate with the missionaries in furthering the industrial and social development of the people. We hear that the U. P. Board, through their secretary, conveyed to Sir Claude their congratulations at his appointment as British Minister to China, expressing at the same time their sense of the value of his efforts to promote the welfare of the native population in the Niger protectorate district.

* * *

On Saturday, April 11th, the Rev. David Hill went to his rest and his reward. For over thirty years a missionary of the Wesleyan Methodist Society, living very simply and economically on a part of his private income, in order that he might be able to help others, ever seeking for new opportunities of enlarging his sphere of usefulness, practising self-denial without asceticism, strong in his own opinions yet not bigoted, capable yet humble, his life has been peculiarly rounded and symmetrical, and the influence of it will long remain, a power for good wherever he was known. It was only in the April Recorder that there appeared his review of the Life of Dr. Nevius, and now both these Chairmen of the last General Missionary Conference have joined the general assembly and Church of the Firstborn. Mr. Hill will be greatly missed from his mission, as to him more than any one else was due its present condition in China. May his mantle fall on some of the younger brethren, and may his spirit pervade all who knew him.

Missionary News.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR FOR CHINA.

Third Annual Convention.

Arrangements are now being made for the Third Annual Convention of the U. S. C. E. for China. The dates fixed upon for the meetings are May 9, 10 and 11.

Saturday, May 9.

3 p.m. to 5 p.m.—Meeting in Union Church.

Address by Rev. Y. K. Yen, M.A., "New Methods of Christian Activity."

Other Addresses to be arranged.

8 p.m. to 10 p.m.—Annual Business Meeting in Mission Press Church.

Address by the President.

Reports of Committees.

Reports of Officers.

Election of Officers.

Sunday, May 10.

Morning.—Sermons in Native Churches.

Afternoon, 3 o'clock—Roll-Call and Rally in London Mission Church, led by Rev. Ernest Box.

6 p.m.—Annual Sermon in English in Union Church, by Rev. G. H. Bondfield.

Monday, May 11.

9 to 12 a.m.—Devotional Meeting in Union Church.

The President in the Chair.

Sermon by Mr. Wu.

Paper by Rev. D. W. Lyon, "Methods of Bible Study."

Discussion.

Appointment of Committees, etc.

2.30–4.30 p.m.—Conference in Union Church on "The Ministry of the Holy Spirit and Christian Endeavour."

All missionaries cordially invited to full seat and voice in the proceedings.

G. F. FITCH, *President.* JOHN STEVENS, *Hon. Secretary.*

—Rev. G. E. Hartwell, writing from Chen-tu, February 20th, says: "Everything is peaceful here. It is hard to believe there was a riot in Chen-tu. I am rebuilding, and have one dwelling pretty near ready for occupation. The New Year has passed off quietly. I am very busy, but will try and write you a few lines on the state of matters regarding the effects of the riots on the work of preaching and the schools."

Diary of Events in the Far East.

24th March.—The building of the Peking-Hankow Railway has been tendered for by a Canton-Peking syndicate and accepted by Princes Kung and Ch'ing, President and Vice-President of Railway Construction. One half the capital will be furnished by the syndicate and the other half will be placed on the market in Peking, Tientsin, Canton and Shanghai. After a certain number of years, it is stated, the railway will be taken over by the government. At present it will be entirely a commercial affair.

—News received by wire from Peking that M. Gérard, the French Minister, has succeeded in persuading the Tsung-li Yamên to issue an order to the Governor of Kuang-si to take prompt steps to continue the French railway that is now being built from Phulangthuong to Lung-chow, northward from Lung-chow. The design, of course, is to intercept the merchandise that will go down the West River as soon as it is opened, and divert it to the Tongking route.

10th April.—A deputation consisting of the Rev. Dr. Muirhead, the Rev. Hudson Taylor, the Rev. H. C. Hodges, the Rev. J. Stevens, and the Rev. G. H. Bondfield, representing British missionaries and missionary organizations, waited on Sir Claude Macdonald, the new British Minister to China. Sir Claude was presented with a copy of the *China Mission Hand-Book*, recently published by

the Mission Press, and a copy of the "Imperial" Chinese New Testament. A cordial welcome was given to Sir Claude on behalf of the general body of British Protestant missionaries, and various facts connected with the number of missionaries, the growth of the native Church, etc., were put before him. Sir Claude, in reply, expressed himself as being much gratified by the welcome he had received and as much interested in the progress and success of missionary work.

13th.—Seriousattack on Mr. Fergusson, of the Brit. and For. Bible Society, and Mr. Walker, of the National Bible Society of Scotland at Tai-chau, about twenty miles north of Chinkiang, whilst on a book-selling journey in the missionary house-boat the *Shaftesbury*. In the course of the onset by the populace Mr. Fergusson was shot through the hand, whilst Mr. Ma, a Chinese assistant, was struck on the mouth by a stone, losing two of his teeth. In spite of much stone throwing and other offensive demonstrations on the part of the people the boat was ultimately moved off, and returned to Chinkiang on Wednesday evening.

17th.—Telegraphic news from London that the Treaty between Germany and Japan completely abolishes extraterritoriality, but Consuls are to retain their legal functions in certain matters, notably in questions regarding Succession and Guardianships. A Convention with reference to Patents and Trademarks is projected. Meanwhile the Germans are placed on an equal footing with the natives of Japan. Japan concedes reductions of tariff, but Germany merely grants Japan favoured nation treatment.

Missionary Journal.

BIRTHS.

At Shanghai, 2nd April, the wife of Rev. Paul Kranz, of a daughter.

At Ch'u-cheo, An-huei province, on the 26th March, the wife of Rev. W. Remfry Hunt, Foregn Christian Missionary Society, of a son.

At Shanghai, April 15th, the wife of Rev. James Ware, Foreign Christian Mission, of a daughter.

At Wuhu, 20th April, the wife of Dr. G. A. Stuart, M. E. Mission, of a daughter.

DEATHS.

At Bardsdale, California, 14th January, Rev. Wm. Lane, Am. Presbyterian Mission.

At Tsing-kiang-pu, 9th March, Marion Cooper, infant son of H. M. and I. U. Woods, Am. Presbyterian Mission (South), aged two months and twenty-six days.

At Hankow, 18th April, Rev. David Hill, Wesleyan Mission, aged fifty-five years.

At Gan-king, April 18th, Mr. H. N. Lachlan, M.A., from cerebral paralysis.

MARRIAGES.

At Chefoo, China, 2nd April, Rev. Rufus Howard Bent, to Miss Sarah Ayers Poindexter, M.D., both of American Presbyterian Mission.

At Soochow, on 21st April, by Rev. D. L. Anderson, Dr. Fearn, to Miss Anne Walter, M.D., both of Am. South. Methodist Episcopal Mission.

ARRIVALS.

At Shanghai, 5th April, Miss Abbie Child, Home Sec. of Woman's Branch of American Board; visiting stations in China; Miss M. B. Child, sister of above.

At Shanghai, April 8th, Mrs. F. Brown and five children, M. E. M. (returned); Rev. J. M. Graham and wife and Dr. J. M. Grieve and wife; Dr. Kate Paton, Dr. Horner, Misses E. Jones and M. Davidson, and Mrs. Ross and child (returned), for Scotch Presby. Mission, Manchuria, also Dr. and Mrs. Parry and family (returned), for C. I. M.

At Shanghai, 17th April, Messrs. William Soutter, James Neave, James Moyes, J. A. Johanson, Ed. Amundsen and T. Sorensen from Thibetan border, Darjeeling, for C. I M.

At Shanghai, 22nd April, Mr. and Mrs. Chas. Horobin and three children (returned), from London for C. I. M.

DEPARTURES.

From Shanghai, 20th March, Mr. and Mrs. A. Wright, and three children, for England, Mr. and Mrs. J. V. Renius and Mr. E. Bjorkebaum, for Sweden, Mr. H. W. Frost, for Canada *via* England.

From Shanghai, 4th April, Misses M. Aspden and L. E. Hibberd; Mrs. C. S. I'Anson, of C. I. M., for England.

From Shanghai, 11th April, Rev. W. H. Lacy, M. E. M., and family, for America, also Miss McKenzie, Canadian Presby. Mission, for Toronto.

From Shanghai, 17th April, Rev. and Mrs. J. A. Fitch and family, Am. Presby. Mission, for U. S. A.

From Shanghai, 25th April, Rev. C. W. Price and family, for America, also Rev. D. W. Le Lacheur, Inter. Miss. Alliance, for America *via* Hongkong.

Lowrie Memorial Church, Shanghai, at Presbyterian Mission Press, 18 Peking Road.

THE

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AND

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Woman's Place in the Church as taught in Holy Scripture.

BY REV. C. H. JUDD, OF NING-HAI.

(*a.*) "These all continued with one accord in prayer and supplication *with the women*" (Acts i. 14). "They were *all*, with one accord, in one place" (Ch. 2, 1). "They were *all* filled with the Holy Ghost, and began to speak with other tongues" (Verse 4).

(*b.*) "This is that which was spoken by the prophet Joel . . . . your sons and your *daughters* shall prophesy" (Verses 16–17.) "On My servants *and on my handmaidens* will I pour out in those days of My Spirit; and they shall prophesy" (Verse 18).

(*c.*) "Philip had four daughters, virgins, which did prophesy" (Ch. 21, 9).

(*d.*) "Every man praying or prophesying having his head covered dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head" (1 Cor. xi. 4, 5).

(*e.*) "Desire spiritual gifts, but rather that ye may prophesy" (1. Cor. xiv. 1).

(*f.*) "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (Verse 3).

(*g.*) "He that prophesieth edifieth the Church" (Verse 4).

In the above passages of Scripture we have the following facts:—

(*a.*) That the women as well as the men shared in the Pentecostal blessing of the Holy Ghost, and are mentioned as being in prayer with the men, and that they all spake with tongues.

(*b.*) That this was defended by Peter, saying that Joel had previously foretold that the Spirit should be poured upon all flesh, and that the sons and *daughters* should prophesy.

(*c.*) That the evangelist Philip (the only one mentioned by name as such) had four virgin daughters, who did prophesy.

(*d.*) That women praying or prophesying must have their heads covered. (Hence the custom of women keeping on their head dress while in public worship, whereas men remove theirs.)

(*e.*) That Christians, which surely includes women, are commanded to desire to be able to prophesy.

(*f.*) That prophecy is not merely to foretell or to write inspired Scriptures, but for edification, exhortation and comfort, and will be done away (1. Cor. xiii. 8) at such time as the Church no longer needs edification, but is made perfect in love (1. Cor. xiii. 10), which is far from the case at this time. And, lastly (*g.*) shows that when the sons or daughters prophesy it is for *the Church*.

Dr. Bullinger has shewn very clearly in an article too long to quote here that prophecy is "to speak for God," while Jeremy Taylor speaks of it as "preaching;" and the Word of God clearly tells us what is its purpose now (1. Cor. xiv. 3, 4), and their definition is very close to the examples given in God's Word.

In the Old Testament we have very clear examples of women who prophesied, for example:

Deborah, a prophetess (Judges iv. 4).

Miriam, a prophetess (Exod. xv. 20).

Huldah, a prophetess, to whom the King Josiah sent to enquire in his trouble (2. Chron. xxxiv. 22).

We have also a very full account of the words of Hannah, which appear to have been spoken in the house of the Lord (1. Sam. 2).

In the New Testament, in accordance with the prophecy by Joel, we find an increasing number of women who prophesied, together with those who "laboured in the Gospel," and in this day we see the promised fact in Psalm lxviii. 2 (R. V), actually taking place. "The women that publish the tidings are a great host." Praise God for it!

In Luke's Gospel are recorded the words of Elizabeth, who was filled with the Holy Spirit. The same Gospel also contains the words of Mary (Chap. 1, 41, 46-55). In Chap. 2, 36 we have Anna, a prophetess, in the temple, and who "spake of Him to all them that looked for redemption in Jerusalem." I suppose there were men, as well as women, who looked for redemption; hence she must have spoken to both sexes and in the temple. However few the "little flock" may have been, if she might do it

then, surely any woman filled with the same spirit may do the same thing now, and in any place not more sacred than the temple was then.

Now as to preaching the Gospel, or "labouring in the Gospel," Paul specially asks the Phillippians (Ch. 4, 3) to "help those women which *laboured with me in the Gospel.**

In Rom. 16 several such "labourers in the Gospel," both men and women, are greeted or named. In R. V., Verse 1, Phebe, a deaconess or minister (διακονον) of the Church of Cenchreæ is commended.

In Verse 3, Prisca (or Priscilla) and Aquila, "my *fellow-workers* in Christ Jesus," are saluted ; the woman being placed first, with evident significance, when spoken of as a worker in Christ, as also in Acts xviii. 26 (R. V.) when expounding to the learned Apollos the way of God more perfectly ; but when spoken of as simply the wife of Aquila, she is put after her husband (Acts xvi. 2). So devoted were these two workers that they laid down their own necks for Paul's life.

In Verse 6 Mary, who bestowed much labour on you (on you "in Rome beloved of God.")

Verse 7, Junia (a woman, if the A. V. be correct in this place), who is here, with Andronicus, mentioned as being *of note among the apostles*, not merely "known to the apostles," as some have tried to twist this into—the word "of note" is the same as in Matt. xxvii. 16, a "notable" prisoner. Sixteen apostles are named in the New Testament, not including the same word translated "messenger."

Verse 12, Tryphena and Tryphosa, who laboured in the Lord.

Persis (a woman) the beloved, who laboured much in the Lord.

Surely it is a distortion of simple and plain language to make the inspired records "laboured much in the Lord," "laboured with me in the Gospel," mean merely doing temporal work *for* others who laboured in the Gospel. We do not deny, but delight to own any temporal work for the Lord Jesus as acceptable to Him, and it will receive its reward; but let us call things by their right names, not distort the words used, "fellow-labourers in the Gospel," from their true and simple sense.

Such, then, are some of the women who "publish the tidings," and may God grant that their number may greatly increase ; already large numbers have done good work in the foreign field, in addition to many noble women in our own land. Good were it if many of our evangelists had, like Paul, many such fellow-labourers in the Gospel in their own work.

* Συνηθλησαν, lit., fellow-athlete.

In 1. Tim. v. 1 if πρεσβυτεροῳ is correctly translated "an elder," and we think it is, then in Verse 2, πρεσβυτερας, "elder women," ought to have consistently been translated "elderesses."

We cannot overlook the fact of the testimony of the woman of Samaria in John 4, who so spoke to the *men* that many believed on Him because of her word. Would that every evangelist, male or female, might now so speak that "many believed on Him" through their word, and we should have fewer barren Gospel meetings. We cannot but fear that "tradition of the elders" and prejudice have had great weight with many in opposing a woman preaching God's Word.

Two passages of Scripture have, however, stood in the way of many honest minds, and these two, imperfectly translated, have been set against all the numerous and plain statements of God's Word. The first is in 1. Cor. xiv. 34, "Let the women keep silence in the Churches; for it is not permitted unto them to speak (literally, to be speaking, or talking); but let them be in subjection, as also saith the law. And if *they would learn anything* (not 'if they would pray or prophesy') let them ask their own husbands at home; for it is shameful for a woman to speak (or be talking) in the Church."

If to "keep silence" means that she is not to pray or prophesy, then it would equally forbid a woman to say "Amen," or to sing in public worship. Yet, strange to say, many who will not allow her to prophesy or pray in the Church, which God has given directions how she *is* to do—with her head covered—will allow her to sing in the assembly, for which there is no special direction for her. Surely, in order to be consistent they should also forbid a woman to sing. He who merely quotes the words, "Let your women keep silence in the Churches," apart from other Scriptures, would be as well to quote, "Let *him* keep silence in the Church" (Verse 28.)

Nor must we so explain one part of Scripture as to contradict another. For the same Holy Spirit could not lead women to prophesy for the edification of the Church and give them direction to have their heads covered when they so do, and in the same epistle tell them *not* to do it. But what then is meant by the women keeping silence in the Church? In Eastern countries, where but few women can read at all, it is quite common for women in the meetings to sit in groups talking and asking questions of each other. This, says Paul, they may not do, but if they "*wish to learn anything*" (not if they wish to prophesy) "let them ask their own husbands at home; for it is a shame for a woman to be speaking (*Gk. pres. inf.*) in the Church." In China the women are so

talkative that for once that we have to tell men to be silent we have to tell the women a dozen times, but we do not mean thereby that they are not to sing, pray or exhort as the Spirit leads them.

Another passage I have heard against women prophesying is 1. Tim. ii 12, "I permit not a woman to teach ('in the Church' is frequently added without any authority), nor to have dominion over a man, but to be in quietness" (R. V). The words here translated "woman" and "man" are exactly the same words as are in Ch. 3, 2 translated "wife" and "husband," and evidently ought to be so here, in order to make proper sense of "if *they* continue," etc., in Verse 15, "they" referring not to men and women as such, but to wife and husband.*

In Luke's German version and in the French version this passage correctly reads, "I permit not a wife to teach, nor have dominion over *her husband* (*son mari*), which clearly shows it to be simply a family matter and nothing to do with the Church worship at all; for *in Christ Jesus* there is neither male nor female, but ye are all one in Christ. (Gal. iii. 28).

One writer, in opposing women preaching or teaching, has quoted 2. Tim. ii. 2 thus, "'The things thou hast heard of me . . . commit thou to faithful *men*' (not women.") The word here translated "men" is *ανθρωποις*, the same word as that used in 1. Tim. ii. 1, "prayers for all *men*," and Verse 4, God "willeth that all *men* should be saved." If "*men*" in the above case means "not women," as he says, then it would mean "not women" in the other cases, which would be a sad thing indeed for their souls.

Again, God has said, "Quench not the Spirit, despise not prophesyings" (1. Thes. v. 20). Does not this account for the awful barrenness of some Churches or assemblies where God has filled some of His "daughters" with the Spirit, but they have not been allowed to prophesy and edify those whom they could have helped, and thus the Holy Spirit has been quenched? "*We* do not allow it," has been sufficient answer from those who could not gainsay God's plain word.

Let us beware, lest in refusing to listen to those whom God has made His handmaids to deliver His Word in the Holy Spirit we turn aside rivers of living water from ourselves, and they flow elsewhere into hearts humble and low enough to receive them.

The accusation so often made, that women who preach neglect their homes, is utterly untrue in most cases; it might equally be said that men of business neglect their work when they preach the Gospel, or exhort in the Church. As to their loss of time, does it

*In Titus ii. 3 women are to be "*teachers* of that which is good," *καλο διδασκαλους*.

take any more time for a woman filled with the Spirit to give out God's message than it does for her to sit and listen to some "stale manna" so often given to God's children in Churches? One meeting I heard of, where a few men and women had met on the Lord's Day. None of the men were able to edify the others, and wisely kept silent; but a few women, well able to edify them in the Holy Spirit, were not allowed to speak; hence, after an hour's silence, they all departed, and the Spirit grieved,—I had almost said departed too; for one never heard of a soul converted in that assembly.

Surely the life and labours of such women as Catherine Booth, whose influence reached the lives of hundreds of thousands; Phebe Palmer, of New York, whose sermons are said to have been the awakening of many thousands of souls; Frances R. Havergal, Miss Weston among sailors, Mrs. Denning, who reached her thousands of souls, and other such women, have all testified to the fact that in Christ Jesus there is neither male nor female, and that God is willing to use either for His service, if only the vessel be clean and fit for the Master's use.

Shensi Mission. Annual Report, 1895.

BY REV. A. G. SHORROCK.

[English Baptist Mission.]

IT has been our lot during the four years we have been working in this province to pass through continuously troublous times. Immediately after our settlement here there came famine, which continued for over two years; this was scarcely over before war broke out with Japan; then came news of the demolition of mission property in the adjoining province of Ssŭ-ch'uan and the murder of missionaries in Fu-chien, and lastly a most serious rebellion has broken out in the very neighbouring province of Kan-su, causing panic in the entire province of Shensi. Moreover, a local mandarin lately gave us much trouble. In answer to an appeal from us for the suppression of inflammatory placards put out by the leading gentry in San-yüan city he insolently and publicly ordered us to leave the district. Matters became so critical that we were obliged to appeal to the British Minister in Peking, who instantly acted and succeeded in putting an end to what might have been a serious business.

Through all these troublous times we have not once felt that preaching operations should be suspended, and in spite of wars and rumours of wars we have been able to go on with our work without serious molestation. We are confident too that these things will rather turn out for the furtherance of the Gospel by arousing from lethargy and giving rise to an enquiring spirit.

Evangelistic work has been carried on during the year in nine counties, and systematic work has also been done in the two crowded cities of Hsi-an Fu and San-yüan Hsien. Our methods of operation have been various.

Preaching at Fairs has proved a very successful means of removing prejudice and stimulating enquiry.

In two large Fairs, lasting half a month each, and in many smaller ones, we and our helpers have preached the Word, and in this way rich and poor, learned and ignorant, have alike had opportunity of hearing our message without incurring the odium of visiting us.

"I heard you at such and such a place," is a greeting we often have from men who, after casually hearing us at the Fair, have ventured to pay us a friendly visit of enquiry.

School visitation we have also found a useful and necessary work. If only we can get the teacher of a Confucian school to regard our teaching favourably, readier access is found to the ears of the people about him. The teachers of the schools visited almost invariably gave me a respectful reception and hearing.

The work of the school was usually suspended during these visits, and the scholars allowed to listen to the strange message of the foreigner. I know of strong Confucianists having been influenced in this way and much enquiry stimulated among the young.

Lantern exhibitions in our large cities have been a great success. The life and teaching of our Lord thus illustrated have been expounded to all classes, including graduates of the first and higher grades, merchants and gentry. Many have come again and again, and it is certain that in no other way could such audiences be brought together and such close and respectful attention secured. "I did not know that the religion of Jesus was anything like that," is a remark we sometimes hear after a lantern lecture. Thus ignorance is dispelled and false notions corrected, and the light of life disseminated in high places and low.

Lending libraries are a great boon to all the reading classes, and we have begun on a small scale the lending out of good books. The books chiefly lent are such as Faber's Civilization, which shows that the spring of all true philanthropy and goodness is found in the doctrines of Jesus alone, or Dr. Williamson's Life of Christ, which sets forth in fine literary style the claims of Christ to universal belief, or

some scientific book which dispels superstitious notions and undermines the belief of the Confucianist in the infallibility of his former guides. The lending of these books is much appreciated, and many intelligent men have been thus brought into sympathy with us.

Essay writing for prizes has been tried during the year with good results. I was able from a special fund to offer prizes amounting to £2.10.0, in all, for best answers to questions relating to the personality of God, the reasonableness of belief in Christ, &c. Much inquiry was thus stimulated among the graduates and undergraduates gathered in San Yüan for examination from several counties, and about thirty essays were sent in of very various merit.

Most essayists were agreed that God is the supreme and personal Ruler of the universe, but they displayed much ignorance in dealing with the religion of Christ. Enquiry was fostered, however, and we may be thankful for anything that rouses from self-complacency and fatal lethargy. Our *Evangelistic Association*, which pledges the members to prosecute a regular course of study and to engage in voluntary preaching work, is still a most useful organization. The money contributed during the year amounts to £4.0.0, which has been spent in sending out a number of men for various lengths of time, whose combined labours amount to 361 days. These contributions are *entirely* native, and when it is remembered that the people are all extremely poor it will be seen that such results involve no small amount of zeal and self-denial. The course of study prescribed for the members of this Association embraces Christian Evidences, the Gospel of Mark and the Book of Acts, in all of which they are examined every three months.

Special instruction classes have been twice conducted during the year for the benefit of our leaders and teachers. On the last occasion lectures were given on the teaching of Christ, by Mr. Duncan; on Romans xii-xvi, by myself; on Early Church History and on John xiv-xvii, by our two helpers, Mr. Liu and Mr. Sun.

These classes were attended by fifteen men, and of their value there can be no doubt. Only by committing the truth to those who shall be able to teach others also can the Church be firmly rooted and self-expanding. Careful instruction in Biblical truth is the only effectual way of preventing fanciful interpretation and of resisting the insidious attacks of Roman Catholicism which has been established in this neighbourhood for many years, and is now seeking by bribes of various kinds to win over adherents. In addition to these special classes I have had for the last two years a class of thirty men and youths who have met on an average twice a month for study of the Old Testament. We have now been through selected portions from Genesis to 2. Samuel. The lessons taken from these books are

of special practical utility to the Chinese, the national life depicted therein being much analogous to theirs.

By the *establishment of schools* we have sought to provide for the spiritual welfare of the young. It is our aim to make our schools evangelistic agencies, and we estimate their success not merely by examination results, but by their influence in securing obedience to Christ. This year's results have encouraged us greatly. Among those baptized during the year are eight present or former pupils, five girls and three boys, and many more have applied for baptism. Indeed we have seen this year a real revival. It began in the girls' school, where without our knowledge groups of scholars were meeting every evening for earnest prayer and study of the Bible. The tears and supplications with which they sought the Saviour were changed into songs of adoration as each realized, He loved *me* and gave Himself for *me*. Many of the boys too have come to decision for Christ and give evidence of having passed out of death into life. They have formed themselves into an association for mutual helpfulness as have also the girls, and have weekly meetings for exhortation and prayer. In our boys' schools we have had this year 235 scholars distributed over eighteen schools.

The schools are constantly visited and examined, and we seek to secure efficiency by appointing as teachers only men in sympathy with us, whom we subject to regular examination. These schools are carried on at a very small cost, the amount paid by the mission to the teacher amounting to only a little over £2 a year, the rest being paid by the parents of the children. The school room is erected by the people, the mission only making a small contribution (about 10 shillings as a rule) towards the wood work, the furniture and all other requisites being also provided by them.

The rule that each scholar must stay at school at least two years provides that before leaving us our pupils shall at least know some of the main facts of the Gospel and be able to read portions of the New Testament.

In our girls' boarding-school there have been this year forty-six scholars. It is, I believe, an unusual thing, in North China at least, for girls to contribute anything towards their maintenance, but we make it a rule that everyone must give something, and this year contributions in grain or money, amounting to £5, have been given.

In addition the girls provide their own classical books, paper, pens, bedding and clothing. The people are just recovering from famine times, and are desperately poor, and we may be thankful for this evidence of appreciation of our work for the hitherto despised girls of China. Among the forty-six girls are forty with unbound

feet, and we rejoice that the truth is making free our future women from this degrading and cruel custom.

The senior boys vary in age from fifteen to twenty-one, and in the teaching of these we have all had a share.

Mr. Duncan has given lessons on the Parables of our Lord and also on physiology.

Mr. Morgan has been through some of the Psalms and taught arithmetic. I have been through Acts with both senior boys and girls, and have given them lessons on astronomy. Mrs. Duncan has expounded Matthew to the girls and taught them singing and arithmetic.

Our Christmas gathering of 200 scholars was really an inspiring sight, and spoke of great possibilities of work among the young.

So in spite of the great commotion that is now taking place in this land, threatening even to annihilate China as a kingdom, there is surely being raised up a kingdom that shall never be shaken. For the Word of God is mighty to-day, and the living Christ is with us still.

The Peking Blind Mission.

THE subject of the blind in China has become of late one of increasing interest. Directly and indirectly it has stimulated work for the blind in other quarters. Not only, however, has work for the blind been actively undertaken, but a further and interesting development of the work of the blind for the illiterate sighted has come to the front. The Rev. W. H. Murray, of Peking, is largely identified with both, so much so that the system is now known by his name. The Blind Mission has a large and intelligent committee at Peking, consisting of members of the various missionary societies represented at the capital. It has also an influential and capable committee in Glasgow, and it has the great advantage of a splendid advocacy of its aims by that most indefatigable Scotch lady Miss C. F. Gordon Cumming, to whom financially it is almost exclusively indebted for the funds which enable the mission to be carried on. Miss Gordon Cumming in season and out of season, in the press and on the platform, in the drawing room and through her pen, has brought this subject before the minds of the Christian and philanthropic public at home.

This work and its methods have not, however, escaped hostile criticism, and whether in all cases just, the sequel of this communication is intended to shew. We must, at the very outset, admit that

some mis-statements or rather exaggeration of the merits of the system and of its universal application for China have in some way or other crept into the published Reports, for which neither Mr. Murray nor the committee can be held responsible. Nothing is further from the committee's intention than any such sweeping statements or the disparagement of the work of others. Some may have been led away in a moment of enthusiasm to say what on calm reflection would be found not to have a solid basis of truth. But although so much is freely and frankly admitted we do think that a great deal of what has been said in opposition to the Murray system would have been greatly modified or altogether withdrawn if the details of the scheme had been more accurately understood. The undersigned has before him a mass of written and printed correspondence on the subject, some of it private, some of it intended to be or already published, both for and against, that an attempt must be made to sift the true from the false and to place the subject once for all on an impregnable basis.

The originators of the discussion of this subject have naturally been the aggrieved party, viz., the Committee of the Romanized Vernacular Versions. Letters from this committee have appeared in the *Chinese Recorder* and have also been addressed to the directors of the Society in Glasgow and also to the members of the committee in Peking. Some of these letters, with some correspondence which appeared last summer in the *Glasgow Herald*, have been reproduced in pamphlet form and distributed broadcast among the friends of the Blind Mission at home and the missionary community and others in Peking. The Peking committee of the Blind Mission has addressed a letter to the editor of the *Glasgow Herald* in reply to the statements in this pamphlet, which we hope will in due time appear in the columns of that influential newspaper. Miss Cumming has also written a letter to the *Herald* (January 9th, 1896), correcting and explaining some of the strictures of the pamphlet. We feel that we owe a reply directly to the Committee of the Vernaculars, as they addressed to us a copy of the letter forwarded from Swatow of date May 13th, 1895, to Mr. Slowan, of the Scotch National Bible Society. This letter, which was inserted in the *Recorder*, also appears in the above pamphlet. We hope the editor of the *Recorder* will insert our reply, and this is the more desirable, as it will not only meet the eyes of the Vernacular Committee, but also the missionary body in general, who are doubtless interested in this subject.

This committee has been strongly appealed to, to correct the falsehoods regarding Murray's system which have got into circulation. The committee has hitherto refrained from taking any steps in the matter, partly because they did not hold themselves accountable for

the statements, but chiefly because of the absence of Mr. Murray on furlough They felt that it would be necessary to consult him on certain points for which he naturally might be held responsible and which he alone was qualified either to endorse or deny. The local committee at that time had no idea that a controversy was being conducted in the *Glasgow Herald* and in the Board Room of the Bible Society.

This committee has never sought to depreciate the work of others or the adoption of other systems in the maritime south-eastern or non-mandarin-speaking districts of China, nor have they ever hinted that it is only the prejudices of the missionaries that prevents their admitting the vast superiority of the Murray system ; nor have they ever uttered warnings to the Bible Societies not to waste money upon Romanized vernacular books. We do not condemn such work, nor do we urge its abandonment. We only ask for a fair consideration of the numeral system, the ease and rapidity with which it can be acquired, its extreme suitability to the mandarin and the possibility of its application to the non-mandarin districts by the preparation of primers for each dialect or district. If the latter can be arranged there is no reason why the system may not be adapted to these non-mandarin-speaking regions. To compare, however, the various dialects of the south-east of China to the various European languages, and to say that one Bible is as practicable for Europe as one Bible for the dialects of China, is surely going too far.

The undersigned does not pretend to discuss the question of the number of syllables in the southern dialects, nor the number of tones. Personally he feels that even the four Peking tones are just four too many for his convenience; but Mr. Murray asserts that these 6, 7 or 800 syllables in other dialects are obtained by splitting up the mandarin syllabary. The sounds are obtained by splitting up the 5th or *ju-sheng* tone, and the Wu-fang-yuen-yin is adduced as confirming his view. He admits that foreigners and foreign dictionaries make out 6, 7, 8 or 9 tones in these dialects, but he insists that no Chinese from these districts recognises them, and that they are mere questions of emphasis of light or heavy breathing. The subject is too abstruse to permit of a northern missionary dogmatising on the point.* In regard to the mistake in embracing Corea in the area covered by Murray's system it must of course be at once admitted that it is inadmissible. Corean is a different language. The mistake arose out

* We do not know that Mr. Murray has ever taken credit to himself, nor has he ever widely asserted that he was the discoverer of the fact that in Chinese mandarin there are only 408 syllables.

of a correspondence with respect to starting schools for the blind there, but not with reference to Murray's system, and therefore with no intention of deceiving.*

Another error has certainly been made in stating that in Roman type "each word averages seven letters," and although "the average of seven letters in a *mono*-syllabic language phonetically spelt is a grotesque impossibility" it turns out to be nearer the truth than the figure 3, "the average number of letters easily ascertained to be in the Romanized vernacular." The committee's letter to the *Herald*, taking the Lord's Prayer as an example, disposes of this point clearly and definitely. That prayer contains 321 letters and aspirates, ninety-six spaces, ninety-six tones, in all 513, which averages per word 5.3, whereas the Murray system uses only 182. This system requires no spaces, as each word begins with a capital, as for example Hu. Each Romanized word, including aspirates, tones and spaces, averages 5.3 letters per word, whereas in Murray's system it only averages two per word. If seven was a slight advance on the truth their 3 is further removed from 5.3 than 5.3 is from seven. The Roman letters are held to be more complicated than the Murray letters; they are written with much more difficulty; the Murray system consists only of strokes and lines at right angles. It takes up almost $\frac{1}{3}$ less of type setting, $\frac{1}{3}$ less of paper, $\frac{1}{3}$ less of space, $\frac{1}{3}$ less of freight, $\frac{1}{3}$ less of storage, $\frac{1}{3}$ less duty and so on, but on this we lay no particular stress.

In the pamphlet which has been prepared and issued by the Rev. W. Campbell, of Formosa, it is stated that the Blind Mission has an endowment of about 30,000 dollars. The endowment fund is £3,344, which at present yields only about £140 a year towards all expenses connected with the work.

Mr. Murray has had a number of letters from missionaries in the south complaining of the inadequacy of the Romanized to meet their wants. One of the Church missionaries in conversation with Mr. Murray at the Foreign Missions Club, London, said he was heartily in sympathy with his plans, and wished him God speed, because half of the missionaries refused to have the Romanized, and that the whole thing was a great Babel, and donated a sovereign towards helping Murray's plan. In this connection I would call attention to the two letters—Nos. 1 and 2—from Ireland and Szchuen respectively, which speak for themselves.

* In speaking therefore of the extent to which Murray's system can be used, what was intended to be said and should have been said was that it was available wherever mandarin is spoken, which is generally understood to embrace four-fifths of the empire, or say 300 millions of people. The statements objected to were taken from Reports printed at home and not under the direct control of Mr. Murray or the Committee, and the writer or writers were not experts on the subject.

From the above it is evident that unanimity with regard to the Romanized system in the south does not exist to the extent which we are lead to imagine. Let us say once for all that the local committee has no desire to foist an unworkable system upon this people, but when we see old women learning to read in two months and writing to their absent missionary friends in Australia it certainly shews a vast improvement on the old way of doing things, and to quote St. Paul this controversy we hope has turned out to the furtherance of the Gospel. It was impossible not to compare the two systems, although there was no desire to disparage the Romanized.

As few readers of the *Recorder* are likely to see the *Glasgow Herald* it has been deemed advisable to publish the committee's reply in the pages of the *Recorder*. It is from the pen of Professor Russell, and no one from his knowledge of the system, and his interest in the work, was more qualified to write The local committee and a few other friends of the Blind Mission have endorsed his views. His letter will be found a complete reply, it is hoped, to the strictures passed upon Murray's system. We felt called upon to reply to Mr. Campbell's criticisms in the *Herald*, as his remarks were calculated to seriously injure Murray's work in the estimation of its many friends in Glasgow and the west of Scotland. It was our duty to do so also for the sake of the National Bible Society's committee. As a result of Mr. Campbell's letters most serious harm has already been done, and the committee here have had no course left open to them but to request the editor of the *Glasgow Herald* to insert their reply. We fear, however, the editor may not find space for the insertion of the numerous testimonies received in favour of the system, and we therefore address ourselves to the pages of the *Recorder*, where the subject can be more advantageously threshed out than in the columns of a secular newspaper, so far distant too from the field of operations.

I enclose a specimen of the Lord's Prayer in Chinese, contrasting the Romanized system with the numeral plan, and shall be pleased if it can be reproduced.* Also the 1st chapter of Romans in the Murray system. I also enclose Prof. Russell's letter to the *Glasgow Herald*, with testimonies from well known missionaries who are for the most part practically acquainted with the working of the system. I should have added a letter from the Rev. Mr. Rees on the work, but I learn that he is himself writing to the *Recorder* on the subject.

JOHN DUDGEON.

Peking, April 14th.

* See page 284.

To the Editor of the "Glasgow Herald."

Peking, China, February 27th, 1896.

SIR:

We have recently received a number of letters by the Rev. W. Campbell, of Formosa, on Miss C. F. Gordon Cumming's advocacy of the Murray numeral method. These letters appear in the *Glasgow Herald* between May 30th and September 2nd, 1895. It is with great reluctance that we answer these letters. But as the statements in them are so misleading and calculated to injure Mr. Murray's work among the blind and illiterate sight-seeing in China we feel compelled, for the sake of the kind friends who have supported Mr. Murray's work, to make a reply.

In his letter of May 30th Mr. Campbell says: "The system of embossed writing used over the southern provinces is Braille, pure and simple, the first books having been already in type before anything was known of Mr. Murray's numeral system now used at Peking. After careful examination, however, we still thought it best to adhere to one which has been found so well suited for Arabic and other eastern languages." Is Mr. Campbell speaking of the system as initiated by him in Formosa? If not, the word adhere is unfortunate and misleading. If he is, the statement is incorrect. Mr. Murray had his books printed for the blind, using Braille's elements years before Mr. Campbell's was in type. If we are not mistaken Mr. Campbell at first used raised Roman letters, or at least a modification of them, a system long since antiquated in Western countries, and had afterwards to discard them for Braille's elements If Mr. Campbell had applied to Mr. Murray for information a great deal of trouble and expense would have been saved.

Mr. Campbell goes on to say: "The fact that blind people can be got to read—even fluently—by the so called Murray system does not by any means exhaust the question as to which is the best dotted method of writing Chinese. I remember a boy at school whose ingenuity and cleverness enabled him to read ordinary books upside down, but very few, if any other, followed his example." Now the fact of the matter is, Murray's system is very simple and admirably adapted to the Chinese language, on account of its paucity of sounds. In Chinese mandarin there are only 408 sounds. Mr. Murray numbers these sounds from 1 to 408, and by using Braille's elements writes these numbers. His pupils in a few days learn by heart the sound corresponding to each number, and with a very few weeks' practice read most fluently. By arranging these sounds in lines of ten, and by aid of mnemonics, the memorizing of the sounds becomes very easy. If the reader will remember that in Murray's numeral system there are never more than two Braille elements to each word, and that no spaces are needed between the words, as each word begins with what we may call a capital letter, he will be able somewhat to realize the very great rapidity with which Murray's pupils can read. The Chinese in the telegraph system number the characters and telegraph numbers only.

Mr. Murray has recently heard from the Rev. J. S. Collins that in passing through Amoy he had met an intelligent Chinese gentleman who, independent of Mr. Murray, had worked out a similar system in Amoy. The reader will see how unjust it is to compare Murray's system with reading a book upside down. The truth is Murray's system is the most natural and simple one for the Chinese language. The language is not alphabetical, and is totally dissimilar to Arabic and other Eastern languages.

At present all we can claim is that Murray's system is universal, without any modification, for all the mandarin dialects. When we consider that 200,000,000 people speak mandarin it must be admitted that Murray's books have a fairly large field for distribution. About the non-mandarin dialects, Murray's idea was, that these dialects diverge from the mandarin by certain fixed laws, and that it would be quite sufficient to indicate five tones. We admit, however, he was premature in claiming that his system was universal for the non-mandarin dialects.

We again quote from Mr. Campbell's letter: "At this point it may make matters more intelligible to the uninitiated reader if a word or two be said on some of the forms in which the Chinese language exhibits itself. There is (1) the universal written language of China, made up of over 40,000 non-alphabetic and dissimilar characters, which represent only in a very imperfect way the common speech of the people; and there is (2) the spoken language of China, consisting of the varying sounds given to those 40,000 symbols." This is very misleading. Although 40,000 characters may be found in K'ang-hsi's dictionary yet fully the half are practically obsolete. Giles says: "A Chinese newspaper can be printed with a font of 6,000 characters; an ample stock in trade for any scholar." Suppose the English language consisted of 40,000 words and only 800 sounds (mandarin only contains 408 sounds.) This would give fifty words, all having the same sound, *i.e.*, there would be fifty words spelled "man" and so on, for every word in the language. Of course we might distinguish five or six of these words, all spelled "man," by varying tones of voice; but even taking this into consideration the confusion of speech would be worse than that of the Tower of Babel. The Chinese colloquial is often confusing enough, but there is no use in Mr. Campbell describing it as one hundred times worse than it really is.

Mr. Campbell classes Hankow among the non-mandarin dialects. Is he not aware that mandarin and nothing else is spoken in Hankow? Mr. Murray had, some years ago, a blind pupil sent from Hankow to learn music. He already knew the Braille alphabetic method very well. Murray's blind pupils good naturedly made fun of him on account of his slowness in reading compared to them. He learned the Murray numeral system, and a great improvement was noticeable in his reading.

Mr. Campbell takes exception to the statement: That a Bible in the Murray numeral type is only a third of the size and cost of one in the Roman type. The statement is correct as regards the ~~size~~ cost and

as regards the size. The Bible in Roman type would be ~~two-sixths~~ 2.6 times the size of Murray's.

In Murray's system no word has more than two letters, tones and aspirates included. There are no spaces between the words, as each word begins with a capital letter. The Romanized system averages 5.3 letters per word. Taking the Romanized version of the Lord's Prayer as an example it contains 311 letters, 10 aspirates, 95 spaces between the 96 words and 96 tones (tones and aspirates take spaces, and must be reckoned as letters.) This makes a total of 416, and dividing by 96, the number of words in the Lord's Prayer, we get an average of 5.3 letters per word, so that the same size of type in both systems, the ratio of the size of the Romanized Bible to Murray's is as 5.3 is to 2, or as 2.6 is to 1.

When it is considered that Murray's blind boys and girls set up the type, etc., it will be seen that a still greater advantage is gained as regards cost. The only books as yet printed in Murray's numeral type are in a very large type, especially printed for illiterate people beginning to read. The smallest Bible, as is evident from the above data, can be printed in Murray's system.

A letter signed by fifteen missionaries, addressed to the Directors of the Mission to the Chinese Blind, contains some criticism on the Reports on Mr. Murray's system, especially as regards the claim for its universality, as regards the non-mandarin dialects. One of the missionaries who signed this letter is a warm friend and advocate of Mr. Murray's work. In June, 1891, he contributed an article to the *Chinese Recorder*, explaining and commending Murray's system. It is evident he, and likely many others, signed this letter on account of the claim for universality; we have already stated that Murray's system is universal for the mandarin dialects, and that it is premature to claim its universality for non-mandarin dialects. The other points raised in the letter we have already answered in our above criticism of Mr. Campbell's letters. By the way Mr. Campbell corrects Mr. Slowan for attributing the above mentioned article in the *Recorder* to the pen of the Rev. Mr. Lowrie, and says Dr. Blodget wrote it. Mr. Slowan is quite right. Dr. Blodget did not write it. The article is unsigned, but Dr. Blodget adds a note, hence Mr. Campbell's error.

In conclusion, we wish to say a few words on advantages of Murray's system, both for blind and sighted. In doing so we have no wish to disparage other systems.

Beginning with the blind system, it is evident that with only two letters, at the most, for each word, and no spaces needed between the words, as each word begins with a capital letter, that a degree of fluency is attainable far beyond that of any other system.

The system is very simple, easily acquired, and requires no effort of thought in its acquirement; only a little memory.

There are other advantages as for initial cheapness of books, etc., which we need not here repeat.

In a populous country like China, where the struggle for a bare existence is so keen, Mr. Murray had to face the problem, what useful

work could the blind in his school be employed in. He conceived the happy idea that his system for the blind could readily be acquired by the seeing, and that the former might be profitably employed in teaching the latter to read, as the treasurer of the mission in Peking he advised the Home Committee not to be responsible for the cost of type, etc., as he considered it still in the light of an experiment. Kind friends in Glasgow, however, assisted Mr. Murray. He got the type, printed a few books, and a class of country women was formed in the London Mission, west city, Peking. The successful way in which these women learned the system placed it beyond the category of an experiment, and only after it had been a success did the National Bible Society of Scotland agree to be responsible for the printing of certain books in the Bible, as there was demand for them. Why does Mr. Campbell, after avowing that his only plea is for truthfulness of statement, make the following reckless statement: "In addition to liberal yearly grants from the National Bible Society the public has responded to Miss Cumming's appeals on this very technical subject by helping Mr. Murray's experiments with as much money as would print fifty Chinese versions of the New Testament in Roman type." We need hardly repeat that the above statement is entirely incorrect.

It should be remembered that both the Romanized version of the Bible and that in Murray's system are both intended for the illiterate and those who have not time to acquire the Chinese characters. It is nonsense to talk of bringing China nearer to Western civilization by using Roman letters in colloquial literature. As the Chinese language is at present, owing to the paucity of sounds, it is impossible to make it an alphabetical language. Now in teaching illiterate and ignorant people to read the Bible and other Christian literature why compel them to recognize Roman letters? They are not simple, and certainly not easy to write. In fact old men and women, for whom the Romanized system is principally intended, can never hope to be able to write. With Murray's system old women can write nicely, as soon as they are able to read. It is a great advantage for converts in the country to be able to communicate by letter with the missionary.

We append a few letters from missionaries concerning Murray's system.

Signed,

S. M. Russell,
Imperial College, Peking.
J. Dudgeon, Esq., M.D.,
Rev. W. S. Ament,
American Board Mission.
Rev. Dr. H. H. Lowry.
President of the Peking University.
Rev. F. D. Gamewell,
Rev G. Owen,
London Missionary Society.
Rev. S. E. Meech,
London Missionary Society.
J. Stonehouse.

Letter 1st.

SEAPOINT HOUSE,
MONKSTOUN,
Co. Dublin, July 1st, 1895.

MY DEAR MR. MURRAY:

Since my last letter to you from Kien-ning about your system and the possibility of its adaptation to our local dialect a most curious thing has happened.

When returning home through Amoy Mr. Sadler asked me if I would like to see a man who for nineteen years had been developing a system for universal use throughout China.

He is an English-speaking man, a Christian and earnest layman, working in his spare time in the mission schools. He is Librarian of the Community Library in Amoy. He explained his system partially to me, but I could only gather that the main idea was identical with what I understand the main idea of yours to be; that the symbols were different, but that he had begun at the other end of China, and with non-mandarin dialects, and therefore had accumulated very much information and experience with regard to the possibility of any universal system being used in the south and south-west of China, and so obviating the curse of Babel to some degree. I send you his books, and hope you will be able to put yourself into communication with him through Mr. Sadler, of the L. M. S. (I think) in Amoy. The man is undoubtedly very clever, and believes in his system which he was teaching to a class of boys when I saw him.

Yours very sincerely,

J. S. COLLINS.

Letter 2nd.

C. I. M., C'HEN-TU,
Si-ch'uan, Sept. 25th, 1894.

To

Rev. W. MURRAY,
Bible Society, Peking.

DEAR SIR:

I have just been reading Mr. Richard's article in the *Chinese Recorder* for August on your New Phonetic System of writing Chinese characters, and am much interested to learn that it seems so suitable for use in our Christian work in teaching natives who have not time to learn their own characters how to read.

The Romanized system has been tried here, but with small success, partly owing to the books we used being without tone marks, and also because of the spelling not being suitable for this district.

By your system both of these difficulties are overcome, so I am writing now to ask if you will kindly forward me a copy of "Explanation of your system;" also, if there are any other books on the subject that would help us, please send them. The expense of them I shall gladly bear.

It will be one of the greatest blessings we can give to the country churches; something to help them better in understanding the Bible.

With every good wish for a wide sphere for this system,

Yours very sincerely,

JAMES G. COMLACK.

Letter 3rd.

BRITISH AND FOREIGN BIBLE SOCIETY,
Newchwang, N. China, March 26th, 1894.

DEAR MR. WEBSTER:

You asked me concerning the impressions I had received of Mr. Murray's work in Peking during my recent visit to that city.

First. Let me tell you that I once sent an ignorant blind Chinaman to the blind school, and was greatly surprised when nine months, or so, afterwards he returned bright and happy, able to read fluently and also to correspond easily by means of Mr. Murray's system, both with Mr. Murray and also other blind students. When in Peking I saw Mr. Murray's work twice, as I was anxious to learn as much as possible about it.

There were boys, women and girls all busy at work, reading, or sorting and setting type, etc.

The bright and happy look on all these was very cheering, and one easily saw the power Mr. Murray had personally gained over them by his kindly patient disposition and exertions on their behalf.

In the L. M. S. I saw a school of stupid Chinese women being instructed by a blind girl to read. These women had good eyesight, and were reading from the same system as the blind, only the figures were printed in black and white.

These women had at the most been there only two months, and had not, I believe, been able to give but a portion of each day to the study, and could read quite nicely; one woman read nine-tenths of the words easily, and would have done better, but we were strangers and men.

Two ladies who superintend this school informed us that they mastered the main theories of the system in a week and the whole thing in a few weeks, and found it most useful for teaching poor Chinese women, who "never" could have the "great" time required to learn sufficient characters, even for a Gospel.

Two things especially impressed me: (1) That we can thus make use of "blind" Christians to teach the Christian women. (2) That this very simple and practical system of straight and square marks recommends itself to even prejudiced Chinese who will not tolerate the Romanized, it being really an adaptation of the sacred Chinese characters to suit the degraded, ignorant women. These poor creatures are to be pitied and helped, and here is a simple effectual way of doing so.

The above mentioned ladies have a girls' school where the Chinese characters are taught, and it is intended that the rising generation must learn the regular characters. All the old missionaries in Peking, of whom I requested an opinion concerning Mr. Murray's work, were loud and unqualified in their praise of it.

YET I HAVE HEARD SOME WHO HAVE NEVER EXAMINED IT CONDEMN IT. These do nothing for the millions of poor women, blind mentally, or for the thousands of people, blind physically, who never would be able to read the ordinary characters.

The system may not be perfect, but it is useful, easy, simple and practical and thoroughly effectual for its purpose, and many will praise the Lord for His faithful and hard working servant—Mr. Murray.

I am,
Yours sincerely,

R. T. TURLEY,
Sub-Agent B. and F. B. S.

Letter 4th.

"In connection with the work of the London Missionary Society, Peking, a class for teaching country women has been held for three months during the winter 1895-1896.

The women have been nine in number; their ages varying from twenty to sixty-four years. By using the Murray numeral method they have all learned to read; some of them very well, and some of them indifferently, according to their ability, but all of them are able to reckon the characters which they do not recognize at sight. Two women, one aged twenty and the other thirty-four years, this latter having had a little previous training two years ago, are able to read anything printed in the Murray type.

Five of the women, their ages varying from twenty-eight to sixty-one, can read fairly well, and quite understand the meaning of what they read.

The eyesight of three of them is very weak, and this interferes a good deal with their studies. If it were good they would read as well as the first two I have mentioned.

The two oldest women have learned the syllabary, and can reckon the characters, but one has not sufficient intelligence to remember what she reads, and the other has not applied herself to study the system, because she knew a little of Chinese characters. This class has not been a picked set of women chosen to learn the Murray system, but just a band of ignorant country women who, after three months' teaching, can read and write, and having mastered the system will be able to continue their reading and study of the Bible in their country homes."

CLARA E. GOODE,
London Mission, Peking."

March 4th, 1896.

Letter 5th.

"The class of country women (of whom I have previously written) who two years ago were taught the Murray system in the London Mission compound, west city, Peking, continue their reading and writing most satisfactorily.

A few weeks ago letters came asking for the new hymn book, and other newly-printed books in the system are received by them with great pleasure.

While in Australia last year I received several letters from them, so that the difficulty of missionaries corresponding with their Chinese is met fully by this system. The report given by their native preacher of their district regarding these women is very encouraging. He says their three months of teaching made a great difference in them, and that their influence for good since their return has been very marked. Of course they received a good deal of oral teaching, but I ascribe the larger part of their quickened intelligence and development to their being able to READ the Bible and to understand it.

E. M. ALLARDYCE,
Peking.

Letter 6th. "Peking, March 3rd, 1896.

DEAR MR. MURRAY:

Having had under my care a class of men who have learned your system I should like to say a word or two with reference to it.

The class has been composed of twelve men; the ages vary from sixteen to more than fifty. The syllables were mastered by them in a little more than a fortnight; three or four of them indeed in much less time. Two, however, took much longer. In a month six of the class were reading fairly well, and the others, except two indicated, were not long behind.

To test their ability, not only to read, but also to understand, I made them use the new characters in a class I held for the study of the Gospel by Luke; the result exceeded my expectation, and I found that only occasionally did their ear lead them astray as to the meaning of a phrase.

What I consider a drawback in the case of most of these men was the fact of their being able to read the Chinese characters with more or less ease. There was therefore a tendency to trust to their previous knowledge rather than give the whole of their thought to the new character.

The members of the class return home able to read and write, able to teach others and to communicate by letter with one another.

The results seem to me to be very gratifying, and the system, if properly understood, must be appreciated by all who wish to enable the illiterate Chinese to read the Scriptures in a short space of time, and to convey their thoughts to others by means of writing.

Congratulating you on what you have been enabled to do, and wishing you all success,

I am,

Yours sincerely,

S. EVANS MEECH."

Peking, April 16th, 1896.

DEAR SIR:

The accompanying two plates are stereos taken of work set up by our blind. The small plate is that containing the Lord's Prayer, from Northern Version of the N. T. It is set up so as to show a section of our pages—the size we have adopted for this new font of type. The size corresponds with the small Mandarin Idiograph Gospels. The second is a stereo of a full page—the first page of the Book of Romans. As you will observe we get the style of native books, the words being biliteral, and also the Chinese verse numerals, etc. The small circle in the margin is placed so as to point out the 上 *shêng* of the south. It leaves the four-tone system free, and can be read all the same, thus the double advantage is found of suiting all and confusing none!

When the circle and punctuation marks recur and must be shown on the same space a semi-colon gives both! The period shows the sentence is complete. While the page shows considerable space-saving yet this font would represent a large Roman letter size, perhaps Pica Capital. The blind can feel it with ease, and so very nimbly set up and distribute the work. We have thus printed the four Gospels and Book of Acts, and now are engaged making stereos of Romans. Hence we can print off as few or as many as we need.

This type we can supply missionaries who use the method to teach the illiterate converts. It is designed to fit the little "Merritt" type-writer, which is a thoroughly useful writer, strong and cheap. $15 I believe is the price. If a set of this is sent for we have cases made of tin that fit exactly the size of the type, and this can be transferred for the Roman in two or three seconds, or *vice-versa*. The blind can work this and attain a considerable speed, probably over 100 words per minute. To show this is fact not theory as to the advantages for mission purposes a sheet* is sent along with this which was so written. The Lord's Prayer was printed in Wade's spelling with the Roman type. Then this was transferred for the new type—the Lined Braille—and written in our style. Thus the comparison as to space and work saving can be counted with comparative ease. The sheets also give Cowper's Hymn (Rev. J. Lee's translation) and the music, two parts in a line. The music is thus written like ordinary manuscript. Let the imagination only picture these advantages to carry forward evangelization work among the masses and the sphere thus opened up for the blind, male and female! Ought we then to be mistaken when we count on a vast interest to be taken in our work for the blind? When I mention that a boy's ordinary work could produce any book, such as Genesis or Gospel of Matthew in size, stereotyped in brass and ready for embossing books for the blind, all within a month's time, it will show how prepared we are for increased interest from the Christian missions; and when ordinary manuscript can be written at the speed of forty words per minute to dictation the blind pupil ought to be on a level with sighted pupils in acquiring the rudiments of learning!

Send healthy, intelligent boys or girls, and in a few months they can return, capable of reading and writing fluently, able to read and write music, able to teach the same then to the blind. Not only so, but are apt teachers of the illiterate who have their sight. The above books are on hand at Bible Society cheap rates, or even at free grant advantages. Other books are also printed for sight reading, such as catechism and L. M. S. hymn books, etc. Pupils are received at moderate charges, or even free, according to arrangement.

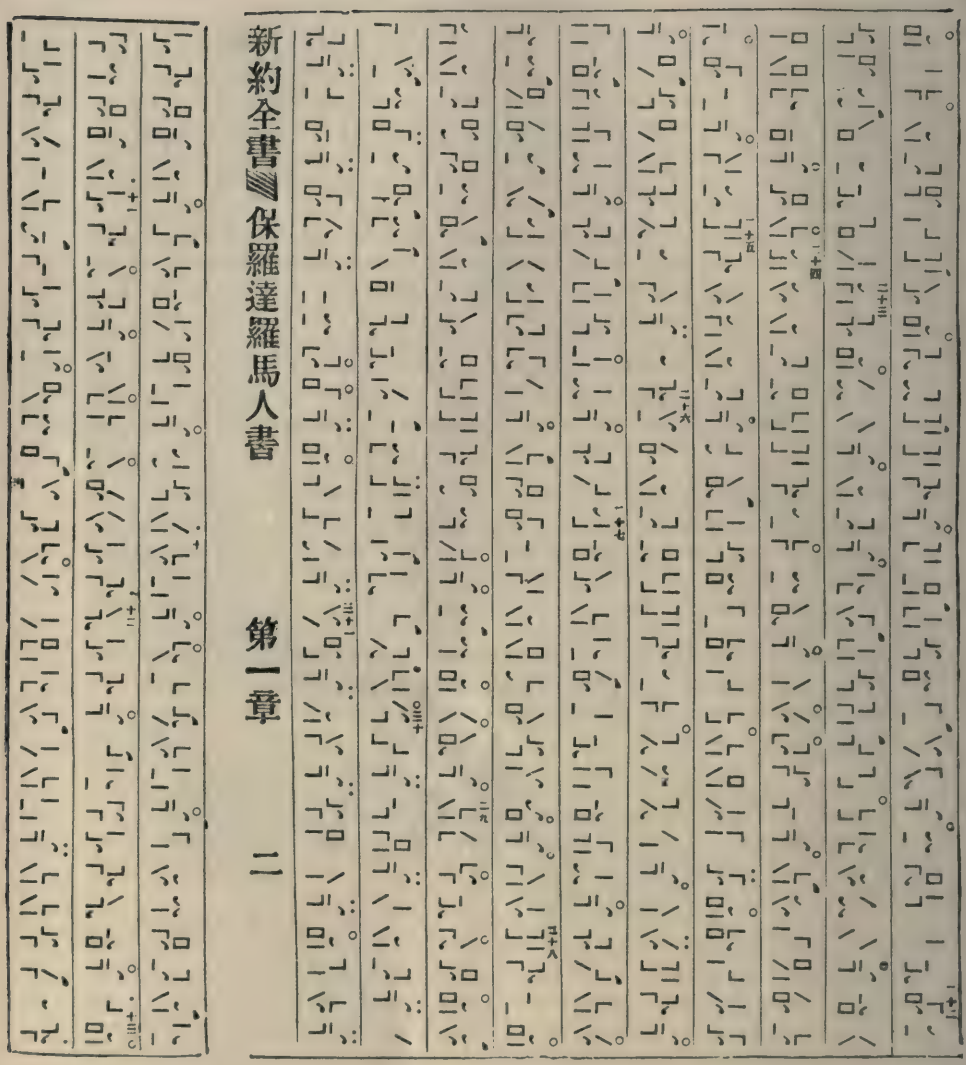
Yours truly,

W. H. MURRAY,

School for Chinese Blind.

[* We understand that such sheets may be had on application to Rev. W. H. Murray.—ED.]

(For specimens, see next page).



China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

IX. *The Eunuchs.*

THE evil practice of keeping eunuchs seems to have been introduced into China in the beginning of the Chow dynasty, 1100 B. C., probably when the imperial harem was established. This practice was naturally followed by all the tributary princes. Castration was one of the five legal corporal punishments. Later on

it was inflicted not only on criminals, but on boys who were bought, or who were destined to this fate by their parents. Some parents hoped to gain influence in the palace by this means. History records nothing but evil of these men. But still there may be and have been some noble characters among them, but these are the rare exceptions. In any case much moral strength is needed to be able to bear such a fate with resignation; as a general rule the natural disposition is embittered, and all evil passions roused by a desire to take revenge on society. A few examples will suffice.

A feudal prince about 651 B. C. had a favourite wife and a favourite eunuch. The latter was offended by the hereditary prince. He therefore poisoned the lady's mind against the heir by lies. She at last accused the prince to his father of having designs against herself, whereupon the prince ordered the eunuch to behead his son; but the son fled and escaped with difficulty. After his father's death he ascended the throne, and at once had the eunuch's head cut off. About the year 250 B. C. the Emperor kept 3000 beautiful women. Among his eunuchs was one who became notorious. First he helped the minister to get rid of the heir to the throne, and then got rid of the minister. In 207 he dethroned and killed the Emperor, but was thereupon murdered himself. China's most celebrated historian suffered castration by the Emperor's orders in 100 B. C., merely because he had brought forward a humane petition. In the year 92 the Emperor caused the murder of a powerful general by the help of a eunuch, and similarly in 159 A.D. another minister and his whole family were assassinated. At the instigation of the eunuchs a scholar was put to death with over 100 of his pupils. In 190 the eunuchs murdered the brother of the Emperor, but were all, it is said, to the number of 10,000 butchered by his soldiers. The daughter of one of the ministers was one of the Emperor's secondary wives, 300 A.D. The Emperor was to be murdered, in order to place his son on the throne. A eunuch introduced the murderer into the palace, but the scheme failed, and so the eunuch had the would-be murderer secretly poisoned, lest anyone should be betrayed. In 722 a eunuch was sent to restore order in Annam, which he succeeded in doing. At the same time another eunuch helped the dissolute Emperor to carry on his extravagances for fifty years. A powerful eunuch caused the Empress and her two sons to be murdered in 762, but a year later was secretly assassinated at the instigation of the Emperor. One Emperor was secretly got rid of by the eunuchs in 821, and in 827 another Emperor was murdered while in a state of intoxication, and his brother likewise. The following Emperor wished to break the power of the eunuchs, but the latter forestalled him, butchered two

ministers with their 1000 (or 3000 ?) followers, and in 841 dethroned the Emperor. They endeavoured to keep his successor under their influence by providing him with amusements. In conjunction with a powerful vice-gerent they murdered the ministers and ten princes in the year 900. The Emperor wishing to interpose was carried away captive, and only released after two months by an officer, who had to kill the head-eunuch and some of the others. The musicians of the palace, who slew the Emperor in 926, were also eunuchs. In the year 1064 they sowed discord between the Emperor and his mother, with the result that the latter had to withdraw from the government. In 1403 a eunuch was sent on a voyage of inquiry to Siam and Bengal, another to Java and Sumatra and a third to Thibet to invite the chief Lama to Peking.

When in 1410 the Emperor set out on a hunting expedition he commanded General Kang Ping to keep watch over his palace. As the latter feared evil reports he became a eunuch, and so was able to refute the accusations which were eventually brought against him on the Emperor's return. The Emperor made him his head-eunuch, and after his death placed him among the gods. From that time the eunuchs have considered him their guardian and have built a special temple to his memory.

In 1443 the whole state government fell into the hands of a eunuch. In 1510 a conspiracy was discovered, headed by the favoured eunuch, who was therefore beheaded with all his adherents and his head exposed to public view. In 1552 a eunuch caused the death of the Emperor's son-in-law by false accusations. The Emperor's daughter explained matters, and the eunuch was wrapped in cotton wool and slowly burnt to death. Another eunuch opened the gates of Peking to the rebel Li, but was rewarded by having his head cut off. About the year 1621 there were 12,000 eunuchs in the palace. Some of them became very wealthy; one kept over 10,000 horses, and another had amassed 140,000 pounds of gold, sixteen million pounds of silver, two quarts of diamonds, two golden cuirasses and more than 4000 girdles set with precious stones. In 1628 a head-eunuch anticipated his execution by taking poison. His body was torn in pieces by the people, and several temples which had been dedicated to him were pulled down. Another eunuch was made commander of the army against the Manchus, but took bribes, and so was strangled. In 1662 a head-eunuch was beheaded and 4000 of his colleagues driven out of the palace. A law was passed that in the future no eunuch should be allowed to hold office, but nevertheless in the time of Kienlung eunuchs were as imperious as ever. In 1736, at the instigation of an influential

minister, all the eunuchs were examined, and many re-castrated, the majority of whom died. The eunuchs were implicated in the conspiracy of the "White Feather Society," which was almost successful in 1814, and over 100 of them were beheaded. In more recent times the boys of distinguished rebel leaders were made eunuchs, as for example Jakub Beg's sons. Recently one who had been forced by his parents, when twelve years old, to become a eunuch, and belonged to the Dowager Empress, made himself famous. The Empress allowed him a great deal of money and liberty. In 1867 with a retinue of thirty people he made an excursion into the province of Shantung, but the whole company were captured by the governor and executed by order of Prince Kung. After the death of Tungchi in 1874 the eunuchs endeavoured to get control of the government, but the head-eunuchs were put to death by the widowed Empress.

According to law the Emperor keeps 3000 eunuchs in the palaces for various purposes. It is asserted (Stent, Journal C. B. Royal As. S., Vol. XI) that at present there are not more than 2000. Besides these each son and each daughter of the Emperor has thirty eunuchs in his or her household. Each nephew of the Emperor has twenty, each grandson ten, a great-grandson six and his sons and each great-great-grandson of an Emperor, of whom there must be a great number, four each. The hereditary nobility, *i.e.*, the descendants of the dignitaries who helped the Manchus to conquer China, are not only allowed, but bound to keep twenty eunuchs in each family. There are also eighteen eunuchs in the palace who discharge the office of Lama priests. They receive a double salary, but are mostly very ignorant men. Over 300 eunuchs are actors. The rest are divided into forty-eight classes, each with a head-man, but are all under one chief eunuch. Most of the eunuchs smoke opium, and so there are 7 or 8 opium-halls inside the palace walls. They all gamble and spend most of their free time in these worthless pursuits.

Every three years a number of girls, between fourteen and sixteen years of age (the daughters of banner-men), enter the palace as embroiderers. They remain for five years, but wear men's clothing, and then are sent home with a present. Some services are also performed by older women.

After perusing these three chapters on the "History of the Chinese Imperial Palace" one might well echo the words of the poet and say, "The history of the world is the judgment of the world," and "all sin finds its own reward in the world." Would it not be the best thing that could be done for China to rid her of this sink of iniquity? Would it not prove a far-sighted policy to compel

the Imperial Court to spend the enormous sums of money which are now rotting in this plague-spot in improving the means of communication by water and by high roads? The Chinese people (not their he-goats) would welcome such a deed.

X. *Ministers and Officials.*

The impression left on the mind of the unprejudiced reader by the number of books about China, is, that the majority, if not all the state officials, must be exceptionally learned and intelligent men, as they have been able to pass the stiff state-examinations, and also that they are full of the wisdom and morality of Confucius. For this morality chiefly affects personal character, causing men to act suitably in all conditions of life, and also causing unconditional obedience to the commands of superiors, specially of the Emperor. But Chinese history does not at all confirm this supposition. Really capable and trustworthy higher officials have also been the exception, villains have been the rule. But the great majority were of little importance, either for good or ill. They lived, discharged their duties to their own satisfaction and that of their superiors, made provision for an innumerable posterity and then died. Since then their graves cumber up the land and hinder progress.

Only a very few examples can here be mentioned from the classical period, but many more could be found in the "Spring-Autumn" time of Confucius. In the tributary state of Sung, 682 B. C., a general murdered the reigning prince for an insult he had received. In 606 B. C. the prince of another tributary state was murdered by his minister's nephew. In the Tshi state, 547 B. C., the minister of state murdered his sovereign, and then also three chroniclers, because they insisted on recording the crime in the annals. In 505 B. C. a general had the body of the King of Tshu taken out of its coffin and beaten, because the king had caused his father to be executed. In 480 a minister in Tshi assassinated the prince, because the latter wished to banish the minister's powerful family (clan). In the neighbouring state of Tsin three ministerial families seized and divided the state among themselves, and in 402 B. C. were rewarded by the Emperor with their prize. The minister of one of the feudal-states was assassinated by a paid murderer. In 390 the reigning prince of Tshi was dethroned by his minister, who seized the throne and fixed his succession in his own family. In the feudal state of Tshin a good minister was accused of high treason. He fled to a neighbouring state, but was given up and torn in pieces by five horses in 324. In the northern state of Yen the prince was forced to abdicate in his minister's favour 313 B. C. The adjoining state, Tshi, took advantage of the confusion caused to

invade Yen, and both prince and minister were put to death. At that time two ministers became famous by making an alliance between several states, but nothing permanent was achieved. A faithful minister drowned himself in 298, because he was superseded, and this is the origin of the well known feast of the dragon-boats. Twenty-seven councillors were executed one after the other, and yet the 28th had the courage to give the self-same advice, viz., to recall the mother of the Emperor, and his advice was followed. A few years later the minister of this Emperor committed suicide in exile, and another minister was imprisoned and then poisoned. The hereditary prince and a meritorious general were got rid of by the powerful minister Li in 209. He himself was later on put to death with his entire family. In 209 several high state officials were put to death with their families, merely on the suspicion of not approving the succession. In the same year several captains of the army began to lay claim to the title of king, and fought over it for ten years. Even the first Emperor of the Han dynasty had to wage war with such would-be kings to the end of his reign, 194 B. C. He had several put to death. The southern province, Canton, and other districts made themselves almost independent under a similar king, but were subdued and divided up in 113. The family of the general who surrendered to the Huns, and for whom the historian mentioned above interceded, was sentenced to death in the year 99 B. C. Two officers of state wished to murder the minister and dethrone the Emperor in 80, but were found out and executed. The office of minister was held by the family of the Emperor's mother from 32 B. C.—23 A.D. The last of this ministerial dynasty was overthrown by a rising, during which the palace was burnt down and the minister was cut to pieces while attempting to flee. Many faithful statesmen were put to death by the brother of the Dowager Empress. He raised fifty-seven of his own relatives to high offices, but by the Emperor's orders both he and his family were killed by soldiers. During the years 184-265 almost incessant war was carried on between the different generals. The empire was divided into three, and during that time the rebels of the yellow turban devastated the land for several years. In 322 the commander-in-chief of the army marched against the capital, and the Emperor died of fright. Another commander followed his example in 327, but fell in a severe fight in 328. In 350 an official murdered the Emperor and his whole family, but was put to death in 352. In 371 a powerful general dethroned the Emperor and set up his nephew. In 420 another minister founded a new dynasty; after having murdered one Emperor, forced another to abdicate, and put several state officials out of the way. Three ministers dethroned

and murdered the Emperor in 424, but were put to death by his successor. The commander-in-chief of the army murdered the Emperor in 477, forced his successor to abdicate, took possession of the throne in 479 and then murdered the ex-Emperor and family. In 500 many high officials were put to death, simply because the Emperor did not like them. One general imprisoned the Emperor in his own palace and starved him to death in 549. The same man had the Emperor's adopted son and the following Emperor murdered. He set up the latter's brother, then dethroned him, and in 551 ascended the throne himself, but was defeated and executed. In 557 a high official caused his rival to be put to death, dethroned the Emperor, forced the one whom he had himself set up to abdicate and then founded a new dynasty. In 613 insurrections broke out in many places and robber bands harrassed the country. At that time China was divided into various states, but all were in the same condition. Thus in another state a general drowned the Emperor and his mother in 528, but was assassinated in 530 at the instigation of the new Emperor. Thereupon his brother had the Emperor strangled, set up and again dethroned a successor, but being conquered by other vice-gerents, committed suicide in 531. A vice-gerent poisoned the Emperor in 535, and his son dethroned the next Emperor in 550 and founded a new dynasty. Several other short-lived dynasties were founded about this time by rebel ministers. In 557 a powerful minister had his Emperor assassinated, because he wished to remove him from office. He also murdered his successor, but was put to death himself in 572. In 618 there were eleven rebel leaders, calling themselves emperors or kings; three more were added in 622, but all were subdued by the founder of the great Tang dynasty. In 690 the Dowager Empress caused hundreds of officials to be put to death. Five of the highest officers of state were beheaded by the Empress in 710. In 756 an officer and favourite conquered the capital and took the title of Emperor, but was murdered by his own son in the following year. He in his turn was assassinated by one of his underlings, who ascended the throne. He was murdered by his son, and the latter again by an underling in 763. In 762 the Empress and her two sons were murdered by a minister, who was therefore assassinated by the Emperor's orders. Several vice-gerents rebelled in 784 and also in 815. A celebrated minister, who had addressed the Emperor to give up his faith in Buddhist superstitions, was degraded and sent to a distant post in 820. Thereupon a riot occurred in the army in 822, and several vice-gerents were murdered. The same thing happened in 860 and again in 868. A rebellion raged from 874-878, before the rebel masses could be dispersed and the leaders executed; but

again the rebels collected, and under their new leader seized the capital, which was not re-taken till 883. Thereupon the dissatisfied rebels murdered their leader, but continued to exist as small bands of robbers till the beginning of the 10th century. Several vice-gerents were at war with one another from 890 onwards, which finally led to the downfall of the dynasty. Thirty officers of state and nine imperial princes were put to death by the pretender to the throne; but a war lasting fifty years was carried on by five short dynasties. In 925 several officials who had ventured to remonstrate with the Emperor were executed. In 925 the commander of the guard took part in a palace insurrection, and so lost his life. In 901 a vice-gerent founded a new dynasty, which was overthrown by its minister, who assumed the title of Emperor. In 948 the Emperor had three unimpeachable ministers executed, only because they opposed the giving of offices of state to retired military men. Two generals were executed in 955 for want of success. Between the years 890 and 979 twelve states asserted their independence at the instigation of ambitious vice-gerents, which caused much bloodshed. In 937 a minister dethroned two Emperors and ascended the throne. At the commencement of the great Sung dynasty, 960, there were still six independent states which had to be conquered. Free-booters overran the south of China in 1042, and in the north there was war from 1039-1044 with a state which was endeavouring to make itself independent. The king of this state, whose father had been rewarded by the Emperor with the title of king, refused to recognize the overlordship of China. In 1092 the clever minister Wang An-sche brought about the dismissal and banishment of more than 800 officials, so as to be able to put into office men who would be tools for the carrying out of his own plans. The same method was adopted by the imperial councillors in 1101, which gained for them the name of the six robbers. In 1127 the gold-Tartars set up a state official as Emperor of China, but he encountered such universal opposition that he promptly resigned the throne. In 1140 a minister threw suspicion on a victorious general, and caused him and his whole family to be executed. At the same time the imperial troops suffered a great defeat from the gold-Tartars, brought about by the disagreement of the commander-in-chief and a high officer. In 1195 one minister intrigued against another, and consequently the famous Chu Hi was deposed from office. A military officer, who went over to the Tartars in 1206 and wished to deliver up four Chinese districts, was murdered by his soldiers. In the same year the Prime Minister was beheaded and his head sent into the Tartar camp as the cause of the trouble. In 1225 the crown prince was poisoned by the minister, and in 1321 an upright minister was

murdered by several officials. In 1348 bands of rebels were organized, which resulted in the fall of the dynasty in 1367. Peace was not universally restored till 1371. In 1381 a fresh insurrection had to be quelled in Yunnan. In 1403 several officials and their families were executed, because they would not submit to a usurper as Emperor. A distinguished minister was calumniated after his death in 1580, and so his family were banished and their property confiscated.

(To be continued.)

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

REV. J. C. FERGUSON was elected editor of this Department at the late Triennial Meeting of the Educational Association, but the sad loss that has come upon him in the death of his little daughter Alice has prevented him from entering upon his duties in time for this issue of the RECORDER. The grief-stricken parents have the heartfelt sympathy of a wide circle of friends in this dark hour of bereavement.

A. P. PARKER,
Gen. Ed.

THE SECOND TRIENNIAL MEETING OF THE EDUCATIONAL ASSOCIATION was an unqualified success. Over sixty members were in attendance, of whom about half were from a distance.

The papers read were, for the most part, of a high order, and the discussions following were most interesting and profitable.

In addition to the stimulus derived from the meeting by those in attendance and the many valuable suggestions received, definite action was taken in regard to several matters of importance.

1. A committee of ten was elected to prepare a plan for Educational Reform in China.

2. Two committees were appointed to take the subject of terminology in hand—biographical, geographical and scientific—and there is every prospect now of getting something definite done towards settling this matter satisfactorily.

3. The Committee on the Examination Scheme had a meeting and decided that a plan for such a scheme is feasible, and steps will be taken at once to formulate a scheme for the use of the Association.

The minutes of the meeting are now in press, and when they appear, which we hope will be soon, all who desire a copy can procure one at a reasonable price, and thus share, to a large extent, in the inspiration of a meeting which is the most important that has ever yet been held in the interests of educational work in China.

A. P. P.

Changes in the Constitution and Bye-laws.—At the recent meeting of the Educational Association it was proposed to make two changes in our Constitution and Bye-laws.

1. Change Art. III of the Constitution so as to make the Executive Committee consist of *five* members instead of *three*.

As the business and financial interests of the Association are increasing at a somewhat rapid rate it was felt that the Executive Committee ought to be strengthened. Hence the above change was proposed, and Miss L. A. Haygood and Rev. J. A. Silsby were elected members of this committee, subject to the action of the Association in regard to the proposed change in the Constitution.

2. Bye-law 13 was proposed to be so changed as to put the time of the Triennial Meetings on the *last* Wednesday in May instead of the *first*.

A canvass of the subject among those present revealed the fact that the last Wednesday in May would suit a large majority of those in attendance at this meeting, and it is thought a majority of the entire membership will be in favor of the proposed change of time.

These two changes are now to be submitted to the Association, as it requires a two-thirds majority of the entire membership to make any change in the Constitution and By-laws.

The members present voted unanimously in favor of the changes, and it is requested that all who have not voted will do so at as early a date as possible, sending their votes to the General Secretary, Rev. W. M. Hayes, Têngchow, near Chefoo,

A. P. P.

Correspondence.

MARTYRS, OR FOREIGNERS.

To the Editor of

"The Chinese Recorder."

Dear Sir: In the consideration of the question of the relation of missionaries to the civil government and their duties as to appeals in case of loss or suffering from riots, one fact has been overlooked or ignored, and that is that in China missionaries are not persecuted, because they are Christians, but because they are foreigners.

The sufferers from, and victims of, the numerous riots which have taken place in all parts of this empire were not martyrs in the true sense of the word. Not a foreigner of all who have been slaughtered by the Chinese mobs has ever been offered a chance for life on condition of denying Christ.

While we may honour them and hold that they did die for Christ it is a sad fact that they were denied the privilege of letting their death bear witness to Him. The brutal mobs by which they were slain were not composed of fanatical persecutors, zealous to maintain the faith and practice of their fathers, but of ignorant ruffians, thirsting for blood and plunder. If we suffered as Christians then our duty would be clear. We should make our appeals to the One for whom and in whose cause we suffer, and to Him alone; and we know that He is abundantly able to save us from, and avenge us upon, all our enemies.

It is because we suffer not as Christians, but as foreigners, that it is our *duty* to appeal to our governments for redress of our grievances. We may surrender our citizenship and assume the garb and deportment of the Chinese, but the Chinese still look upon and hate us as foreigners, and every time we allow any indignity to go unrebuked, any suffering to go unavenged, we strengthen them in their feeling of supercility, encourage them to treat other *foreigners* in the same way, and endanger their property and lives, and while we may and ought to be ready to lay down our lives for Christ's sakes it is our duty to do all in our power to preserve them and those of other people. We would hide behind a tree or a rock to escape an enemy; why not as well hide behind the ægis of the civil power?

J. N. B. Smith.

WORK BY NATIVE MEDICAL ASSISTANTS.

To the Editor of

"The Chinese Recorder."

Dear Sir: I was much interested in the paper by Rev. W. H. Lacy, printed in the November Recorder, and think that it contains many valuable suggestions and statements in which we must all heartily concur. I am inclined, however, to look at some points, treated of under his sixth heading, from a different standpoint.

The questions are asked, "Is not much precious time wasted in dispensary work?" "Does not the average missionary physician spend too much time in the wards?"

For one, I think it is safe to answer both questions in the negative.

I dare say that few of our students would plead incompetence for the work, or be unwilling to assume the responsibility of doing it for us; and feel sure that if some of us only saw the "difficult cases"

and those that the students considered special or extraordinary we should soon question if there were many sick people in China.

One of the greatest difficulties in training Chinese students is found in the fact that they are not careful or accurate observers as a rule, and are very apt to pass important symptoms unnoticed if they do not understand them at once.

The diagnosis of skin diseases, mentioned in the article as one of the things that might be left to the assistants, necessitates a knowledge of the uncommon forms of those diseases and a nice perception of seemingly insignificant symptoms, and if natives of the ordinary sort are trusted to prescribe for all the cases of "ordinary skin diseases" we may be sure that much discreditable work will be done.

Then, too, one of the most difficult things I have to do is to have the old sores, also spoken of in the article, and which are so numerous, treated carefully and conscientiously, particularly if the patients or sores are not cleanly as is so often the case. It requires a good amount of real spiritual vitality to dress dirty old sores day after day and try to do each one better than the preceding one, to do it as "Unto Christ." Nothing but the presence and superintendence of the physician insures that such work will be done well, and though it is not necessary that a great amount of time be given to each patient I believe it is important that some time be regularly given to this kind of work, and in a general way I should say the more the better.

In all this kind of work the Chinese will excel the foreigner in the rapidity with which they will make diagnosis and administer treatment, but much of the work if done in this way would be no credit to Western medical science, or to the Christianity which we want it to represent. Do we want the heathen who come to our hospitals to gain their first impressions of Christianity by being rushed through a dispensary like sheep through a gate? It seems to me that a missionary physician is not *wasting* his time and strength while seeing that each patient is received kindly, given a careful examination and made to carry away the impression that the foreign religion *must* be good if it brings such things to poor people. If the physician is to have much influence in evangelistic work he must win the love and confidence of the patients by such personal ministrations, both in the wards and dispensary.

Again, I am inclined to think that we are not so much in need of better systems of training medical students or of better ways of using them when trained as of better educated, more spiritually-minded men to train. The writer's plans will be practicable when the Christians of the fourth generation, of whom Dr. Sheffield speaks, are ready to be put where they can be most useful to the Master. Spite of its teeming population, more than anything else China needs *men*—sterling Christian men. Until we find such men all of our plans for using them are somewhat premature. In the meantime evidence is not wanting that we are getting better and better material all the time, and when we have educated young men, whose great grand-parents and their descendants are earnest Christians, we may well expect that when trained they may be fully trusted to do conscientious work in any position which they may be called to fill. We usually think of the ministry as the proper calling for China's spiritually-minded young men, but a moment's thought will persuade one a high spiritual tone is nowhere more needed than in the young men, whom the writer of the paper proposes to use as

native medical missionaries at the out-stations where the missions cannot hope to establish foreign physicians. The temptations to which a young man would be exposed in such a position would be many times greater than those inherent in the position of preacher or teacher and the need of good judgment as great if not greater. A man to fill such a position should be a zealous Christian worker, using all his opportunities to preach the Word—he must be proof against the temptation to be proud—a hard thing for Chinese of any talent who receive wages enough to support them comfortably and are placed in responsible positions. He must be proof against the many temptations incident to the practice of medicine everywhere, honest enough to turn over the fees he receives to mission credit, to avoid encouraging patients to bring as fees presents from which only himself can benefit, conscientious enough not to give medicine without fees to his friends who ought to pay, and yet to give careful attention and medicine to the poor who may come. He must command the respect of the community in which he lives and compel all who see him to believe that he acts as he preaches. Nothing short of a man of this kind should be put into such positions as the writer suggests, and when such men are found no doubt such places of responsibility will open to them, and the opportunities for them to be useful will be innumerable.

Yours sincerely,

Foochow. H. N. KINNEAR.

APPEALS TO THE CIVIL POWER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The importance of this subject renders it worthy of the most careful study and discussion. That it has an interest for missionaries is proved by the repeated articles in recent numbers of the RECORDER. I trust good may be done by the interchange of opinion.

Dr. Nevius, a missionary of much experience, wrote concerning a portion of this subject, appeals in behalf of native Christians, "Bitter and unjust as the treatment has been which our Christians have often received, it is a growing opinion here that the best weapons with which to meet this opposition are Christian patience and forbearance, and that the surest victory and the one which will be followed by the best results is that of overcoming evil with good. We are less and less disposed to appeal to the civil power on behalf of our people, except in extreme cases." With the sentiments expressed by Dr. Nevius I heartily concur. In not a few cases there has been too great a readiness to appeal to the "civil power;" but in judging of the bearing of this opinion on the question before us we should remember that Dr. Nevius was speaking of appeals on behalf of native Christians, not of cases where the property and the safety of citizens of foreign countries were involved. While the principle of forbearance should be alike exercised there are important differences in the two cases. We should also notice that Dr. Nevius bases his opinion on experience, on expediency, and that in extreme cases he would still appeal to the civil power (foreign Consuls) in behalf of native Christians. There would be more reason to do so where the property and life of foreign citizens are at stake.

Dr. Houston, if I understand him, seeks by an exposition of Scripture to establish the ground 'that we should never in any way call on government for protection or aid.' He arrives at this conclu-

sion by what seems to me a narrow, not to say erroneous, exposition of the passages considered and by omitting others that bear on the subject; but while I find myself compelled to dissent from his conclusion I wish specially to emphasize the fact that I deprecate most earnestly an attitude of readiness to seize every slight occasion to appeal to the civil power. Quite the contrary. We ought to maintain a friendly and conciliatory attitude toward the Chinese, both officials and people, and avoid every cause of offence so far as faithfulness to duty will permit, and be ready to amicably adjust any differences which may arise, yielding all that the interests of the cause will allow. We should strive to live peaceably with all men.

In arguing from the instances quoted concerning Paul it is essential that the circumstances under which he acted should be parallel with those in which we are placed, at least so far as the inferences drawn are concerned, or the principles which actuated him should be shown to demand a certain course from us. In order to do this we must be sure we rightly apprehend the principles which actuated him, and that no essential particular in the circumstances be omitted. Even then I doubt if we must conclude it our bounden duty to do always as Paul did in like circumstances. His teachings would not lead us to that conclusion. He did not marry, but he did not condemn those who did. He gave his opinion that a certain course was for the time expedient, but said those who had different views might follow them without sin. He went up to Jerusalem, knowing that bonds and imprisonment awaited him, but I do not think he would have said it was every man's duty in the same circumstances to do as he did; but I will not pursue this thought. As to the circumstances, I will mention two or three which seem to me to have an important bearing in the matter.

1. Many missionaries have families. Though we have not the example of Paul for it I do not think it wrong. I presume Dr. Houston does not, but it modifies the questions of running away and of appealing to the civil powers when dangers threaten.

2. We are here supported by missionary societies. This enables us to do things which Paul could not have done, if he wished, because of lack of funds. We purchase houses and chapels, we establish schools, we open hospitals. There are large property interests at stake. Would Paul have fled when he did sometimes if the property of the Church had been in his hands?

3. We are laboring here under treaties made with foreign governments; treaties which specially provide concerning the propagation of the Gospel. There were no such treaties in time of Paul.

4. Arising from the last and of similar import is the fact that we are placed under Ministers and Consuls, who are appointed to manage the affairs of their fellow-citizens in accordance with the provisions of the treaties.

In the writings of Paul we find passages exhorting to "be subject to principalities and powers, to obey magistrates." "Let every soul be subject to the higher powers," and are commanded to be so, not only from fear, but for "conscience sake."

Peter also says, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers and for the praise of them that do well." It is the intention of these "ordinances" that the missionaries should report to Ministers or Consuls or other representatives of the civil power

when disturbances arise or dangers threaten. These magistrates often definitely so direct, and when there is no definite direction to this effect the treaties and regulations so imply. How can we reconcile our actions with the injunctions of the apostles above quoted if we refuse to follow these directions?

As to the friendliness or unfriendliness to the cause of Christ of the governments making the treaties Dr. Houston offers no decided opinion, deeming it not essential to his argument. I readily agree that we need not decide in every case whether the men representing the civil power are friendly or not. I believe the great mass of the people in England and the United States are friendly to that cause, and that the treaties were made, as they are, out of respect to that friendly sentiment, as was most proper in free governments; but, however that may be, it cannot be questioned that it has become the settled policy with the treaty powers to use their good offices to secure religious liberty in all nations. It is also the policy of all civilized governments to protect their citizens, wherever they may be, as long as they are engaged in legitimate occupations. This last, missionaries, in common with other citizens, may properly claim. The protection of native Christians comes under the treaty obligations guaranteeing religious freedom. My point is this: these treaties are included in "every ordinance of man" to which we are required to submit ourselves. Would it not be folly to say that Peter intended us to submit to the restrictions of the treaties, but by no means to accept the benefits they were intended to secure? These ordinances and magistrates were intended for the praise of those who do well, which I apprehend includes protection as well as for the punishment of evil-doers. Should we not rather assist in the accomplishment of both these objects rather than hinder it, or be indifferent to it?

It seems to me Dr. Houston has not drawn the legitimate inference from some of the instances in Paul's life which he has discussed. I will not take up each case in which I find myself compelled to differ from him, but simply notice one as a sample. In speaking of Paul's imprisonment at Philippi Dr. Houston says, "Paul made no appeal here to the civil authorities." Now I submit that he did make an appeal to them, and a most effictive appeal it was. I think those magistrates would not look upon it as a *friendly* appeal. In the words of Dr. Houston it was, "They must come and set them right before the citizens of Philippi," and this appeal was made when Paul was at perfect liberty to go away; the officials would have been only too glad to have him and Silas depart quietly; but no, Paul felt he had the power, and the guilty magistrates must make some amends. What made the appeal so effective is also mentioned by Dr. Houston. "He sends back word to the magistrates that they have beaten him and Silas, Roman citizens, openly and without trial." What did that word imply? It simply meant, in your treatment of us you have injured us unjustly, and therein have broken the law which you ought to have upheld. If you do not come and bring us out and set us right before the citizens of Philippi we will report the case to the proper authorities that they may judge your conduct and inflict the punishment you deserve. The magistrates understood this, and this explains why they came so humbly and besought them and brought them out. Does any one who has studied the character of

Paul think he implied a threat he did not intend to carry out? or that he would not have reported the case of these guilty magistrates had they not yielded to his demands? Notice the agreement of his circumstances and those in which we are often placed. The preachers were, in one sense, foreigners, who had special protection on account of their citizenship. The same is true of missionaries here in China. They met with a tumult. The officials instead of suppressing it and punishing the guilty sympathized with the rioters, breaking the laws they ought to have maintained. Is not this the case with a large proportion of the riots against missionaries here in China? We preach the Gospel just as they did, but this is one thing that makes our case stronger than theirs; our privileges were bestowed *for the purpose* of enabling us to preach the Gospel in peace and safety; theirs were not.

The provisions of the treaties do not exceed the proper province of government. It is no more government propagation of the Gospel than securing to merchant citizens the privilege of trading is doing their business for them. Treaty stipulations certainly facilitate mercantile operations, and are intended to do so, but the government in making treaties and insisting that their provisions be observed do not thereby engage in mercantile pursuits. Not only is the merchant right in making the designed use of the treaty stipulations. As far as they favor his business he would be considered foolish if he did not do so.

I must conclude therefore that it is right to appeal to Ministers and Consuls in cases which the treaties legitimately cover; but I hold strongly that it is wise to do so but sparingly; first seeking to avoid occasion for such appeal by a conciliatory attitude and by urging native Christians to manifest forbearance, being specially careful that they do not seek to advance secular objects under cover of religion, and by seeking to settle differences which may arise, in spite of these precautions, in a friendly way whenever possible.

Since writing the foregoing the March number of the RECORDER has come to hand, containing the remainder of Dr. Houston's article. His setting forth of "a sphere of movement and of speech independent of the civil power" leads me to add a few words to what I have already written.

Probably no missionary will deny that there is a supposable sphere where we cannot obey the civil power. "We ought to obey God rather than man," but that by no means justifies us in holding ourselves free from all restrictions of the civil power. It is only when the requirements of the civil power are clearly contrary to the commands of God that we are justified in disregarding them. "The powers that be are ordained of God." If a man hold himself "independent of the civil power," except so far as that expression is meant to include only the case of opposition I have mentioned, does he not show himself both disloyal to his government and disobedient to the precepts of God who has ordained that government? So it seems to me. The Christian should be a better citizen for being a Christian, just as, for the same reason, he should be superior in all the relations of life. Hence I hold we should be very careful in deciding that there is opposition to the commands of God in the requirements of the civil power, in any instance, especially where a large number of earnest Christian men take a view different from ours.

The benefits which Dr. Houston enumerates as likely to flow from the course he recommends are true, I think, only as against an unwise use of the right of appeal, and even where true might be fully balanced by the evils of a course which would lay us open to the charge of fanaticism. There are two extreme views, one of which, I must still hold, Dr. Houston advocates, and that not merely "as the Bible is an extreme book." While Dr. Houston may consider me as opposing what I think his extreme views I trust he will not deem such opposition inconsistent with the very highest regard for him personally.

Sincerely yours,

J. L. WHITING.

COMMUNICATION FROM MINISTER DENBY.

Legation of the United States,

Peking.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your very valuable publication—the CHINESE RECORDER of March, 1896—you publish a copy of my circular to the Consuls, of the 6th February, relating to the expurgation from copies of the Chinese Code of Clauses—not "claims" as printed—placing restrictions upon the propagation of Christianity.

I beg leave to send you a translation of the Chinese official text of the full correspondence relating to this subject, which was made by the First Secretary of this Legation, which you are at liberty to publish.

Your obedient servant,

CHARLES DENBY.

Copies of three documents received by His Excellency Mr. Gerard, French Minister at Peking, from Their Excellencies the Ministers of the Tsung-li Yamên, wherein the said Yamên agrees to order the Governors-General and Governors of the provinces to direct the local authorities to expunge from the various editions and compilations of the Chinese Code all clauses placing restrictions upon the propagation of the Christian religion, as treaty stipulations provide.

In obedience to orders these three documents have been printed by Monsieur Dubail, Consul-General of France at Shanghai, for distribution to the several missions for convenience of reference.

Document No. 1.

The Tsung-li Yamên to Mr. Gerard.

August 18th, 1895.

YOUR EXCELLENCY: Upon the 26th July last we received your despatch stating that in the edition of the Chinese Code published in 1890 there were still to be found copies of memorials prohibiting the Christian religion, which was in violation of the treaty of the 5th month of the 8th year of Hsien Feng (27th June, 1858), and that it was your duty to request that, in observance of treaty, orders to be given for the erasure thereof.

In reply to this despatch we wrote you that we had examined into the subject and had ascertained that in the 9th year of Tung Chih (1871) the Board of Punishments had memorialized the throne requesting that a new edition of the Penal Code be published. A note was then made of the clauses prohibiting the Christian religion, and said clauses were expunged from the Code as the treaty stipulated, and that since the reign of Tung Chih the Board of Punishments has had no new edition of the Code made.

On the 12th of last August Your Excellency called upon us and handed us a copy of a book called the *Ta Ching Lü Li Hsing An*

Tsuan Chi Cheng and another volume, which were reprints from other works and were made in 1893. We have carefully examined these works, and we have to say that works of this kind, made in private printing establishments, are not official publications. We have, however, written the Bureau of Gendarmerie to notify all book stores that the passages in the said books referring to the propagation of the Christian religion in the interior of China and the clauses prohibiting the practice of foreign faiths must, as the treaties require, be stricken out.

We enclose herewith a copy of our despatch to the Bureau of Gendarmerie on the subject, and we return the two books upon the Code which *Your Excellency left with us.*

Document No. 2.

The Tsung-li Yamên to the Bureau of Gendarmerie.

Upon the 26th of last July we received a despatch from Monsieur Gerard, Minister of France, as follows:—

"The last clause of the 13th paragraph of the treaty between France and China, concluded in 1858, provides:

'All that has previously been written, proclaimed or published in China by order of the government against the Christian religion is completely abrogated, and remains null and void in all provinces of the empire.'

"Notwithstanding this treaty provision the edition of the Penal Code printed in 1890 still contains prohibitions against the Christian religion. It is my duty to request that, in accordance with the treaties, orders be given for the erasure of such prohibitions from the edition of the Penal Code of 1890 and from all books containing them."

On receipt of this despatch we replied that we had investigated the matter and had found that in 1871 the Board of Punishments memorialized the throne requesting that a new edition of the Penal Code be issued, and that in this edition, under the section of the ceremonial laws devoted to sacrifices, a clause was inserted as follows:—

"All persons professing the Christian religion shall be permitted to assemble together for worship and song, and no prohibition shall be exercised against them. All that has been written, proclaimed or published in China by order of the government against the Christian religion is completely abrogated, and remains null and void in all provinces of the empire."

The clause previously in the Code with reference to the propagation of the Christian religion was also marked for omission from the new edition. The code, as thus altered, was submitted to the throne by the Board of Punishments and long ago received the imperial sanction. Since the reign of Tung Chih the Board of Punishments has had no new edition of the Code prepared.

Shortly after this correspondence, viz., on the 12th August, Mr. Gerard called at the Yamên and handed us two books upon the Code, one called the *Ta Ching Lü Li Tseng Hsiu Tung Tsuan Chi Cheng* and one the *Lü Li Pien Lan.*

He stated that these had been printed from new blocks cut in 1892, and that they contained a prohibition against corrupt doctrines. Upon examination we found that these books had been printed from blocks cut at private printing establishments, that they were not official publications, and hence could not be brought in evidence of violation of treaty.

We have to call your attention, however, to the following passage found in various commercial treaties: "The Christian religion having for

its essential object the leading of men to virtue the members of all Christian communities shall enjoy entire security for their persons and property and the free exercise of their religion, and efficient protection shall be given the missionaries who travel peaceably in the interior, furnished with passports as provided for in Article VIII. . . .

"All that has been previously written, proclaimed or published in China by order of the government, against the Christian religion, is completely abrogated, and remains null and void in all the provinces of the empire."

In the 9th year of Tung Chih (1871) the Board of Punishments omitted from the edition of the Code made by them the clause referring to the propagation of Christianity, and this edition contains this statement in its preface :—

"All statutes which occurred in former editions, and which are omitted from this, were omitted by imperial sanction on memorial by the Board of Punishments. Such omitted passages should be no further circulated nor quoted."

The laws forbidding Christianity were abolished by the throne on memorial from the Board of Punishments in 1871, and must be no longer inserted in publications. It seems, therefore, our duty to write your honorable Bureau to notify all book-shops that, in observance of treaty, they are forbidden to print in the books known as the *Tung Tsuan Chi Cheng* and the *Lü Li Pien Lan* and similar books those passages referring to the propagation of Christianity which are to be found in the section of the code on corrupt doctrines, as well as the clauses above referred to which prohibit the practice of Western religions. Thus will the treaties be observed.

Document No. 3.

The Tsung-li Yamên to Mr. Gerard.

September 7th, 1895.

On the 31st August we received your despatch as follows :—

"On the 18th August I received Your Excellencies' despatch saying that the *Ta Ching Lü Li Hsing An Tung Tsuan Chi Cheng* and the *Lü Li Pien Lan* were not official publications, but that you had taken measures to have the clauses therein contained concerning the propagation by foreigners of the Christian religion in the interior and the other clause heretofore referred to to be stricken out in accordance with treaty.

"It becomes my duty to express my thanks for this action. On the 19th August I went in person to your Yamên and stated that this class of private publications were issued in other parts of China. You concurred in my opinion that these also should be revised, and I have now to express the hope that you will order that this be done and that I be informed in what manner the officials of the various provinces upon whom this duty falls carry these orders out."

In reply we have to state that we recognize our obligation to do as you request in the matter of issuing notices prohibiting the publication of rescinded laws. We communicated with the Bureau of Gendarmerie some time ago on the matter, and we have now written the Governors-General and Governors of the various provinces to order the local officials to command the book-stores in their jurisdictions to erase from their publications those passages cut out of the Code by the Board of Punishments.

We make this reply for Your Excellency's information.

Our Book Table.

The China Mission Hand-Book. First issue. Shanghai: American Presbyterian Mission Press, 1896. Price $2.25, or $2.00 each for ten copies or more.

This book supplies a felt want. For several years the Christian world has called for a full and accurate account of the missionary work going on in China. The difficulty of preparing the book may be inferred from the fact that the circulars calling for needed data were issued in March, 1894, about two years before the work was issued. The plan of the book was determined by the circular, which was signed by Messrs. W. P. Bentley, W. B. Bonnell, G. F. Fitch, G. McIntosh and T. Richard.

We have before us the results of their labors in an octavo volume of 324 pages replete with information. The subject matter is divided into two parts. Part I. contains essays as follows:—

Confucianism (Rev. E. Faber, D.D.); Buddhism (Revs. T. Richard, Dr. Edkins, etc.); Taoism (Revs. Dr. Faber, Dr. Martin, etc.); Mohammedanism (Rev. H. V. Noyes and Dr. Washburn); the Secret Sects of China (Rev. T. Richard); on the Foreign Languages spoken in China and the Classification of the Chinese Dialects (P. G. von Möllendorff); Spread of the Great Religions throughout the World (Rev. T. Richard); the Spread of Christianity throughout the World, the Spread of Christian Missions in China, the Syrian Missions in China, Christian Missions in Asia (Rev. T. Richard); the Need of China (Rev. A. H. Smith); China's Appalling Need of Reform (Rev. T. Richard); Riots (Rev. T. Richard).

Part II. contains carefully prepared accounts of thirty-seven missionary societies, three Bible societies, seven tract societies and twelve printing presses. These accounts are historical, descriptive and statistical. They give the reader a full view of the nature, methods and results of the vast mission work that is going on in this great empire. They are followed by general statistics tabulated in three parts: 1. Pastoral and Evangelistic; 2. Educational; 3. Medical. After these we find an Index, and maps of twelve of the Chinese provinces, and lastly a general map of China.

Part I. is written by men who, after long years of investigation, have a broad and accurate knowledge of the history, government and religions of China. A few quotations will show the skill with which they lay open to the core the evils which afflict the empire and the grounds of their deep convictions when they declare that Bible Christianity is the only remedy.

Dr. Faber on Confucianism says: "The God of Confucianism is the majestic *Ruler on High*, inaccessible to the people. The Emperor of China is the only person privileged to approach Him. God is not known in His nature of love as our *Heavenly Father* . . . . . There is no conviction of an unconditioned *Responsibility* to God, the majestic Ruler of the universe, who will judge in righteousness. Therefore a deep sense of sin and sinfulness is absent. . . . As the deepest cause of death and of all the evils in the world is not sought and found in sin therefore the *need of a Saviour* is not felt." Dr. Faber's masterly analysis of Confucianism is worthy of careful study. The practical outcome of this boasted system of political morality is forcibly stated. "*Rebellion.* Confucius praising Yao and Shun as

the highest patterns of moral accomplishment points principally to the fact that both rulers selected the worthiest of their subjects to become their co-regents and their successors. This high example has not found one follower among 244 Emperors (according to Mayer's Reader's Manual) of China, from Confucius' death to the present day. This in spite of Confucianism as the state-religion of China. Confucius himself appears to have regarded with favor rebellious movements in the hope of bringing a sage to the throne. Mencius is certainly very outspoken in this respect. He justifies the dethroning and even the murder of a bad ruler. No wonder then that rebellions have occurred on a large scale over fifty times in about 2000 years, and local rebellions are almost yearly events. It is impossible to calculate how many hundred millions of human lives have been sacrificed during these rebellions. Confucianism is to blame for it. Neither Confucius himself, nor one of his followers, ever thought of establishing a constitutional barrier against tyranny and providing a magna charta for the security of life and property of the ministers and people of China."

Mr. Timothy Richard says of China's need: "About three millions die off annually, chiefly because of rebellion and want of proper food. The poor who survive have to pay thirty per cent. interest to the pawn-shops very frequently, and sometimes they even pay 100 per cent. and more to tide themselves over temporary difficulties. How can they live under these circumstances? Even officials also suffer to an almost incredible extent. Whilst a few officials get the highest salaries in the world—and of late enormous monopolies of trade in addition—the majority of expectant officials have to live for years in the greatest poverty, frequently waiting ten years for office, and during that time only get an occasional engagement for a few months, at the rate of thirty taels per month, and these are compelled to borrow money at thirty per cent. or more."

I call particular attention to Mr. Möllendorff's paper on the Foreign Languages spoken in China, accompanied by an illustrative map. This essay is full of information, rare, accurate and satisfactory.

The misery caused by opium smoking is not stated anywhere in this volume as fully as the case demands. The word opium is not found in the Index at all. Mr. T. Richard makes a passing allusion to it on page 85. But notwithstanding the fact that this evil is on the increase the whole subject is passed over very lightly.

On page 81 Mr. Timothy Richard, speaking of creeds, uses the words "religious toys," "treasonable documents," "mint and anise are tithed and the weightier matters are neglected." Now it is always allowable to denounce wrong, and Mr. Richard ought to be allowed to have his fling; but any one can see that his denunciation is too sweeping. It is entirely unqualified. He utterly ignores the fact which is abundantly proved in this volume that the great evangelistic, medical, educational and literary work done in China is mainly supported by those Churches that represent the great historic creeds of Christianity.

It would be hard to find information more concise and comprehensive than that given in the statistics of the Presbyterian Mission Press in Shanghai and the Methodist Mission Press in Foochow. In a few pages we have in compact form the history, growth, results and present condition of these most useful institutions.

The title page contains in the words, "First Issue," a promise of future editions, which will be ex-

pected and welcomed by thousands of readers. It is hardly probable that a new issue can be made before the year 1900.

There is nowhere in this volume an answer to the question, what is the number of foreign missionaries at work in China? The wives of missionaries are not counted. Two columns ought to be added to the list, one headed wives of missionaries, the other total foreign force. As it is the reader must look in several places and sum up the figures taken from several columns, and, as the wives of missionaries are not put into the statistics he will after all find that the book has not told him the total number of missionaries in China. This is vanity and vexation of spirit; for that is the first question he wishes to ask.

I subjoin the principal items of the Statistical Reports:—

Foreign missionaries ...	1324
Stations where missionaries reside	152
Out-stations	1056
Organized Churches ...	706
Churches wholly self-supporting	137
Churches partially self-supporting	490
Foreign medical men ...	96
„ „ ladies ...	47
Hospitals	71
Dispensaries	111
Distinct patients seen in 1893	223,162
Pupils in schools ...	21,353
Communicants ...	55,093
Mexican Dollars contributed by natives ...	$36,450.32

JOHN W. DAVIS.

Medical Missions, by J. G. Kerr, M.D., LL.D. Philadelphia: Presbyterian Board of Publication and Sabbath School Work.

This neatly printed 24-page booklet is an illustration of how increasingly ardent are the efforts being made in the home lands to awaken an intelligent interest in the various phases of foreign mission work. No better one than Dr. Kerr could be found to show the importance, the need and the growth of medical missionary work in unenlightened lands. We trust that this statement and appeal will make real to all able to help the spiritual darkness, moral degradation and physical sufferings of their brethren and sisters in heathen lands.

ANNUAL REPORTS.

From the 20th Annual Report of the Central China Religious Tract Society we learn that during 1895 the following sales were effected:—Books, 223,567; hymn-books, 1,781; sheet tracts, 347,118; folders, 225,621; calendars, 293,146; books of other societies, 2,848, giving a total of 1,095,081. The large number of sales (1881 more than the record year 1890) are a cause of thankfulness, and are especially satisfactory when we remember that during the greater part of the year the country was in a state of ferment, and for a number of months the province of Szchuen was almost closed to book-selling operations.

The Annual Report of the Anting Hospital, in connection with the Peking Mission of the American Presbyterian Church, shows a total attendance of 26,520. During last summer and autumn the clinics were unusually large; many days there was an attendance of over 200 patients, one day there being as many as 255. During the spring the students of the T'ung-wen-kuan attended a course of clinical lectures, coming to the hospital every Wednesday during the course of thirteen lectures.

Dr. Gerald S. Walton has issued a Report for 1894 and 1895 of the London Mission Leper Asylum at Hiao-kan. We are glad to see that

the spiritual work among the lepers has been very encouraging; five have been received into the Church and five others are on probation for membership.

We have also received the Report for 1895 of the Tung-kun Medical Missionary Hospital in connection with the Rhenish Missionary Society. Some interesting facts are given regarding the plague which prevailed in Tung-kun for five months. The total number of out-patient attendances during the year was 18,568 (5,404 were new patients and 13,164 return visits.) 437 in-patients (229 male and 208 female) were treated in the Hospital, showing an increase of 100 over last year.

The Report for 1895 of the Committee of the Bible, Book and Tract Depôt, Hongkong, as well as the Reports of the British and Foreign Bible Society's and Religious Tract Society's Hongkong Committees, shew that an excellent work is being done in that important centre. The depository seems to have been well patronised by the soldiers and sailors, whilst also proving a convenient centre for the despatch of Christian literature (English and Chinese) to the nearer coast ports and to those foreign countries where Chinese settle in large numbers.

The Fifth Annual Report of the Ichow Fu Dispensary, in charge of the American Presbyterian Mission, Ichow Fu, briefly reviews the medical work of the past five years. A tabulated statement shows that the total attendance for the past five years was 35,103, of which 19,902 were first and 15,201 return visits. The Report clearly shows the usefulness of medical work as an adjunct to evangelization. We congratulate the Ichow Fu workers on the development of their work, and trust that when the new hospital becomes an accomplished fact the medical and evangelistic beneficent influences will operate with increased power.

Editorial Comment.

THE Programme of the third Triennial Meeting of the Educational Association of China, Shanghai, May 6th to May 9th, was an interesting one, and was ably carried out. Compared with the last session in 1893 the attendance was large and more representative, and the papers and discussions showed what a hold the work of education has upon the minds and hearts of many of our ablest missionaries. Whatever questioning there may have been in the past as to the value of schools, and especially boarding-schools, as missionary agencies, the fact is becoming more and more emphasized by time and experience that the mission which fails to educate and to train up helpers by means of well conducted boarding-schools is failing in a most vital point, and sooner or later they will have forcibly brought home to them the unwisdom of such a course. No doubt the cause of education and the name of boarding-schools has suffered at times, because men who have no natural aptitude for teaching, and no facility for adapting themselves, have been in charge of such work. The school has been a failure, and the blame instead of being placed upon the man is placed upon schools. But not every one can be a successful teacher and manager of a school any more than every one can be a poet. Failure in the individual should not be saddled upon the system.

Perhaps some have been over-san-

gnine as to the importance of schools. But the enthusiasm of some is needed to counterbalance the indifference or even opposition of others. Certain it is that the work of education—and as a distinctive missionary agency—is making rapid strides in the land, and the full force of the demand which will soon be made upon the missionary body is but beginning to be felt. The Triennial Meeting of the Association will give a great impetus to a good cause.

* * *

Following immediately upon the meeting of the Educational Association was the Annual Convention of the United Society of Christian Endeavor. The first convention, three years ago, was mostly in English, the one a year ago much more in Chinese, and the one this year entirely in Chinese, with the exception of a public meeting held in the Municipal Hall. And this is as it should be. We can but rejoice to see our native brethren entering heartily—as they did—into meetings like this, and we are sure they were greatly benefitted. The attendance was large and the meetings decidedly spiritual. There was a difficulty in the matter of dialects; some native brethren lamenting at the close of one meeting—which was entirely in Chinese—that all that they could get was Ye-soo (Jesus). This suggests whether or not it may be well to divide and have three conventions,—one for South, one for Central and one for North China. But even this would not be sufficient, as the people of the Yang-tze valley cannot understand the dwellers of Ningpo and Shanghai.

* * *

We present our readers with a picture of the Lowrie Memorial Church in connection with the Presbyterian Mission Press, the building in which the Educational Association held their recent sessions. The expediency of such an expensive and foreign looking building for native worshippers may well be questioned. Within certain limits it is well to confine ourselves to Chinese ideas of architecture and to have in mind their financial ability. But the location of this building in the heart of the English Settlement, and several other considerations, rendered any other kind of a building out of the question in this instance.

* * *

Notice has been sent to us of the proposed publication of a series of articles by the late Mr. Wylie. They will amount to a volume of 500 pages octavo, and the cost will be $3.00 a copy. Application to be made to Dr. Muirhead or Dr. Edkins.

* * *

More than once within the last two months we have noticed in the columns of our contemporaries references to the anxiety felt for the safety of Mr. Greig, of the National Bible Society of Scotland, who had started on a Bible-selling tour several months previously. Our readers will be glad to learn that he arrived at Chung-king on 16th April from a somewhat protracted tour through Kueichou and Yunnan. In this journey he covered 2800 miles, and whilst the number of books sold was not so great as if he had been travelling through the more populous and wealthy province of Szchuan he seems to have met with a friendly reception.

* * *

Mr. James Murray (the predecessor of Mr. Greig), a notable traveller and colporteur, and self-supporting, is enjoying a busy furlough at home. From the *Quarterly Record* of the National Bible Society of Scotland we hear that Mr. Murray in his first term of service was the means of circulating about a quarter of a million of copies of the Scriptures and 429,000 tracts.

Before the next issue of the Recorder reaches our readers there will have begun in London the Jubilee celebration of the Evangelical Alliance. In the meetings to be held on June 30 and following days there will doubtless be present a few who fifty years ago were part of the 800 from the Old World and the New, of various denominations, who, realising how good and how pleasant it is for brethren to dwell together in unity, formed the Evangelical Alliance. With the motto *Unum corpus in Christo* the Alliance has exerted a unifying and stimulating influence on Christians of all denominations in various parts of the world. As the missionaries in China have been in frequent sympathetic touch with it we feel sure that these meetings will be prayerfully remembered by all workers in China, and that the words of our Lord will be much in the minds of all: "That they all may be one as thou Father art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me."

* * *

Mrs. J. Livingstone Taylor, an American lady, much interested in mission work, has recently visited China, and among other benefactions has given 10,000 taels for the erection of a Young Men's Christian Association building in Tientsin in connection with the work recently organized there by Rev. D. W. Lyon. The work among the various students gathered there from all parts of the land, and all speaking more or less of English, has had a most encouraging beginning, and we trust that lasting and far reaching results will be attained which will both gladden the founders and help a multitude of souls.

* * *

We understand that a revision of Stent's Vocabulary is being made by a missionary in North China with a view to eventually publishing. This notice is given, lest anyone else, unconscious of this fact, should be attempting the same and thus lose valuable time. There has been a constant call for this vocabulary ever since it was out of print, and a new and revised edition would doubtless meet with a hearty reception.

Missionary News.

THE ANTI-OPIUM LEAGUE.

To the Missionaries and all others in China who may sympathize in the Anti-Opium Movement.

In the past many and faithful efforts have been made by the friends of humanity in China to combat the opium evil. These efforts have met with a measure of success. Victims of the evil have been rescued, and the interest and prayers of friends in Christian countries have been enlisted. Doubtless, however, much more would have been accomplished by a united and carefully organized effort. In union there is strength. The missionary body in China represents a great part of the evangelical Christian public of the leading nations, and might be able by a determined and united effort to accomplish much against opium. The present, with its world-wide awakening interest in China and things Chinese, seems in the Providence of God an opportune time to take a forward step.

Living in China we have special opportunities to know the extent and character of this evil and to study the question of its suppression.

Such opportunities bring a great responsibility. The blood of the countless slaves of opium will cry out against us if we neglect these opportunities.

Among the Chinese themselves there is a great work to be done in arousing and uniting those who see and acknowledge opium to be one of the greatest curses of their people, and who would gladly assist in efforts against it.

In order to initiate such a movement it has been suggested to organize a society called "The Anti-Opium League in China," composed of representatives of all the missionary communities in this empire, along with all who sympathize with its objects and are willing to lend a helping hand.

The general object of the Society, as suggested in the name, would be to devise and pursue whatever methods the grace of God might enable us to use toward the delivery of China from opium.

As objects in detail the following have been suggested :—

1. To co-operate with the "*Society for the Suppression of the Opium Trade.*"

2. To collect information and statistics as to the effects of opium using in China.

3. To inform the Christian people of the countries from which we come concerning the evils of opium, and to enlist their prayers, sympathy and efforts in behalf of this cause.

4. To agitate the anti-opium question among the Chinese themselves and to enlist the aid of those who sympathize with our object.

Looking towards the formation of such a society the missionary community in Soochow at its association meeting in February appointed a committee on opium with instructions to correspond with the associations of other missionary communities, urging upon them co-operation with us in the formation of such a League.

It is suggested that the missionary associations in the larger centres appoint like committees, and that smaller communities appoint single representatives; that these committees elect an Executive Committee and permanent officers, thus completing the general organization and opening the way for the direct work proposed. Correspondence and suggestions as to methods of organization, etc., from all friends of the movement are solicited.

Hoping that through the blessing of God success may attend our united efforts,

From the Soochow Committee: Hampden C. Du-Bose, Chairman, W. H. Park, M.D., Anne Walter, M.D., J. R. Wilkinson, M.D., J. B. Fearn, M.D., Joseph Bailie, W. N. Crozier, Secretary. Correspondence should be addressed to

Rev. W. N. Crozier,
Care of Presbyterian Mission Press,
18 Peking Road, Shanghai.

Rev. J. L. Whitewright writes that there were last year 76,660 visitors at the Museum of the Baptist Mission at Ts'ing-chow Fu. The museum was closed two months of the year. This would make an average of 7666 visitors for each month. The museum has done a good work as an enlightening and evangelizing agency, and afforded an opportunity of reaching many who had not been attracted by other means.

THE BRITISH MINISTER TO CHINA AND CHRISTIAN MISSIONS.

Sir Claude Macdonald, the new British Minister to this country, stayed a few days in Shanghai when *en route* to Peking. Advantage was taken by the representatives of British missions resident in Shanghai of the opportunity thus presented to extend to Sir Claude a cordial welcome and to put before him some facts connected with the

work in which they and their brethren of other lands are engaged. A deputation consisting of the Rev. Dr. Muirhead, J. Hudson Taylor, H. C. Hodges, G. H. Bondfield and John Stevens, was appointed, and on the 10th April waited on Sir Claude at the British Consulate.

Rev. H. C. Hodges was the first speaker. After acknowledging the kindness and attention which British missionaries had always received from H. B. M. Ministers, and he felt sure they would receive from Sir Claude, he showed how the recent war between China and Japan and the recent massacre in Fukien had brought China prominently before the people at home. They were beginning to understand the real state of affairs in this country, the misgovernment, the connivance, if not the instigation of the officials in anti-missionary troubles, and the need for visiting the penalty of such offences upon the responsible parties. He requested Sir Claude to accept a copy of the "*China Mission Hand-book*" and explained its nature and its utility. In conclusion he expressed his gratification because of the interest Sir Claude had shown in missions when in Africa, and hoped that as he became acquainted with what is being done in China his interest in the work would increase.

Mr. Hudson Taylor, after a few introductory remarks, mentioned that in 1842 there were only six communicants in China, and that when he landed in March, 1854, they were something over 300; these had increased to over 37,000 in 1890, since which time the number had nearly doubled, being estimated in the April No. of the CHINESE RECORDER at 70,000 for the present year. This number represented communicants and not adherents, who might be two or three times as many.

It was further interesting to note that these communicants were to be found in nearly every province of China; for while there were still two provinces—HU-NAN and KWANG-SI—in which, so far as he knew, there were no resident missionaries, there were converts residing in these provinces, and he believed one or two organized Churches. The communicants were members of seven or eight hundred Christian Churches to be found here and there all over inland China—some north of the Great Wall, some not far from the confines of Thibet, some as far as Ta-li Fu in YUN-NAN and over the border in Upper Burmah.

What seemed to him, however, far more important than any results that can be gauged by figures was the altered condition of mind of the masses towards Protestant missionaries.

Rev. John Stevens said, that by the wish of those who arranged the deputation it was his privilege, a privilege he valued very highly indeed, to speak a few words in behalf of the several agencies at work in China for the enlightenment of the people by the publication and distribution of instructive literature. All who had connection with missionary work fully recognized the necessity of making use of the power of the press. Already gratifying results had followed upon the circulation of books, tracts and periodicals. This particular department of labour not only afforded wide scope to the efforts of those directly concerned in it, the printed page often finding its way where, for various reasons, the missionary cannot himself come; it also enlisted the sympathy of all who desire the advance of what is good. To a large extent, he thought, the improved state of feeling towards missionaries, referred to by Mr. Taylor, was due to the influence upon the people, and especially upon the officials, of Christian literature.

Rev. Dr. Muirhead after referring to the objects and history of missionary work, said that "in the prosecution of this work we naturally come into conflict with customs and manners, prejudices and practices that have long obtained, and are inveterately ingrained in the minds of the people. Not that we seek to excite their opposition, or unreasonably advert to things current amongst them which may be detrimental to their best interests, only our Christian teaching and the lines on which we are compelled to go necessarily excite the ill-will of many averse to change of every kind in their social and religious life. This occurs in many ways, and is to be expected in the circumstances of the case, as it has always appeared in the history of Christianity, so that it has frequently called for the intervention of our high authorities, that the terms of the treaty may be observed, and the disturbances that arise may be put a stop to. We are most desirous of our work being carried on in peace and quietness, and have no idea of appealing to you, H. B. M.'s honoured representative in China, in the prosecution of it; and we trust you will have no occasion for complaint in regard to us, as causing useless trouble or calling for unwarranted official interference; while, at the same time, we are assured of your cordial sympathy in our seeking to bring about the highest benefits and the greatest blessings that can be conferred upon this people."

Rev. G. H. Bondfield in presenting Sir Claude Macdonald with a handsomely bound copy of the "Imperial" Chinese New Testament, on behalf of the British missionaries represented by the deputation, briefly gave a history of the "Presentation Testament" to the Empress-Dowager.

Sir Claude Macdonald, in the course of an able and full reply, stated that he was highly gratified, because of the welcome which had been given him by the deputation in the name of British missionaries and missionary organizations. He fully recognized the importance and value of the work they were seeking to do. He wished to thank them for their visit and for the presentations they had so kindly made. The very interesting facts which they had brought before his notice would have his consideration.

Diary of Events in the Far East.

April, 1896.

30th.—Terrible collison at Woosung in which the s.s. *Onwo* was sunk by the s.s. *Newchwang*. The latter suffered comparatively little damage, but the former settled down so rapidly that about three hundred lives were lost, including all the foreign officers, excepting the second officer and second engineer. Amongst the native passengers lost was Mr. Nie Loh-su, a native pastor of the Foreign Christian Missionary Society. An In Memoriam notice of his life will appear in next RECORDER.

May, 1896.

6th.—Opening session of the Triennial Meeting of the Educational Association of China, in Presbyterian Misson Press Church, Shanghai. Members were present from Peking, Têngchow, Foochow, Soochow, Hankow, Kiukiang, Nanking, Chinkiang and other places; see pages 292 and 306.

9th.—Opening Meeting of the Third Annual Convention of the United Society of Christian Endeavour for China in Union Church, Shanghai; see page 307.

12th.—Serious riot at Kiang-yin (occupied by the Southern Presbyterian Mission). The trouble was fomented by a quack doctor who, with a number of roughs, demanded to be allowed to search the premises for children who, they said, were hid on the premises. Rev. R. A.

Haden held the crowd at bay whilst Rev. L. L. Little and a native assistant went for the magistrate. In the course of the examination, to the horror of the missionaries, the body of a child was found, roughly done up in coarse matting. The official, who would not believe the missionaries' word that they knew nothing of the matter, had no control of the mob, whose worst passions had been inflamed by the discovery, and after an exciting experience the missionaries escaped and fled to the forts, being pursued for about a mile. Mr. John Jurgens, the head foreign instructor, kindly protected and entertained them. The mission property was entirely destroyed.

Later particulars tell us of the unravelling of the plot. It is expected that little difficulty will be met with in the satisfactory settlement of the case, and that ultimately the work will be established on a better footing even than before.

Missionary Journal.

BIRTHS.

At Kuan-hsien, Sï-ch'uan, on 12th Feb., 1896, the wife of A. Grainger, C. I. M., of a son (George).

At Wuhu, on 11th April, the wife of Islay Ferrier Drysdale, of the International Missionary Alliance, of a daughter.

At Wei-hien, 17th April, 1896, the wife of Dr. W. R. Faries, American Presbyterian Mission, of a son.

At Liao-yang, Manchuria, on the 27th April, the wife of Rev. George Douglas, Scotch Presbyterian Mission, of a daughter.

MARRIAGES.

At Chungking, on 18th April, Nellie Mayse Van Lear, of Staunton, Va., to Frederic Bostock Webb, of Stafford, Eng., both of the China Inland Mission.

At Canton, 22nd April, by Rev. H. V. Noyes, D.D., Rev. J. J. Boggs, M.A., Professor in Canton Christian College, to Miss Ruth C. Bliss, M.D., of Medical Missionary Society's Hospital, Canton.

At Wuhu, China, on Tuesday, the 26th May, 1896, Miss Frances H. Catlin, to Mr. Matthew B. Birrel, of the International Missionary Alliance.

At Shanghai, 27th May, Mr. O. Schmidt, to Miss B. Müller, both of C. I. M.

DEATHS.

At Shao-wu, Foochow, 22nd Feb., 1896, the wife of Rev. J. E. Walker, A. B. C. F. M.

At Tungchow, 30th April, Virginia, infant daughter of Rev. C. W. and Anna S. Pruitt of American Southern Baptist Mission, from erysipelas.

At Newchwang, Manchuria, 10th May, of diptheria, after two days' illness, Emily Lois, beloved daughter of Alice and William Hunter, aged one and a half year.

At Nanking, 12th May, of diptheria, Alice, daughter of Rev. J. C. and Mrs. Ferguson.

ARRIVALS.

At Shanghai, 5th May, Miss G. Wombold from U. S. A., for American Presbyterian Mission, Korea; also Mr. A. Gracie (returned), for C. I. M., from England.

At Shanghai, 12th May, Miss E. Björklund, from U. S. A., for C. I. M.

At Shanghai, 19th May, Rev. J. H. Judson, wife and family (returned), for Am. Presby. Mission, Hangchow.

At Shanghai, 19th May, Dr. and Mrs. Westwater and family (returned); also Miss M. F. Graham, for Scotch Presbyterian Mission, Manchuria.

DEPARTURES.

From Shanghai, 2nd May, Rev. J. and Mrs. Hudson Taylor, M.R.C.S., Mr. D. E. Hoste, Rev. G. F. and Mrs. Easton and two children, Mr. and Mrs. D. J. Mills and two children, Mrs. Redfern and two children, Miss Pook, of C. I. M., for England; also Mr. Hofstrand, of C. I. M., for Sweden.

From Shanghai, 14th May, Misses Child, A. B. C. F. M., for U. S. A.

From Shanghai, 16th May, Rev. and Mrs. James Bear and family, South. Presbyterian Mission, for U. S. A.; also Mr. and Mrs. W. G. Peat and child, Mr. and Mrs. E. Hunt, Mr. A. Bland, Miss F. H. Culverwell, Mrs. C. Smith and child, Miss Bontwood, of C. I. M., for England, Dr. and Mrs. Cox, for India.

From Shanghai, 20th May, Dr. and Mrs. Hunter Corbett and family, American Presbyterian Mission, for U. S. A.

From Shanghai, 23rd May, Dr Lucy Gaynor, Friends' Mission, for U. S. A.

From Shanghai, 30th May, Rev. R. C. Jenkins, L. M. S., for England.

THE

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AND

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The Relation of the Missionary to other Foreign Residents in the East.

BY REV. F. L. HAWKS-POTT, B.D.

[American Episcopal Mission.]

IN the West we are quite accustomed to hearing a distinction drawn between the clergy and the laity. In the mind of the public they are looked upon as two different orders. Of course the distinction is a very old one, and goes far back in history, but the only thing it concerns me to do here is to note the fact and call attention to the manner in which the clerical order has always been regarded. The laity, that is, the people, looking upon the clergy as those who for many centuries were the depository of learning, and as those who had given up their lives to the service of Christ, and were laboring for the welfare of mankind, have always treated them with honor and esteem.

However unworthy the member of the clerical order might be in himself, yet he was always respected on account of the office he exercised. In modern life, especially in democratic America, our reverence for orders has greatly diminished, but yet even at the present day the clergyman in society is always treated with a certain amount of deference and consideration. Now when we turn to the East we find a state of affairs directly the reverse of this. In the East the clerical order is known by a new name; it is spoken of as "the missionary body," and in the eyes of the public it seems to be an order of society not superior, but inferior to many others.

To many of you the following experience will sound familiar. A young man has just begun his ministry, and has felt that he was called to be a missionary in China; he makes known his intention, and is appointed to the foreign field by some Board of Missions. Before starting he is somewhat lionized at home, and he finds, much to his

surprise perhaps, that he is regarded by his friends and acquaintances a little in the light of a hero. He starts out on his journey, and he confides to some one of his fellow-passengers his object in going to the East. He finds that the news is not received with any expressions of interest in himself or in his work, but on the contrary that as soon as the news circulates about that he is a missionary somehow he seems to be a man upon whom a distinct mark or brand has been discovered, and he is treated with less courtesy and less attention than he formerly received. Little by little the light breaks in upon him, and he begins to realize his position. He learns that he is considered to have joined a class which is held among a great many in the East in but low esteem. Not only on the steamer does this truth come home to him, but his daily experience after landing at his destination confirms it. Whenever he comes into contact with the other foreign residents he clearly sees that a wall of demarcation divides him from them, and that society in the East is divided into two camps—the missionary and non-missionary. Occasionally he is surprised by meeting with a few estimable persons who are larger in their views than their compatriots, or with some who are really interested in missionary work, but to the rank and file of the residents in the East he finds that there is about as great a distinction between the missionary and the non-missionary as there is between the out-door and in-door staff of the Customs' service. What a peculiar inflection is put on the words, "O, he's a missionary," and how galling to one's pride is the positive rudeness which one sometimes meets in foreign hongs and offices. I hope I have not overstated the case; but if so I shall be glad to be corrected.

Now it is natural for us to proceed immediately to ask the question, What is the cause of this estrangement between the two divisions in eastern society? Who is in the wrong? Upon whose side should we lodge the greater blame?

Many of us feel inclined perhaps to say it is the non-missionary body who are the offenders, and that all the fault lies with them. "Darkness hates the light," some exclaim, and they go on to think that this will account for everything. Undoubtedly there is a great amount of moral laxity in the lives of some of the foreign residents in the East, and the purer lives of those who belong to the missionary body and the higher standard displayed is a living protest against this, and men, as a rule, are not fond of protests or of those who make them.

There is also a great lack of sympathy on the part of the average foreign resident with the aims and ideals of the missionary. The former has generally come solely for commerce, and is completely engrossed in it, and the endeavor of the man who has come to better

the lives of the natives seems to him at least very visionary if not foolish.

Furthermore the foreigner coming to the East finds his faith in his own religion put to a great test. Brought up at home in a Christian family, in the environment of a Christian civilization, he naturally accepted the Christian faith, and thought it the best in the world. He comes to China, he finds a people living in ignorance of Christianity, who to a superficial observer seem to be moral and contented, and after all not so bad as he thought heathen must be, and he begins to wonder whether they really need the Christian religion. He also notices how slowly the effort to convert them seems to succeed, and he soon finds that he himself is drifting away from his old moorings, until at last he begins to think that there is no such thing in the world as absolute truth and to doubt the claims of Christianity.

These reasons and many others might be adduced to show why the foreign resident comes to look askance at the missionary, and how the gulf between the two classes gradually grows wider and wider.

The question, however, that I want to put before you for discussion this evening is not so much how far is the foreign resident himself responsible for the present state of affairs, as, rather, what can we do to change matters. I am a missionary addressing missionaries, and so this is not the time nor place to dwell at length upon the faults and failings of the foreign resident.

Before, however, attempting to investigate what we can do to try to bring about a better *modus vivendi*, I want first to press home to your minds some of the disastrous results of the present estrangement.

Some are tempted to say, "We agree with you that there is this sad estrangement, but what does it matter after all? We did not come here to minister to the foreign community, but to the Chinese. Our work lies simply and solely among them. The lack of courtesy with which we are sometimes treated and the low esteem in which we are held should not trouble us. We should be supremely indifferent to it all, and simply do our duty as missionaries."

I believe this to be a mistaken attitude of mind, and that great harm results from the existence of the present wall of division. Let me point out some of the more apparent consequences.

(*a.*) In the first place it is a fruitful source of slander. Those who are on the other side of the wall misrepresent those on this. As long as the great division exists they know but little of what we are about, and stories of how we "feather our nests" and "build mansions with the few remaining bricks," and of how "the whole missionary movement is a fake" will continue to be spread. The missionary enterprise is again and again caricatured at home by returned travellers

who, while in the East, met only those of the non-missionary camp, and naturally believed all they heard from them. Sometimes those of the non-missionary camp spread false reports and fables (to use a mild word), not so much from malicious motives as because they were in utter ignorance of the true state of affairs.

If this wall of division could be levelled, or at least pierced with more doors of communication between the two sides, many of the slanders would speedily melt away into smoke.

(*b.*) In the second place, wherever vice and evil exist it is our concern; we cannot wash our hands and say it is among the foreigners, therefore I am eased of the burden of responsibility for its existence. At home in our missionary addresses we wax eloquent over the statement that the Chinaman has a right to the Gospel as much as the white man, and that one is the child of God as much as the other. If we are consistent, when we are in the East, should we not realize that those of our own blood and race are entitled to our services as well as those to whom we are especially sent?

It is a notable fact that St. Paul in all his missionary journeys, wherever he could, went into the synagogues on the Sabbath day and preached to the Jews. He was appointed to be the Apostle to the Gentiles, but he never forgot his own people; he even says he would be willing to be rejected himself if only Israel might be saved.

(*c.*) Thirdly and lastly, by permitting this estrangement to continue we are neglecting a powerful missionary agency. Nothing can do more harm to the cause of Christianity than a foreign community, nominally Christian, in the midst of which are found men and women leading lives worse than those of the heathen. Some of you have read Robert Louis Stevenson's pictures of the lives of the traders in the Samoan islands, and will understand to what I refer.

On the other hand, nothing can advance the cause of Christianity more than the establishment of settlements of foreigners in the East, whose trade is conducted on Christian principles, and who exhibit a pure and lofty standard of morality.

Let me read some words to you from Bishop Westcott's Introduction to the Reports of the Board of Missions of the Anglican Church. He says, "More than fifty years ago Dr. Arnold, writing to a pupil about to undertake missionary work in India, said, 'Remember that the great work to be done is to organise and purify Christian Churches of whites and half-castes. Unless the English and the half-caste people can be brought into a good state how can you get on with the Hindoos?' In these words he expressed the principle embodied in the Charter of the S. P. G. That remarkable document implies that it is by the fulfilment of our duty towards our fellow-countrymen 'in the plantations, colonies and factories of Great

Britain beyond the seas' that we shall most effectually proceed towards the conversion of the natives among whom they live. From a variety of causes the principle has been largely neglected, and that, as it appears, to the great hindrance of missionary work.

In India, hitherto, there has been for the most part, with some illustrious exceptions, a sharp distinction between workers and work among the Europeans and workers and work among the natives. Two serious results have followed from this separation. The ruling class, to speak broadly, has yielded to the spirit of conquerors, unchecked by that wholesome restraint which comes from sympathetic intercourse with the conquered; and Christianity has been closely connected by the natives with the vices of those who are Christians by birth. And now a third result makes itself felt more and more powerfully; since the Europeans and the Eurasians have been considered outside the scope of the missionary societies an increasing number of poor whites "from among the men who are brought to India by the continual extension of railways and factories sink to the lowest degradation and become a reproach and peril to the Christian faith."

These words, it seems to me, are pregnant with truth, and might be applied to China almost as well as to India. By influencing the foreign community for good we shall help to create a leaven that will work great and beneficial results for the extension of Christian civilization in the East. By neglecting the foreign community untold harm is done to our cause.

I hope then that those of you who have followed me thus far will agree with me that the present state of affairs is not only unfortunate and disagreeable, but one fraught with serious consequences. If so, we may turn to the main problem to which this paper would attempt to offer some sort of a solution: *How can the missionary exert a beneficial influence on the foreign community, and how can he help to break down the present existing barrier?*

I. I proceed immediately to our answer. In the first place, it seems to me, he can do something more than he is doing in the way of bringing a direct *religious influence* to bear on the lives of those by whom he is surrounded. Wherever he finds a small community of foreigners he should consider it his duty to hold services for their especial benefit, and should not begrudge the time spent in so doing, but rather look upon it as a very important part of his work. He should try to give them the best that he has, and not relegate this duty to the background, looking upon it only as a disagreeable necessity. In Shanghai you may think there is not the same need of the member of the missionary body ministering to the foreign community. There is the Cathedral, the Union Church, the services held in the Masonic Hall, the evangelistic services of the C. I .M.

and the services to seamen, and surely one may say this seems to be sufficient provision for the foreign portion of our population. It might appear to be so, but when we stop and consider the large number of the residents of Shanghai, not included among Church goers, the question arises, Can we do nothing to reach them, or to help the chaplains of our foreign congregations reach them? I should like to see at least once a year in our Churches, missions to foreigners held, that is, a series of services intended especially for non-Church goers, and would like to see the ablest preachers among the missionaries joining hand in hand with the pastors of these Churches in the endeavor to influence this untouched mass.

I feel sure that the chaplains to our foreign congregations would be the last to feel that we were interfering in their province and would gladly welcome any assistance we could give them.

Whether it is practicable or not, at all events, let us in Shanghai and wherever else we go do all we can to take away the reproach sometimes raised against us that we care so much for the Chinese that we forget entirely the spiritual welfare of our own countrymen, and let us turn our face against the false idea that a foreigner must have his especial chaplain, and that the missionary's sole concern is with the Chinese. A gentleman in the consular service, a resident in one of our out-ports, was one day walking with a lady in the foreign concession. As they passed a certain chapel the lady enquired, "Is that a missionary Church?" His answer was, "That's not a *missionary* Church, it's *a real* Church," and so the distinction is made between a real Church and a missionary Church, and a real parson and a missionary parson, as if they were of entirely different species and in no way related to one another. This erroneous conception, I say, is one we do well to combat in every way we can.

II. Next, I want to turn to the consideration of the question from the social standpoint. I must confess that I am not very sanguine as to what we can do in the way of direct evangelistic work among the foreign residents, for when all is said and done, if a man will not come to Church you can't make him. If he shuns you and will not listen to what you have to say to him there is no way to compel him to do so. As has been said in regard to mission services at home often the very ones you wish to reach are the ones who avoid coming to the services. I do believe, however, that much might be done in a social way. You know how little social intercourse there is between the missionaries and the foreign community, and all the blame for this is not to be thrown upon the latter. Let me with the utmost frankness throw out some suggestions on this point.

(*a.*) It seems to me the missionary should try to be a broader man than he sometimes is, I mean broader in his sympathies. We

have all been to missionary dinners, and we know how the burden of the conversation has been on topics interesting especially to missionaries; when we meet together on the street or at one another's houses these are the all-absorbing questions we discuss; so to speak we are continually talking shop. Now is there not some danger in this? Does it not tend to make us somewhat narrow-minded? When the missionary and the foreign resident do come together it seems as if oil and water had met; they cannot mix for they have nothing in common. The foreign resident cannot talk on missionary topics, and the missionary by having lived in his own little world so long is unable to converse on what will interest the other. They separate, each voting the other a bore. Let us be interested in all that concerns the welfare of our settlements, let us have the interests of our fellow-countrymen at heart, and when we meet with those we know don't care a straw for missions let us leave that subject in the background for the time being and dwell on what will be agreeable. Often when a man has discovered that you are broad enough to care about hearing of what he is doing and of what is of the first importance to him he will care to hear about the work that is most dear to you.

(*b.*) And then let us avoid all appearance of Pharisaism. I purposely say appearance, for I believe that, on the whole, missionaries are as free from this fault as any body of men and women; but often I fear we appear pharisaical to those whose way of looking at things is so different from ours; and nothing is more repugnant to men than the sight of a man whom they consider to be self-righteous.

We should strive as we come into social intercourse with other foreign residents not to give them the impression that we are thinking, "I am holier than thou." We must not have our manner give rise to the suspicion that we feel we must gather our robes about us, lest they become defiled.

I have heard of a missionary receiving an invitation to a ball, who wrote back to the hostess asking her whether she intended to insult him. Surely aside from its rudeness such an act must have appeared to savour of Pharisaism. I have also heard of members of the foreign community in speaking of missionaries say, "Oh, they think we are a bad lot, altogether given over to the devil, and so they will have nothing to do with us;" and I have heard of exclamations of surprise when they have discovered in certain instances that this was a mistake and that such was not the case and that the missionary has not condemned the whole foreign community wholesale. The story of Christ and the publican Zacchaeus is one that every missionary would do well to ponder. The Pharisees would have nothing to do with this man, for he belonged to a class among whom many were dishonest and corrupt. According to their view all publicans were

alike ; there could not possibly be any exception to the general rule; all were hopelessly lost. Zacchaeus hears of one who does not condemn a man simply because he happens to be a publican, but is willing to eat with publicans and sinners, and his one chief idea is to see that man. Christ by going to his house, associating openly with him, eating at his table and treating him on terms of equality, leads him into the Kingdom of God.

If we are ever tempted to be pharisaical, and to thank God that we are not as other men, but are so much better than those who live around us, let us stop and try to put before ourselves something of the force of the temptations that surround men in the East. A young man arriving in Shanghai is beset on all sides by temptations of which we know nothing, and from which our profession to a large extent saves us.

We should thank God that we are not tempted as they. We should be glad that so many of them are able to resist these temptations and to lead upright and pure lives, and we should feel not so much righteous indignation, as pity and sorrow for those led astray.

(*c.*) Furthermore, let us beware, lest we add any new commandments to the Mosaic code.

Among the eight precepts of Buddhism there is one that reads: 'One should not become a drinker of intoxicating liquors,' but, needless to say, it is not found in Christianity. Far be it from me this evening to raise a dispute in regard to the merits of the total abstinence cause or to say anything to hurt any one's feelings. I do not doubt for one instant the sincerity of those who look upon the use of alcohol and of narcotics as two of the greatest evils of the present day, and I honor their endeavors to struggle with the social evil of intemperance. I do not deny their right to eschew the use of these things themselves and to teach others to do so, and I do not mean to argue now the question whether total abstinence is the best way to combat the evil of intemperance or not. I only want to plead with them not to proclaim that the moderate use of wines or tobacco is *morally* wrong. In other words, not to make an eleventh commandment "Thou shalt not drink wine nor smoke tobacco." Now a large proportion of the foreign residents in the East do both of these things. If in going among them we give them the impression every time we see a glass of wine drunk or a cigar smoked that we are terribly shocked, and that we think a grievous sin has been committed, I believe we do harm to our cause. We are narrowing the liberties upon which a Christian may stand, and we are causing a feeling of estrangement to arise between many who are always temperate in their habits, although not total abstainers, and the missionary body. Indeed, I believe it takes a great deal of grace for a man to refuse a glass of wine without assuming a supercilious

air, and thus undermining all he intended to effect through force of example.

(*d.*) But this is debatable ground, and so I shall pass on to speak of something upon which most of you will be in greater accord with me. The missionary living in a foreign community such as that at Shanghai or Hankow should, I firmly believe, intermingle, as far as time will allow, in general society, and should not spend all his time at the language and in his work. I would like to see the day when here in Shanghai the younger men among missionaries will be found in our athletic clubs and rowing associations, when they will mingle and mix with others on an equal footing, and when their being missionaries will not render them a whit the less popular. There is room in Shanghai for a greater display of what we call muscular Christianity. Further, I can see no reason why missionaries should not be present at the many perfectly innocent entertainments that are given in Shanghai, nor why they should not take an active part in the Literary and Debating Society and similar organizations. The only way that leaven can work is by being put into the lump. If placed aside by itself it can accomplish nothing.

The well known Dr. Rainsford, of New York city, was seen one night by one of his parishioners at a large ball, and was asked, "What are you doing here?" Evidently the layman thought it strange to see a clergyman in such a gathering. The Doctor's answer was, "I am fishing." Later on in the evening the two met again, and the clergyman said, "I have caught him." What he meant was he had met and conversed with a fashionable young man whom he was anxious to interest in Christian work, and had secured a promise from him that he would be at St. George's Church the following Sunday morning. "Ah!" you say "we are so apt to cause scandal by going to social entertainments and things of that sort. Many good people are shocked by seeing us do so, and will think we have fallen from grace." It may be so, but in that case we can comfort ourselves by reflecting that our Master was spoken of as a winebibber and a glutton.

Some of you are familiar with Stalker's book called the 'Imago Christi' and you will remember perhaps the following words in the chapter on Christ in Society:

"Jesus could go into society not only without striking His colours, but for the purpose of displaying them. So completely was His religious character the whole of Him, and so powerful and victorious were His principles that there was no fear of any company He might enter obscuring His testimony for God; and He lent His followers the same power. He filled them with an enthusiasm which wrought in them like new wine; they moved through the world with

the free and glad bearing of wedding guests ; and therefore wherever they went they gave the tone to society ; their enthusiasm was so exuberant that it was far more likely to set others on fire than to be extinguished by worldly influences."

III. Lastly a few words in regard to the missionary in his commercial relations with the foreign community. You know how often the criticism is made at home that the clergy are lacking in the knowledge of business principles, and in the same way nothing is more apt to belittle us in the eyes of the commercial class of the East than a display on our parts of ignorance as to how simple business transactions are conducted. These are things that a man with average common sense can learn, and if he is ignorant of them he can gain the necessary information from some of the older missionaries.

And I believe when we come as purchasers we should ask less favors. We have very much smaller salaries than men in commercial life, but still I feel confident we should gain the respect of the foreign residents of the East if we were willing to pay the same price for commodities as others do, and would sometimes go without the missionary discount. When it is a question of saving money for the Boards which sent us out of course we should try to do things as economically as possible, and also in travelling on public business it seems right to take advantage of reduced rates, but in regard to our private affairs I am more and more convinced that it is a mistake, and that we do not want to continue this difference between missionaries and non-missionaries—one gets things at discount, and the other don't. Moreover depend upon it just as being a pensioner or receiving alms tends to make one lose his self-respect, so does the constant receiving of favors. It is needless to say that one wanting in self-respect can never expect to influence others.

And now before concluding let me try to gather up the threads of what I have tried to put before you. First, I have called your attention to the barrier or wall between the missionary body and the foreign community ; then, I have pointed out some of its causes, but on this I have not dwelt exhaustively ; next, we took a glance at the harm resulting from the present state of affairs, and lastly, I tried to suggest to you from our side how a movement towards a better *modus vivendi* might be brought about.

I have spoken too much, I believe, as if the suggestions I have thrown out have never been followed, but I know that such is not the case. Here and there missionaries have recognized the importance of mutual intercourse between the two bodies, and many are held in high esteem for their scholarship, public spirit, and Christian character by all the members of the foreign community. Yet surely we may do more to make the missionary body respected and honored and a

great power for good among the foreign communities, and in this way we shall be at least indirectly helping on the cause of the growth of Christ's Kingdom in the Chinese Empire. There is much room, I think, for the missionary to learn and practise in his relation with his fellow-men that trait which Mathew Arnold points out as so conspicuous in the character of Christ, namely *sweet reasonableness*.

I hope that what I have said may provoke a calm and earnest discussion. I trust that what I have said may create no heart burnings. I am confident that what I have said is upon a subject of the gravest importance.

The Origin of the "Missionary Troubles."

A Bit of Exhumed History.

BY REV. W. ASHMORE, D.D.

WE are slowly getting out of the woods. There is a basis for a better understanding than has existed. There are things to be said on both sides—some things to be said on the side of the Chinese as well as on the side of the missionary. We will not blink them, nor underrate them. We shall come to them in due time, and when we do we shall point out certain hopeful signs that in the future these troubles will be minimised greatly. Material exists to-day which did not exist a quarter of a century for a better estimate of the missionary as a factor in preparing the way for trade and commerce in the full opening of China, in addition to his own distinctive work as a religious teacher in things of the world to come. Missionaries appreciate very highly the kindly tone in which their work is being spoken of in this day by various diplomats, consuls, editors and members of the community in general. The latter may not approve of all they see going on, but neither do the missionaries themselves approve of some things in their own ranks; but only let it be a fair and candid and friendly examination, and every fair-minded and candid missionary will bid it welcome.

It will do no harm, and it may do some good to dig up a little buried history so as to give the full truth its proper due; after that we can come down to the improved conditions of our own day and find a deal of common ground for missionary and community convictions to stand upon.

We go back to the times of Sir Rutherford Alcock. He devoted special attention to what he called "*The Recent Missionary Disturbances*." The various details of these "disturbances" are spread out in the Blue Books of some four consecutive years. A satisfactory

explication of the *causes* of these same disturbances was not given, and yet material for it was at hand. Let us round out the story.

The trouble broke out unexpectedly; the transition was abrupt from a state of tranquillity to one of stormy violence. There was, too, a method in the madness—a marked similarity in the manner of getting up a "trouble" and of precipitating a crisis. There was also evidence of their having been desired to effect some common end as yet unknown to the public. The disturbances assumed different phases at different times—rising into prominence, then subsiding, then resumed with greater violence than before; first appearing in Chinese diplomacy, then dropped by them for a time, but passing over into the despatches of foreign Ministers with harsh crimination of missionaries, and finally taken up again by the Chinese with fresh zeal and new expectations.

It is this agitation that we are now to investigate in its origin, its progress, and its culmination in ferocity and bloodshed.

At the beginning of the year 1867 we find the Protestant missionaries plodding along in their usual way, and without "disturbances." Availing themselves of the privilege secured by the French treaty some of their number had located themselves inland, and were teaching the tenets of Christianity in quietness and peace. In some places they had been admitted with apparent indifference, if not actually welcomed. In other places, though received with coldness, it was evidently the conclusion of the people to extend to Christianity the same toleration hitherto shown to Buddhism and other exotic forms of faith introduced among them. Many of the movements of the missionaries were tentative, like similar arrangements by the diplomatists. When a given course was found not to work to advantage the missionaries at once sought to remedy the evil in the most speedy and judicious way, just as Sir Rutherford Alcock and Mr. (now Sir) Robert Hart would seek to correct any inadequacies in new movements in their own departments. Such a degree of success was attending their efforts that a general good feeling towards them was gaining in the minds of the people. The friction perceptible at times was no more than must be expected from the introduction of new ideas, such, for example, as those associated with the working of new treaties and new revenue laws. There was also a natural antagonism of religious beliefs which required cautious procedure, and cautious procedure was being observed, so that there was no trouble arising on that account. Certain it is that no general or serious complaint against the missionaries had been made up to the time of Tseng Kuo-fan's memorial to the throne, made in the autumn of that year (1867), for he entertained no apprehensions and referred to them with a half contemptuous indifference, saying, "*They will*

after all get but few supporters and converts." (U. S. Dip. Cor., 1868, part I., page 521).

And so we come to the memorable year 1868. Two occurrences of note are embraced within its limits. In the first part of the year were held the various meetings of the Commission on the Revision of the British Treaty of 1858—the ten years of trial stipulated for having now elapsed; in the latter part of the year there broke out a storm of Chinese hostility to missionaries residing inland away from treaty ports. The former was of course the leading event, for which provision had been made; the latter was an unexpected consequence growing out of the former.

When the revision question came up both sides were ready for the struggle. English policy was progressive. Chinese attitude was obstructive. Though not yet informed officially of the demands of the British Minister the Chinese knew perfectly well what these demands were to be. The petitions and memorials of the previous year had been published in the papers of Shanghai and Hongkong, and the ministers of the Tsung-li Yamên had posted themselves on points being discussed in Chambers of Commerce. As Wen Ta-jin, at a later day, replying to a remark of Sir Rutherford Alcock that "both the merchants and his *colleagues deemed further concession essential*" observed dryly enough, "*Yes, no doubt, I see what your newspapers say sometimes.*" As a result of this information the Chinese had marshalled, ready for presentation, every objection that had any ground to stand upon. If, at that time, the inland residence of missionaries had been deemed dangerous to the empire the Commission would certainly have heard of it.

The campaign opened on the 3rd of March, 1868, when the Commission first met to arrange the preliminaries. The meetings were continued at various times through five months, the thirteenth session being held on the 15th of July.

At the very outset the questions of Inland Residence and Inland Navigation were put forward as of the first importance. The strength of the English onset was directed to the attainment of these two points, and the strength of Chinese resistance was exerted to prevent it. Throughout the entire contest we find these two questions continually coming up, sometimes in one aspect and sometimes in another, until every possible argument was exhausted.

The subject was introduced at the second meeting held April 20th. The British members of the Commission attempted shrewdly to turn the Chinese position. After some other discussion "*a general permission to navigate inland waters was then proposed as essential to avoid dues in excess of treaty.*" Their opponents were on the alert and replied, "*A general permission they could not bring before the*

Minister." (Blue Book No. 5, 1871, page 194). On the next day the third meeting was held. Fortified by a memorandum of instructions the British Commission entered boldly upon the discussion of inland navigation and its attendant privilege of inland residence. The Chinese raised all manner of objections; those against navigation being based upon "*shallows,*" "*rapids,*" "*danger of steamers overrunning native craft, etc., etc.*" The determination to refuse these things was so apparent that in making his report Mr. Frazer said, "*Inland residence was evidently the concession most difficult to entertain.*"

This obstructiveness called forth fresh instructions from Sir Rutherford to renew the attempt, under cover of the privilege hitherto accorded to missionaries. From that moment the missionaries were dragged into the struggle and were destined to soon find the Chinese batteries turned to dislodge them, and, like all unfortunates placed between two fires, fated to suffer, first from the one and then from the other. Here is the way Sir Rutherford's commission led off: "*The right to reside in the interior conceded to missionaries, what is this more than the merchants require for the peaceable pursuits of their occupation? Of the two the merchant is probably the safer tenant of a fixed location in the interior. He is bound by the interests of his trade to keep the peace, apart from all surveillance or exercise of authority over him, because only under such conditions can the commerce in which he is engaged prosper. The missionary has other objects above all restraint from his own personal interests, and the teaching of a creed and introduction of a new religion have always been held to be more dangerous to the public peace and more likely to bring the teachers and their converts in conflict with the civil power than the occupation of the merchant. Having then accepted the greater would it be wise in the government to refuse the lesser and less hazardous venture in the interests of peace?*" (B. B. No. 5, page 197, 1871).

What manner of reply the Chinese made at that time to this adroit assault upon the missionary position, Sir Rutherford does not inform us, but we do know what they said to him afterwards when he repeated the argument. On the 8th of September, after the various Ministers Resident had sent in their observations on the inadequacy of the concessions, Sir Rutherford proposed still another memorandum for transmission to Prince Kung, in which he enunciates substantially the same thing contained in his instructions of April 26 just quoted, "*As to any more general objections to the permanent residence of foreigners in the interior, this right has been so fully conceded to one class—the missionaries—with liberty to acquire both land and houses, that it seems inconsistent and invidious*

to deny a modified privilege of the same kind to merchants who, besides being under consular control, furnish, in the interests and property they would have at stake, security for good conduct. The French treaty stipulating, Art. VI., that it is permitted to French missionaries to rent and purchase land in all the provinces and erect buildings thereon at pleasure, what is permitted to French missionaries is permitted to all other missionaries; and why therefore should a similar right be denied to the merchants? Of the two classes it is impossible to doubt the latter are the least likely to give trouble to the authorities or create popular disturbance, as all past experience tends to prove." (B. B. No. 5, 1871, page 224).

To this repetition of the argument from the concession made to missionaries Prince Kung made an official reply. This reply, be it noted, was made about the 1st of December, long after the Yang-chow affair. It will be seen that even so late as that, notwithstanding the Prince now desired the dislodgment of the missionaries in consequence of the embarrassment in discussion their privileges occasioned him, he was not yet educated up to the point of calling them "*rogues or enthusiasts*," as did a certain member of the House of Lords, nor of charging them, as did a certain diplomat, with being "*in part responsible for all the trouble and bloodshed there had been in Tai-wan.*" (B. B. No. 9, 1870, page 21); nor yet of dwelling on the revolutionary tendencies of Christianity to such an extent as to say that, unless hostility could be surmounted *it would be decidedly for the peace of China if* CHRISTIANITY AND ITS EMISSARIES *were, for the present at least,* EXCLUDED ALTOGETHER. (B. B. No. 9, 1870, page 27). The inculcation of such sentiments was reserved for titled officials claiming to represent truly the government of Her Majesty Queen Victoria, by the grace of God Defender of the Faith.

To the above despatch Prince Kung replied as follows: "*The conditions of the interior are not identical with those of the open ports, and it is certain, to say nothing of the difficulties connected with a continued residence in the interior, that even a temporary renting of houses and godowns would be attended with almost the same harmful consequences as such residence.*" After speaking of the necessity of such godowns being "*under the jurisdiction of native officials*," and the further necessity of investigating disputes that should arise "*in accordance with Chinese modes of procedure*," he continues: "*In all these instances it would be necessary to enforce the same laws that are binding on the native people; and again, in case of local officials altering the ordinary mode of procedure according to circumstances*," meaning (we suppose) to suit foreign usages, and thus showing from what source they dreaded the *imperium in imperio*, "*they would*

have to be obeyed in every particular. The least refusal to do so would impair the authority of the government and still more inflict injury upon the native trader, thus leading to difficulties in the transaction of public business and a refusal on the part of the Chinese merchant to bear his losses in silence, in which refusal he would surely be justified by the principles of every nation under the sun. Smuggling and corruption may further be mentioned as still more unavoidable consequences. This is not a parallel case with that of the missionaries whose energies are directed to the propagation of their doctrines, and cannot affect the revenue of the country; moreover, one is a case of preaching the practice of virtue, the other of seeking after gain. Two cases of so different a character can never be regarded in the same light. In view of the present missionary troubles is it right to heap further difficulties upon those which already exist? The permission of foreign merchants to hire boats and lodge at inns for the purpose of the transport of goods would be attended with no inconvenience, but it is impossible to accede to the proposition of His Excellency to rent godowns, etc., etc. (B. B. No. 5, 1871, page 233).

We have introduced in advance of its proper place this last quotation, because it is the first official record we have of the Chinese mode of parrying the force of the argument from missionary residence inland. We now continue the thread of the narrative, showing how the struggle continued over these same issues of INLAND RESIDENCE and INLAND NAVIGATION.

On the 30th of April Mr. Frazer presented a summary of the various proposals made to the Yamên. Sec. III., referring to facilities for transport, includes demands for (1) the right to have unimpeded access to trading marts in the interior, (2) certain specific places to be named, (3) British merchants shall own warehouses in the interior, (4) foreign employées shall be permitted to reside therein (page 202).

On the 5th of June the Commission again met to hear the reply of the Yamên to the preceding summary, which on one point was rendered toothy enough. Concerning inland navigation they said, "*The traffic on the ocean and great rivers being now in the hands of foreigners they ought to be satisfied and leave the navigation of the inner waters to the native junk men.*" Further, "*they replied the Chinese government had the strongest objections to inland navigation as a general proposition, but would consider specific demands on their individual merits. The proposal of residence or warehouses in the interior, it was said, would depend upon the decision taken on the question of inland navigation.*" The Report concludes: "*It is clear the Chinese government is indisposed to accede to any of these proposals* (B. B. No. 5, 1871, page 204).

Various other meetings were held, but no new arguments were advanced and no new objections raised. No further progress was made save that the Chinese "*volunteered a general permission to foreigners to navigate inland waters in their own ships, provided they were not steamers.*"

For the present, then, we may drop the history of the Commission and proceed to offer some comments upon its developments thus far. We have been specific in noting its proceedings, not only for what *was* said, but equally so for what was NOT said. Taking these proceedings in connection with Tseng Kwo-fan's memorial we find the Chinese making determined opposition to inland residence, and also disclosing their reasons for it. "*They have established places of business throughout China and trafficked or become carriers of all kinds of produce, simply that they may carry out their unscrupulous schemes of injury which will end in depriving our merchants of their means of livelihood. Since the time when we raised troops against them our people have suffered every grievous calamity. If we now open three or five more ports to their trade, and the entire length of the Yang-tze river, it will daily add to the distress and indigence of our poor people who, Alas! are now quite driven to the wall. If we listen to the proposal of the foreigners to open the trade in salt, our own trade in our transportation of the article will presently be brought to nought. If we consent to their scheme of building warehouses* (in the country) *the occupation of those who keep the inns and depôts will likewise suffer. Their demand to have their small steamers allowed access to our rivers will involve the ruin of our large and small boats and the beggary of sailors and supercargoes. So also if we allow them to construct railroads and set up telegraph lines the livelihood of our cartmen, muleteers, innkeepers and porters will be taken from them.*" (Tseng Kwo-fan's Memorial, United States Dip. Cor., Part I., 1868, page 519).

These words of the great viceroy are quoted, not because of a particle of sympathy with the fears they express. The views are narrow and mistaken. There were no political and economic Röntgen rays known to him to pierce the opaque sides of a purse and show him gold coin inside. Yet the coin is there. Bating the single article of opium, about which we must differ with our mercantile friends, we consider that such an enlargement of the sphere of trade as that Commission contemplated will be an inexpressible boon to the "poor people" of China. The opening of China in that full and comprehensive sense must come some day, and China will not be lifted out of the bog where she now flounders until something of the kind does come, when her statesmen shall cast away their blind-bridles, smother their pride and be willing to

learn of the West. Unless they do this, and do it soon, they will find themselves confronted with multitudes of men who will want to know the exact value of the right by which a small mandarinate deprives some three hundred millions of men of all the advantages of some sort of association with the rest of mankind; but now we make the quotation here to show that it was not simply missionaries against whom objection lay. Tseng Kwo-fan leading off enlarged our commercial disadvantages. The Yamên followed it up and added to it their apprehension of political perils arising from a sovereignty impaired by having in the interior one set of laws and regulations for the foreigner and another for the native, which the latter would refuse to submit to in silence, and "*in which refusal he would surely be justified by the principles of every nation under the sun.*"

Next observe what was NOT said among all these objections to inland residence. No mention is made of complications likely to arise from the presence of missionaries inland. If up to this time they had been found so perilous to international comity, such mischief makers and meddlers as Sir Rutherford at a later day represented them to be, why was not the fact put forward by the Chinese during these days of anxious discussion? There was not an available stone left unturned; there was not a shot in the locker that was not fired off. "Shoals and rapids," "difficulties in the transaction of public business" and all other objections were put forward unremittingly, but it was not said that *missionaries* would present a chief barrier to the granting of the minister's proposal. There is but one way of accounting for this omission, and that is by supposing that serious apprehension, arising from their presence inland, did not then exist. Whether this was because the missionaries were not numerous, or their converts few, or their doctrines untested does not matter. The point is that the missionaries inland had not then become a disturbing element to the Chinese officials.

But now mark what a discovery the Chinese had made while the discussion was going on. The concession that had been made in favor of missionaries, and which the latter had availed themselves of up to the present time without exciting complaint, was now being used by the British minister as the most formidable argument in support of that demand for inland residence and inland navigation they were themselves so stubbornly opposing. PRECEDENT, that *ultima ratio* in Chinese controversy, had been found, and was now being pressed into their teeth. Their own guns were being turned against themselves. By some means or other they must retake them. What else could they think of? Ponder a moment their dilemma. If they continued to allow one class of foreigners to come

in, it would seem "inconsistent and insidious" to deny a modified privilege of the same class to others. Plainly it had come to this—EITHER ALL FOREIGNERS MUST BE ADMITTED FREELY INTO THE INTERIOR, OR ALL MUST BE EQUALLY RESTRICTED TO THE OPEN PORTS. The former they had resolved should be "strenuously resisted;" the latter alone remained, and how to accomplish it "*without hazarding the safety of the present situation*," or "*giving these parties reason to suspect* (their) *plans*" became now the absorbing topic of their councils.

And now commence these "*disturbances*," inaugurated for the purpose of making the residence of missionaries inland no longer safe, and thus of crowding him back to the open ports.

A New Method of Self-support.

BY REV. WILLIAM N. BREWSTER.

[Methodist Episcopal Mission.]

THE problem of self-support is the "crux" of mission labor. Solve that, and nine-tenths of our difficulties vanish. There is probably little difference of opinion upon this subject among missionaries. All agree as to its importance. The first point to aim at is pastoral support. While it is desirable that the educational work be self-supporting, yet foreign aid in this line is not so injurious to the native Church as continuous foreign financial help to the native pastors.

In endeavoring to advance in this line of pastoral support the writer has found that the difficulty was not merely to get the people to give, though of course that was the chief thing to accomplish. The catechists and preachers themselves did not want self-support. The reason soon became obvious. The money from the mission was certain and regular; that from the people was, to their little faith, and in the light of past experience, uncertain and irregular. If regular at all it was regularly late, delayed until after harvest, or even until the end of the year. This necessitated going into debt, buying on credit, at correspondingly high prices, and much worry and inconvenience, and sometimes positive want. Clearly, if we would have self-support the mission native agents themselves must want it, and then work for it; and to inspire this spirit we must

devise some plan by which their support from the native Church will be fairly certain and regular.

With these principles clearly in mind we set to work over a year ago to devise some system of collections by which these ends might be accomplished. By practical experiment and frequent consultation with trustworthy native helpers a system has been devised, and has now been working long enough to have passed the experimental stage. Its efficiency and adaptability is becoming more and more manifest. The practical results are already not inconsiderable. So I deem it my duty to give to my fellow-workers a brief statement of the plan and summary of its results already achieved, in hopes that it may help some perplexed missionary to solve this difficult problem in his own field of labor.

We first consulted the Word. We could find only one verse in the New Testament upon this important subject that gives any hint as to a plan of collecting money for the support of the Gospel; but that verse is sufficient. In writing "concerning the collection" Paul said to the Christians at Corinth, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

We said to ourselves, "Clearly, if we would have a Scriptural plan we must devise a system that will reach '*every one*' and that *every week*. We must have a weekly collection."

But simply to pass the plate every Sunday would not accomplish much, for a Chinaman who has subscribed two thousand "cash" to pastoral support does not see the beauty of throwing his "cash" upon the plate every Sunday and then having to pay the subscription besides. Manifestly we must have some way of crediting each person with any sum he may give, however small.

With these principles in mind we devised the following plan: The entire membership, including inquirers of both sexes and all ages, of each local Church, was divided into groups of about twenty persons each. As far as possible this division was made according to locality. The best person we could get was appointed the leader of his class. The leader has other duties, but we are now only speaking of his work in the collecting of Church subscriptions.

He has his class-book with all the names of his class. Small checks of bamboo were made, about four inches long by half an inch wide. A string about a foot long is tied in a hard knot through a hole at one end of the check. The leader's name and number of his class is written upon one side, and the name of a member of his class upon the other. Each member has his own check.

On Sunday morning it is the leader's duty to be on hand early, and give out these checks to his members as they come in, or before

service begins. The member ties his "cash" upon the check by the string above mentioned. When the plate is passed he puts the "cash" with check upon it. If he has no "cash" to give he *puts the empty check on the plate.*

After the service the appointed officers take charge of the money. They have a large book properly ruled with blank for each Sunday in the year under each person's name. The "cash" is counted and credited to the contributors, and checks assorted by classes and returned to the leaders for future use.

Difficulties and the Remedy. There are the old members who "have been Christians for twenty years and have not done it that way." They "will give their contribution all at once when they harvest their rice," or "when they sell their pigs." They have ready money for their tobacco and everything else they want, but none for their pastor. It is these "pillars of the Church" who most oppose, or ignore any such innovations. They decline to take the checks at first, and their example is injurious.

Then another class take the checks, have no money, at least none to give, and instead of returning it on the plate put it in their pocket to bring back next Sunday, forget it, the leader loses their check, and perhaps forgets to renew it.

A simple device carried out will soon remedy these evils.

Most missions find it advantageous to keep a record of Church attendance. This is especially important when the work is growing rapidly. It was our custom to have the roll called; but this is a tedious process, especially when the congregation is large, which should be avoided if a substitute can be found. We have simply substituted the *checks collected* to represent the persons present. These checks are kept separate from the others until the pastor has leisure to mark those present, whose names are on the checks. Any person who does not take his check, or who pockets it, will be marked absent, as he has left no evidence of his being present.

Very soon every man, woman and child will take his check and return it on the plate, either with or without a contribution.

The habit will soon be formed of bringing a small sum to Church for this purpose. Before long the simplicity and ease of this way of giving will commend itself to the great majority of the people, and the problem of pastoral support will be solved.

But I hear the level-headed practical missionary, who knows that "an ounce of experience is worth a pound of theory," remark at this point:

"That looks well enough on paper, but how does it work? The fruits are the only true test of the tree."

A little over a year is a short time to give for much tangible fruit to mature from any new plan among the Chinese; but we have seen sufficient results to satisfy the missionaries in Hing-hua that it will surely result in a self-supporting Church in the not distant future.

In the Church in Hing-hua city the experiment has had the most thorough trial.

In 1894 this Church reported $100.00; but about one-fourth of this was advanced by the missionary and not collected until two months after the financial year closed.

In 1895 that sum was doubled, and all was paid in before the Conference session. This was after the plan had been in operation about seven months.

This year we have over $500.00 subscribed, and the collections have been averaging over $10.00 each Sunday for more than two months. This too in March and April, the hardest months in the year for farmers especially to get hold of ready money. More than half of the congregation are farmers from the villages. This is much more than is needed for current expenses. The surplus will be given to make up the lack at other places. But how about the work in the villages? Gradually the entire Church is falling into line, the oldest places *last* of course. Wherever it is thoroughly worked the pastor is paid up. Wherever it is neglected or worked in a half-hearted way the pastor's salary is behind.

Two places that were among the very poorest and least promising we threatened to close up. We continued them on condition that they would rigidly follow out the rules for another six months. A recent visit to each revealed the fact that their collections were in full up to date and a large increase in subscriptions.

Last year the increase for pastoral support in Hing-hua was $285.00, making an aggregate of over $1153.00. From subscriptions taken, and the reports of money collected during the half of the financial year about to close, I am safe in saying that the increase this year will be not less than $1000.00; it may reach double the amount given last year. I have been using foreign money at the rate of $800.00 less than last year, although we have more preachers in the field.

While the above results are not due entirely to this system of collections, yet there is no doubt that, with the old system still in vogue, we should have made very much less progress than we have.

The China Historical Society.

Organization.

WE hope that all who read the RECORDER will take this Society, or the interests of this Society, as a part of their mental pabulum. At a meeting held at the home of Dr. Curwen, on Wednesday evening, March 25th, 1896, at which there were present representatives of the various missions, the matter of founding a Society for the study of Chinese History, to be called

The China Historical Society,

was thoroughly discussed and agreed upon, and at a meeting of the Peking Missionary Association, held at the American Legation, Friday evening, March 27th, a report was made and adopted. It was reported that persons had already been secured to write papers on the founders of the Hsia, Shang, Han, Yuan, Ming and Ch'ing dynasties, and that others had signified their willingness to prepare papers, but that subjects had not definitely been assigned them.

The Society was organized with His Excellency Col. Charles Denby, United States minister, as President, Rev. W. S. Ament as Secretary and Isaac T. Headland as Corresponding Secretary.

Second Series.

It is designed that a second series of papers be provided for as soon as possible on

Chinese Soldiers and Statesmen,

and it is thought best to make a public request through the CHINESE RECORDER and TIENTSIN TIMES that any one who has made a particular study of the life of any great Chinese soldier or statesman will communicate with the Corresponding Secretary, signifying if possible his willingness to prepare a paper for the Society. In this way we should hope to secure the best work by getting together those who are congenial.

It is further designed that a third series be provided for on

Chinese Sages and Philosophers,

and it is hoped that with the completion of these three series we shall be able to present an introduction to Chinese history, which will be alike interesting to those in and those out of China. We believe that in this way we can prepare a better introduction to

Chinese history than could otherwise be provided, or than could ever be prepared by any one man.

The papers should not exceed forty minutes in length, and should take up in the first series :

1. The causes of the fall of the previous dynasty.

2. The character and history of the man who arose as a deliverer.

3. The character of the house he established.

Will all those who are interested in the proposed work of the Society, and are willing to help in any way, communicate with the Corresponding Secretary,

ISAAC T. HEADLAND.
Peking, China.

China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

X. *Ministers and Officials. (Continued.)*

IN 1629 two separate rebellions broke out under different leaders and the famous pirate Koxinga fought against the Emperor, which led to the downfall of the dynasty in 1644. Struggles with different claimants to the throne lasted till 1672. The father of the pirate and conqueror of Formosa, who had submitted in 1648, was put to death with two sons in 1661, because he could not force his son Koxinga to submit. Koxinga died in 1681, and his son surrendered himself and Formosa in 1683. During the Emperor's minority one of the regents was accused of high treason. Kanghi, who though only fourteen years old, had taken the government into his own hands, had him and his family executed in 1667. The Viceroy of Yunnan, who had done most to establish the supremacy of the Manchus, revolted in 1673. After his death the struggle was carried on by his grandson till the latter committed suicide on the loss of his headquarters. All officers and officials connected with him were put to death, some with torture. In Turkestan there were many disturbances. From 1691-1697 the Emperor had to wage war with the Eleuts. The Chinese owed their success entirely to the want of union in the enemy's camp. The enemy's leader, Galdan, had murdered his brother and taken possession of his brother's son's betrothed. The nephew revenged himself by attacking him, and later on by making an alliance with the Chinese. When at last Galdan poisoned himself Kanghi insisted on his body being given

up, and had his remains scattered abroad. Later on this nephew also made war on China, conquered and plundered Lhassa in 1709 and defeated the Chinese at Hami, so that a new Manchu army was required to reconquer Hami. He maintained his authority till his death, which took place in 1727. His son ruled his territory with great skill. The Chinese made war upon him without success from 1729-1734, but after his death in 1745 troubles broke out in his camp. The Chinese Emperor sent an army of 150,000 men, which was at first successful, but was afterwards destroyed. The chief commander was executed by the enemy, and four generals were sent to Pekin to be judged for their want of success. The district was not subdued till 1759. A slight rebellion took place in 1764. In 1812 disturbances began, which ended in a revolt in 1822. Kashgar was lost, but later on reconquered, and the leader executed.

In 1721 a revolt occurred in Formosa. The capital was taken and all officials put to death; order was only restored by troops from the mainland. Another rebellion took place in 1786 and lasted till the leader was captured and executed in 1787. The Viceroy of Yunnan was summoned to Pekin and executed in 1746, because he had failed to put down robberies. Much bloodshed was caused in 1771 by the revolt of the Miaotsz. The leader submitted, on the Emperor's promise of pardon, but was nevertheless executed in Pekin with his family. The general who was victorious in the Pamir fell into disgrace, and was publicly executed without any given reason. In 1749 the Thibetans rose and massacred the Chinese, but were soon conquered. A minister of state, having amassed eighty million of taels, was beheaded on that account in 1796. Secret societies made attempts on the Emperor's life in 1803 and 1813. In 1830 insurrections broke out both in Formosa and Hainan. The revolt of the Miaotsz in 1832 was only with difficulty suppressed. In 1846 there were fresh disturbances in Kashgar. Pirates made their appearance round Canton in 1849. During the years 1850-1864 the Taiping rebellion desolated several provinces, and at the same time the Nienfei made trouble in some of the northern provinces. The Mohammedan Panthays conquered Yunnan during 1855-1873, but they were put down by a treacherous massacre in the capital, when 30,000 were murdered. Shansi and the neighbouring districts were devastated by a contemporary Mohammedan rebellion of the Tungani in 1862-1878. Jacob Beg made himself independent in Kashgar in 1866-1877.

After reading this sketch the reader will be inclined to acknowledge that China is in need of more important things than modern weapons and machines. Above all she stands in need of trustworthiness and moral uprightness in her officials.

XI. *On the History of Civilization in China.*

In the remotest times the condition of things socially was patriarchal, the head of the family became the head of the tribe. The head of the most powerful tribe, aided by favourable circumstances, gradually assumed a kind of supremacy over the other tribal heads. The Chow rulers who belonged to a princely family, but seized the supreme power by violence in 1120 B.C., gradually constituted fifty-five hereditary dependent princes, thus the feudal states were formed, and their rulers gradually forced the aborigines to submit to their lordship and civilization, but they carried on almost incessant war one with another for several centuries till in 230 B.C. they were all absorbed into one. In the early days officials were appointed to carry out the chief duties of the state (see above Chapter IV). A clever minister of one of the leading feudal states greatly increased the prosperity of his country in 680 B.C. by encouraging new branches of industry, the produce of salt, mining, etc., and also by extending the highways of commerce; but the barbarity of these feudal princes is proved by the action of the chief, who caused one of the princes to be slaughtered and sacrificed instead of the usual animal, simply because he came late to the assembly. When the next chief of the feudal princes died in 623 B.C. one of his sons, three children of the family and 177 other people, either living or dead, were lowered into his grave in order to wait upon him in the world below. This barbarous custom was abolished in 220 by the Emperor, who was branded with the name of the Burner of Books, but was revived during the Ming period and then again abolished in 1457. In 371 a capable minister in the state of Ts'in endeavoured to bring about a reform in administration and in the finance system. He introduced a system of taxation in the place of the former socage, but unfortunately it must have soon fallen into disuse, for the attempt was renewed in 1070. He also recognized the necessity of fixed official salaries, and made every ten families mutually responsible for each other's good behaviour; and he divided the state into districts, etc. He acted on the principle that severity of punishment deters from crime. A universal disarming of the people was ordered in 219 B.C. The law which made the whole family suffer with a criminal was disannulled in 179 B.C., but, as innumerable examples prove, it is still put into force. The right of coining money was granted to the people in 177. At the same time forced military service was abolished, and instead military colonies were established on the borders. The sale of offices of state is first mentioned about this date. It is said to have taken place again in the year 1333 in order to raise money to buy rice for the number of poverty-stricken people. Unfortunately the custom of buying offices and titles is still followed to raise funds for the alleviа-

tion of crying needs. A sad proof of the want of charity and benevolent feeling in China! The punishment of mutilating noses, ears and feet was abolished in 167 and the bastonade and cutting off the hair substituted. Capital punishment was limited, and universal mourning for the sovereign reduced to three days. An academy of learning was founded in 136 and professors were appointed. It seems that this soon failed, but was re-started in 502 and again in 640. The state examinations date back to the year 134 B.C. The vine was introduced into China from the West in 112 B.C. An exploring expedition into the West occupied ten years. The recently created feudal states were abolished again in 113. Computation of time, *i.e.*, the calendar, was again brought into accordance with the twelve musical tones in 104. Such harmony of the universe is one of the axioms of Confucian philosophy. The examination of accused persons by torture was forbidden in 67 B.C. (but is still practised). In 53 a pavilion was erected in the imperial gardens, in which the portraits of eminent statesmen were preserved. Also in 627 A.D. the Emperor had the portraits of twenty-four of his councillors hung up in one of his palaces.

The old agrarian system of the equal division of the land (the system of nine fields) was re-introduced in the year 9 A.D., and at the same time slavery was legally abolished (but still exists). Mongolian nomadic tribes were made to settle down, and were then granted equal rights with the Chinese, and even allowed to enter Chinese offices of state. About 605 a canal was made between the Yellow River and the Yang-tsze for the Emperor's convenience, it is true, who had his dragon-ships propelled by 80,000 men. This canal was lengthened during other dynasties, and in 1291 the whole length of it was repaired. In 821 the arrears of taxation were remitted and the army reduced, in order to give financial alleviation. From 951-954 the Emperor sought as far as possible to alleviate the condition of the people. He excused the tribute money due from those who had been provided with cattle at the expense of the state, and gave the fields belonging to the state to the farmers as their own property. He remitted the yearly presents to the Emperor, and even had the jewelry removed from the palace and destroyed. He also helped the subjects of neighbouring states by sending presents of agricultural produce when their crops had failed. His successor (955-960) had a statue of a labourer and a woman spinning erected near all public buildings as an incentive to agricultural labour. A capable and therefore notorious minister tried (1070) to introduce some singular national reforms in agriculture. He forced all land owners to take money in advance from the state in the spring, and then repay it after harvest with an interest of twenty per cent. He also re-introduced universal military service. During the long wars the land tax had been raised

considerably, so from 1296-1307 the Emperor remitted three-tenths of it. He also generously assisted the people in cases of misfortune. Taxes and socage, which both existed at the same time, were lessened by the Emperor in 1426; the penal code was revised and the system of public examinations regulated. The shaving of the front part of the head and the wearing of the queue were forced upon the Chinese in 1644 by the first Manchu Emperor of China.

These few facts show that China is not lacking in good beginnings; but the improvements attempted were nearly all spasmodic and isolated and not supported by equal progress in all departments. For this reason some innovations were not salutary, because they were not in unison with the general life of the nation. In China men are too accustomed to regard what exists as good merely because it does exist, and specially if it has existed for a long time. If any inconvenience is felt it is ascribed to deviations from good old customs. Therefore the attempt is made to repress the course of history for centuries, if not for thousands of years, an undertaking which, though often attempted, has always proved a failure, even in China.

XII. *History of Chinese Literature.*

The curious Chinese writing has been developed from about 100 original signs which represented so many things. These simple signs were then combined, two or more signs being used to form a character which represented an idea; but even thus no consecutive ideas could be expressed in writing, so then the spoken sound, the phonetic element was introduced into writing. The possibility of a literature only begins with phonetic writing. The beginning of phonetic writing in China cannot reach very much further back than 800 B.C.; at the very earliest it might be ascribed to the beginning of the Chow dynasty (1100); but representations of the old pictorial writing were in existence perhaps more than 1000 years previously on stone or metal. Unfortunately it is not yet possible to say much about these oldest monuments, because the remainder of Chinese antiquities have not yet been methodically explored, nor even the few which have been discovered are unearthed, only in inadequate illustrated descriptions accessible. There is no museum where the things themselves can be seen and compared.

It is greatly to be regretted that the Chinese have never thoroughly thought out their own system of writing. Instead of having the syllables fixed as in Japanese, or, as in alphabetical writing, depending upon sound, the symbols of sound were left to chance, so that there arose an enormous number of signs which increases every year. The growth of the language is influenced by this writing. Further development is impeded. As every sign represents a word all words

from the oldest times have been retained, but new meanings added to the old; then the new ideas were separated and expressed by other signs. Stationary forms of speech, pictorial expressions and synonyms, etc., were formed; but the writing was written for the eye and not for the ear. Phonetics remained subservient to the pictorial form. From primitive times down to the end of the last century this style of writing sufficed for all state purposes in China. It was possible to communicate intelligibly what was desired, irrespective of the spoken languages and dialects of the Chinese empire and the neighbouring countries. For this reason none of the alphabetical writings which were introduced into China ever took root there. The Buddhists brought in Sanscrit and Pali and translated their sacred writings into Chinese without making an alphabet for the transliteration of names. They contented themselves with expressing syllables by separate Chinese signs, and determined the pronunciation by the initial and final sounds, *i.e.*, by two Chinese signs, without attaining any absolute accuracy. According to the Sui catalogue (about 600 A.D.) among the 1950 Buddhist writings there were a few which treated of phonetic writing, but it seems that even these confined themselves to initial and final sounds, *e.g.*, *king* by *ki* and *ying*. In Thibet the Sanscrit alphabet was modified and adopted for Thibetan writing. The Mongols founded their alphabet on Uiguric, which was adopted from the Syriac of the Nestorians. Manchu follows the Mongolian with but few alterations. Both languages are written perpendicularly (*i.e.*, from top to bottom of the page), probably because it is more convenient for the brush, and perhaps out of respect to the Chinese, but the lines run from right to left. The neighbouring states of Corea and Japan in the East, Siam and Burmah in the West also used alphabetical writing (except syllabic writing in Japan). Syriac was introduced by the Nestorians, Arabic by the Mohammedans, Hebrew by a Jewish colony, but nevertheless China retained her old writing and maintained the ascendancy till she came in contact with Western powers. Now this form of writing forms the greatest barrier to intellectual progress.

The literature in Chinese character is very extensive, and it would be easy to collect over 100,000 volumes. It is generally divided into four groups. 1. The *Classics* or sacred writings of the followers of Confucius. These consist of thirteen works of unequal size. The commentaries and treatises on these amount to thousands of volumes. To this group also belong the dictionaries, of which there are many; one, *i.e.*, which comprises over 100 volumes. 2. *Historical works.* This group is very comprehensive, and is generally divided into fifteen headings. Geography, biography, state manuals and works on antiquities are included. These volumes contain much

valuable material for the description of places, products and natural phenomena—the history of almost every important town and monastery, of every famous man, of the aboriginal inhabitants, of the surrounding tribes and of many neighbouring states. 3. Works on *philosophy*. But the Chinese term for philosophy does not convey the same idea as our word. All arts and sciences as far as they can be so-called in Chinese are included in the term ; hence there are works on military tactics, agriculture, medicine, law, painting, music, as well as encyclopædias and works on Confucianism, Taoism and Buddhism. Confucian writings on ethics and statesmanship fall under this group, and the sacred books of the Taoists and Buddhists are included. The Buddhist sacred writings fill several hundred volumes, the entire Buddhist literature several thousand, and probably Taoism has not many less. 4. The literature of art, poetry and essays, etc., is at present the least known. The drama and novels are excluded, as well as other daily literature which is rather despised. Only writings which treat of politics or ethics are accepted, none which are only æsthetic in character. Thus the entire literature is marked by a good moral tone, though it does not follow that the moral standpoint as well as the ideal is of the highest throughout.

The deepest thought is to be found in the Taoist classical works. The remaining literature contains some good observations on nature and human life, especially on human intercourse, the cohesion of society and the organization of the state. The deeper questions of human nature are hardly touched upon. Not things eternal, but things temporal absorb the minds of the innumerable Chinese writers, and only in so far as they appear to affect Chinese government interests ; but the influence of Western literature is already making itself apparent in the most recent publications. The tone and spirit of Christianity which has already proved its victorious power in Semitic, Arian and Egyptian writings will also create new life in Chinese literature. This influence is now only beginning.

(To be continued.)

—Rev. J. Macintyre writes : Hai-ch'eng, I am glad to say, is being repaired, and is beginning to look lively again. In fact it looks better than ever, as all shop shutters, doors and windows have had to be renewed. I should fancy the big half of the shops were stripped of everything combustible. Strange to say the "foreigner" was never in such honour. The Japanese have left a good name. The chief magistrate, Lieut.-Col. Shima, is still the 'beau ideal' of a good ruler. As a Japanese said to one of my converts, "Don't you think we have done more by this occupation of Hai-ch'eng than your pastor by his long years of preaching?" And really I have to say, "Yes, certainly!" They have prepared the way for me, and people hear me now who would have fought shy of me but for the war.

Educational Department.

Rev. John C. Ferguson, *Editor*.

Published in the interests of the "Educational Association of China."

*The Relation of our Association to the Cause of General Education in China.**

BY REV. A. P. PARKER, D.D.

OUR Constitution states that the object of this Association is the promotion of educational interests in China and the fraternal co-operation of all those engaged in teaching. Thus the relation of the Association to the cause of general education in China, and the work we are to do, are clearly set forth in our Constitution. We are here to promote the interests of education by the fraternal co-operation of all those engaged in various kinds of educational work and through such means as we may be able from time to time to devise.

The term general education must, of course, include all that pertains to the education of the children and youth of China in all the various kinds of schools and colleges, whether supported by the government or by private individuals, or by mission agencies. Thus it is seen that our programme is a wide and far reaching one. We see immense possibilities in it. We feel in our very bones that a great work is to be done, that the success or failure of it rests largely with us as an Association of Christian educators, planning and praying, working and waiting for the uplifting of this people and their improvement in all that pertains to moral, mental and material progress.

Our membership consists of "members of Protestant Christian Churches who are or have been engaged in educational work or in making and editing school and text books."

We are the successors of the School and Text Book Series Committee. That Committee was organized at the General Missionary Conference of 1877, and after a very successful career of thirteen years was, at the General Missionary Conference of 1890, merged into the Educational Association of China, formed at that time. There were about thirty-five charter members who founded the Association.

The growth of the Association is very gratifying. It had a membership of fifty-two three years ago, and this has grown to about one hundred and thirty at the present time. To quote from the General Secretary's Report: "In this large membership are represented all classes of schools, universities, colleges, high schools, medical schools, theological schools, girls' boarding-schools, day-schools, public schools for English children, schools for Eurasians, schools for the blind and industrial schools. Besides those who are constantly en-

* Read at the Triennial Meeting, 1896.

gaged in school teaching we have among us almost all the leading translators and compilers of school text books. If we are to judge of the success of this Association by the general interest taken in its work on the part of those for whose benefit it was organized, its existence has been more than justified and the hopes of its founders more than realized. Under the plan which was in vogue before the General Conference of 1890 all preparation of school books was in the hands of six men, all of whom were leading educators or translators; but by the present plan nearly all who are engaged in missionary school work are united in one common interest, and this union gives strength. . . . . The scope of our work has so enlarged as not only to include the preparation and publication of such books as may be needed, but also to deal with all the practical questions of teaching and administration which arise in the daily work of a school."

Now we are working in several different ways to accomplish the objects we have in view.

I. Our first and most important work is the preparation and publication of suitable text books for the school room.

Here is a vast field to be cultivated, and I am glad to be able to say that we are cultivating it vigorously already. The records of the sales of the books named in our catalogue show a large and increasing demand for the books that we are making; more than two thousand dollars worth having been sold last year from our stock.

To quote from the General Editor's Report: "The sums realized on book sales have been gradually increasing, and have amounted to a total of $4341.50 during the last three years, viz., for 1893, $1062.77; for 1894, $1183.63; and for 1895, $2095.70." Four thousand one hundred and fifty-five copies of new editions of eighteen old works have been published, making a total of 8855 volumes, while 22,800 copies of twelve new works have been published. These publications include Mental Philosophy, Chemistry, Universal History, Mineralogy, Hygiene, Electricity, Astronomy, Trigonometry, Light, Sound, Zoology, Conic Sections, Scripture Maps, Educational Directory, etc., etc.

But we still want more books and better books—up-to-date books. Books for general reading are needed in vast numbers to satisfy the craving for general information that is growing at a rapid rate among the Chinese, and this want is being supplied in various ways, largely, I may say, through the efforts of the Society for the Diffusion of General Knowledge. Our peculiar work, however, is to prepare and publish books especially adapted to the class room. Many books published so far in Chinese are only partially adapted to the needs of our schools and colleges; but the list of suitable books is rapidly growing. By means of our organization we can secure the preparation and publication of such books as will be generally useful and acceptable in the school room. Our Publication Committee carefully examines the manuscripts submitted to them, and after approval the manuscripts are passed on to the Executive Committee to be printed and placed on sale.

Then after a book has been in use some time revision is needed, and the Publication Committee is prepared to take hold of it and secure a proper revision and a new edition.

We ought to have an educational journal in Chinese.

We had hoped that Dr. Fryer's magazine would have been resuscitated ere this, and that we could have had an Educational Department in that. We hope that as soon as he returns from the United States he will be able to start the magazine again and open an Educational Department in it.

II. We are leading in setting the standard of Western education in China.

The Chinese are beating about in the dark, not knowing exactly what they want or how to obtain it.

We are establishing schools and colleges all over the land that are practical demonstrations of what Western learning is.

The vast majority of the educated men in China don't know to this day what is the meaning of the most common terms in our educational vocabulary, and much less do they know the use and value of the things designated, or how they are to be studied.

And one great danger in the educational reform that is coming is that the Chinese will try to get the results of our Western education without the labour and drudgery of learning the principles on which all that is of any use in our learning is founded; they want the *fah* 法 without having to take the trouble to learn the *li* 理.

We must also guard against an exaggerated use of so-called "practical" learning. To the eye of the Chinaman that is the most practical which yields the most speedy results in the way of hard cash. Now we do not come here to emphasize and develop the money-getting instincts of the Chinese. We are here to educate them under Christian influences and give them that learning which will best qualify them for a life of usefulness among their fellow-men, and we must push our educational work along the lines that we know will conduce most to this end. We must go below the surface of things and take our pupils with us and teach them the underlying principles of all true education, and while they may not see the use from a money-getting standpoint of much that we insist on teaching them they will see the real and higher uses of it ultimately, and, in the majority of instances, thank us for holding them to a course of study which in the long run will prove far more useful to them than the short-sighted course that they at first wanted to pursue. When Franklin was asked by some money-getting utilitarian what was the use of a certain scientific discovery that he had made he replied by asking, "What is the use of a baby?" So we are to teach our students that these principles that we are imparting to them have in them possibilities of great development and, in many cases, even money-getting utility.

We can further set and maintain the standard of our Western education in China by means of an Examination Scheme which we have been working on for some time, and which, it seems to me, we ought now to be able to put into some kind of shape for practical use. This would give form and consistency to our united educational work and become ultimately a strong factor in maintaining and advancing the standard of Western education in China.

[Since the above was written the Committee on the Examination Scheme have had a meeting, and have decided on a definite plan of concerted action among its members for the purpose of formulating an Examination Scheme for the Association.]

III. In the third place we are leading in the training of the teachers that are needed all over the country in government, private, and mission, schools.

There is a constant and increasing demand for teachers in mission schools and in private families to teach mathematics and English, and the day is not distant when the government will be applying to us for teachers for the schools that will be established throughout the country for teaching Western education. The native papers have had frequent discussions recently on the necessity and feasibility of introducing mathematics, science, etc., into the government schools that are carried on in all the principal cities of the empire. Discussions of the desirability of a Public School System have also occurred, and strong arguments in favour of such a system have been brought forward. As things develop along these lines teachers will be needed, and it is our work to prepare men not only to meet the present demand, which is yearly increasing, but which is bound to come upon us in the near future with greatly augmented force. As a specimen of the kind of demand that is already being made upon us for teachers I may mention that Dr. Fryer is needing one or more teachers to assist him in his school for teaching mathematics that he holds every Saturday evening at the Polytechnic Institute. We have a few young men trained in Buffington College, Soochow, that would be well qualified to assist him, but we need them in our own work. But he has, I understand, obtained an assistant from the Têngchow College, the finest educational institution in China, and which is doing more perhaps to train the teachers that are needed than any other school in the empire.

IV. And lastly, we are leading in the introduction of the best methods of teaching and school management and in the establishment of an educational and scientific nomenclature for the country.

Here is a wide field for us. We must be on the alert and seek to introduce the best methods of instructing and training children and youth of both sexes in this land. We must not let things get into ruts. The Chinese are proverbially prone to routine and cut-and-dried—especially *dried*—methods for doing things. It is peculiarly difficult to get Chinese teachers to move out on new lines of teaching ; they say the old way is better.

Not that I want to go the full length that the people in the home lands go in their effort to find something new in teaching methods. It struck me, when I was at home a few years ago, that things were well-nigh run wild in some places in the mad race after new ways of increasing the teacher's burden and lightening that of the scholar. So much so, indeed, that now it has come to pass that the order of things is pretty much turned upside down. For whereas in former days the pupil was supposed to do most of the hard work, and the teacher was there to assist him in learning and to maintain

discipline, now the order is for the teacher to do all the hard work by means of black-board, and object lesson, and lecture, and gesture, and voice, until it has come to pass that the teacher is on his feet from morning till night while the pupil sits comfortably by and looks on at the show. While the lecture and black-board and object lesson are necessary we must not carry the use of them to such an extreme as to do away with the text-book and class recitation.

In the matter of Nomenclature and Scientific Terminology we have not by any means made the progress that is desirable. Many and serious difficulties attend any effort to agree on the terms to be used in the various departments of the work of teaching. But the greatest of these difficulties is not, as many suppose, the inability of the Chinese language to express scientific thought. That the Chinese language is fully capable of conveying any kind of scientific principle and concept, has been demonstrated over and over again. The multiplied thousands of volumes that have been published in Chinese on all sorts of scientific subjects must be a sufficient answer to all who still entertain any doubts on the subject.

No, our chief difficulty consists not so much in a want of words as in the profusion of expressions that may be adapted, with more or less precision, to the wants of a given case and the consequent variety of view existing among those who lead in the preparation of books as to the best terms to be used. This "term question" is almost as hard to settle as that one which so long and so violently agitated the missionary body in China; but we are now in a fair way to get something definite done that shall go a long way to fix scientific terminology permanently in the Chinese language.

In conclusion, I think it would be a good plan if we could appoint a committee to formulate a scheme for a Public School System in China. The work of such a committee would be:—

1. To obtain the published reports of the Public School Systems of several of the leading countries of the West, and also of Japan and India, and from these formulate a sort of eclectic system that would be best adapted to the conditions in China.

2. To make a thorough study of the present educational system in China so to determine what facilities already exist for carrying on a Public School System with the least possible expense and also with the least possible change and unsettling of the established order of things.

3. To draw up a report on the subject and submit it to the Peking government and to the various Viceroys and Governors of the provinces. Such a document could be presented to the government and its various provincial branches through the help of our Ministers and Consuls, who would no doubt willingly give every possible assistance in such a movement.

4. To discuss and agitate the subject by means of articles in the native press, daily, weekly and monthly, and by occasional pamphlets, which could be distributed far and wide among the literati by the missionaries and colporteurs on their book-selling tours.

It seems to me the time is ripe for such a movement, and while we may not, perhaps, hope for the immediate adoption by the govern-

ment of such proposals as we may make, and exactly in the shape that we make them, we will nevertheless prepare the way for the establishment of a common-school system which is to-day one of China's greatest needs. This is a vital factor in educational reform.

Finally, as an Association of Christian educators we are to use all the means in our power to control the educational reform movements in this country in the interests of a pure Christianity. We must see to it that a pure Christianity shall be predominant in all our schools; that Christian teachers shall be trained in sufficient numbers to meet the demand in government and private institutions of learning; that no infidelity, atheism, heathenism, and what not, get into our school books; and that on all proper occasions both our books and our teachers shall speak out boldly and unequivocally for the truth of God as revealed in Jesus Christ. We ought as an Association to be able to exert a commanding influence in this regard, and thus prevent the new education that is coming to this land from being dominated by such sentiments and influences as will be ruinous to the moral and spiritual welfare of the people.

Notes and Items.

WE are sorry to lose Dr. Fryer from our midst, even though it may be for a short time. He left Shanghai, June 5th, expecting to be with his family near San Francisco, U. S. A., for at least a year. His connection with the work of the School and Text Book Committee and with the Educational Association has been continuous for nineteen years. Nearly all of our school books have been printed under his editorship, and they are but a part of the work he has done to provide a basis for the acquisition of a new knowledge by the Chinese. His translations and compilations form a library by themselves, and are sufficient to give a student a thorough knowledge of science. During the last three years he has been one of the Editors of this Department and brought to it many matured and valuable thoughts. Together with his many friends in all parts of China we unite in wishing him a pleasant furlough.

The officers of the Association for the coming triennium are:—

President—	Rev. D. Z. Sheffield, D.D.
Vice-Presidents—	Rev. Y. J. Allen, D.D., LL.D.
	Rev. Gilbert Reid, M.A.
Secretary—	Rev. W. M. Hayes.
Treasurer—	Rev. F. L. H. Pott.
General Editor—	Rev. A. P. Parker, D.D.
Editorial Secretary—	Rev. J. C. Ferguson.
Executive Committee—	Rev. A. P. Parker, D.D., *Chairman.*
	Rev. Paul Kranz.
	Dr. John Fryer.
	Rev. J. A. Silsby.
	Miss L. A. Haygood.

The Committees of the Association which were appointed at the Triennial Meeting are :—

1. *Publication :—*

Rev. C. W. Mateer, D.D., LL.D.
Rev. Y. K. Yen, M.A.
Rev. Geo. B. Smyth, S.B.
Mrs. A. P. Parker.
Rev. Isaac T. Headland, M.A., S.T.B.
Rev. G. Owen.
Rev. E. T. Williams.

2. *On a Plan for Educational Reform in China :—*

C. W. Mateer.
Timothy Richard.
A. E. Jones.
Y. J. Allen.
H. V. Noyes.
Gilbert Reid.
E. Faber.
D. Z. Sheffield.
G. B. Smyth.
G. Owen.

3. *On Scientific Terminology :—*

Dr. C. W. Mateer.
Dr. John Fryer.
Dr. A. P. Parker.
Rev. W. M. Hayes.
Rev. G. Owen.
J. C. Kerr, M.D.
Rev. G. A. Stuart, M.D.

4. *On Biographical and Geographical Terminology :—*

Dr. D. Z. Sheffield.
Mrs. C. W. Mateer.
Mrs. A. P. Parker.
Rev. G. B. Smyth.
Rev. E. T. Williams.

The Executive Committee met at McTyeire Home, May 15th, 1896, at 8 p.m., and was opened with prayer by Mr. Silsby. Present: Rev. A. P. Parker, D.D., *Chairman*, John Fryer, LL.D., Miss L. A. Haygood, Rev P. Kranz, Rev. F. L. Hawks Pott and Rev. J. A. Silsby.

The minutes of last meeting were approved.

Pastor Kranz, Acting-Secretary of the Society for the Diffusion of General and Christian Knowledge among the Chinese, informed the committee that he had called the attention of the said Society's committee to the erroneous statement objected to in their Annual Report, and the committee had approved a correction ; so that that Society shall no longer appear as the successor of the School and Text-book Series Committee.

It was agreed that 400 copies of the Report of our last Triennial Meeting be printed, that one hundred be bound in paper boards and fifty in half leather, others to be bound as required.

The Treasurer was requested to have printed suitable envelopes and letter heads for the use of the officers of the Association.

The Committee then adjourned.

J. A. Silsby, *Secretary.*

In Memoriam.

Mr. NIE LOH-SU.

BY REV. JAMES WARE.

The parents of Mr. Nie were both Christians, his father being for many years a preacher of the London Mission, Shanghai. Mr. Nie (Sen.) was one of the most conscientious Christians I have ever met with, and I recall with much pleasure the many conversations I used to have with him upon the Christian life. He was of a sensitive disposition, and would frequently criticize his foreign brethren. His chief complaint against them was that they did not understand their native Christians and fellow-workers, and that therefore they were not able to extend to them that sympathy which might have been expected of them. Mr. Nie's experience was that the missionaries treated their native helpers as inferiors rather than as "workers together," which was a constant trial to him.

Mr. Nie was not only faithful in the discharge of his duties towards his mission, but he was equally faithful in his home, his chief desire being that all his family might become true Christians. His desire was fully realized. All now living are leading exemplary Christian lives, while those who have passed away have done so in perfect peace and with a sure hope of eternal life.

Mr. Nie Loh-su was the eldest son of the above. He was educated in the London Mission, studying theology under Dr. Muirhead. In 1890 he joined the Foreign Christian Missionary Society in Shanghai, taking charge of the boys' day-school. A year later he was invited to take charge of the Seward Road chapel as native preacher. Here he remained till his death, which occurred while he was on an evangelistic journey to South Tungchow. Bro. Nie is the second one in our mission to lay down his life for the people of Tungchow.

Last autumn Mr. Vong, the first native missionary to settle in that large unworked district, died of cholera in the city, soon after we had succeeded in opening it to the Gospel. It is hard to realize that Bro. Nie has so soon followed him. The evening before his death he was at the weekly prayer meeting. His wife also was with him, for a wonder, as she was very seldom able to get out in the evening. He was bright and happy as usual, and as he poured forth his soul in prayer that the "Heavenly Father"—his favourite term for God—would bless every member of the mission, we little thought that this was the last time we should hear his voice on earth, and as we said, "Good bye, the Lord be with you," that we should never see his face again until we should meet in the Father's home above.

Feeling weary after a hard day's work he went on board the *Onwo* at 9 o'clock, intending to get a good rest. About 10 o'clock an Agent of the A. B. S. came on board selling Scriptures among the passengers. Mr. Nie helped him to sell some, and we like to remember that the last work he did on earth was to circulate the Word of God, which liveth and abideth for ever.

The vessel left the wharf about 2 a.m., and all went well until an hour later, when nearing Woosung, 12 miles distant, she collided with another steamer coming from the opposite direction. She was only about

100 yards from shore, but she sank immediately, carrying upwards of 300 souls into eternity, among them our Bro. Nie. When first we heard the news we did not think of it in connection with him, but directly the truth dawned upon us our hearts seemed to stand still, and we felt sick with anxiety, until we could find out for ourselves whether or not he was among the few saved.

We immediately proceeded to Woosung, and we shall never forget the sight that presented itself to us as we landed. Men, women and children, to the number of 80, lay upon the ground cold and dead; and as if to make the scene more impressive the Chinese had laid the children by the side of the women rather than by the side of the men. As soon as we were convinced that Bro. Nie was not among the living our next sad duty was to search for his body. Day after day we watched by the river's bank, inspecting each body as it was brought to land, but it was not until the sixth day that his body was recovered. That awful week will ever live in our memories. We laid the body to rest the following day in the native cemetery, West Gate, in the presence of a large number of sympathizing friends, both native and foreign. Not a sound was heard, as Dr. Muirhead, who assisted in the service, referred in the most affectionate terms to his old pupil, who at so early an age, 33, had been thus suddenly called to his reward.

We commend the young widow and her two little ones with all others afflicted by this sad calamity into the hands of Him who has promised to be "the Father of the fatherless and the Judge of the widow."

As a preacher Mr. Nie was bold and fearless, but always well prepared to meet his audience. He invariably took a text from the New Testament when speaking to the heathen. Of him it may be truly said, "He preached Christ and Him crucified," and "he was not ashamed of the Gospel." He did not believe that the name "Jesus" could be used too often in preaching, or that any other name could be substituted for it. We seem to hear him now with a voice as clear as a bell, saying, "Oh, friends, will you not come to my Saviour Jesus?"

Mr. Nie was a devout believer in the "great hope of the Church," the second coming of the Lord Jesus, and only a week before his death he said to a missionary with whom he was reading 1 Thes. 4th Chap., "I trust that I may be alive when Christ comes, so that I shall not have to die."

Prayer was the most natural thing in the world to him. No matter what difficulty came along, after speaking about it he would be sure to rise, and as a little child would tell the "Heavenly Father" about it, and ask for the guidance of the Holy Spirit in the matter.

For more than fourteen years I was intimately acquainted with Bro. Nie, and it is a source of great satisfaction to know that during all those years I cannot recall a single instance in his life or character that called for reproach. Neither can I remember any occasion when he did not entertain the kindest feelings towards his fellow-workers.

And now he is gone. We cannot understand why the Lord should call such a worker away just when he is so much needed. "God moves in a mysterious way, His wonders to perform." But we know that the law of the spiritual world is the same as that which rules in the world of nature: life from death; and that "except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

We commit the work which Bro. Nie has left into His hands, "who doeth all things well," humbly asking that He will Himself select the successor of His good and faithful servant who has entered into the joy of his Lord.

Correspondence.

A CURIOUS RITE.

To the Editor of

"THE CHINESE RECORDER."

Nanking, April 20th, 1896.

DEAR SIR: At an annual temple festival which occurred near here last week there was a curious rite, of which I have not heard others speak. In front of the temple, at a distance of about 400 feet, four flag poles were placed. The flags were very large, made in patch work style, of various colored silk pieces, three-cornered in shape. In the centre of each was a large 神 character. At one point in the proceedings eight men, stripped to the waist, marched, to the accompaniment of drum and fife, out around these flags and back to the temple. Three of them carried roosters held aloft in their hands. A second time they went and returned. The third time, when they reached the flags, the heads of the fowls were jerked off and tossed over the flags, which were thus sprinkled with the blood of the sacrifice. The flags were at once lowered until the blood of the flapping fowls was dashed upon the character.

I asked the meaning of it, and was told that every spring on the third of the third month three fowls were thus offered at the third approach to the standards, in order that the favor of the "Shen" might rest upon the crops and cattle of that vicinity. I could not make out whether the sacrifice was to any particular god or spirit, or whether the thing emblemized had been forgotten and the emblem, the character, had itself become the object of worship. It seemed to me more like what Paul saw at Athens, an offering to the unknown "Shen." Incense and candles were burnt in the temple, but the sacrifice of life was made not before the idols, but to whatever was signified in the character 神.

Is the custom general in China?

T. W. HOUSTON.

THE LATE REV. JOSEPH ANDERSON LEYENBERGER.

To the Editor of

"THE CHINESE RECORDER."

Pittsburgh, Pa.

DEAR SIR: Another veteran has received honorable discharge from the ranks of the Church militant. "Mr. Leyenberger," as he was always called, passed away at his home in Wooster, Ohio (U. S. A.), on Saturday, March 14th, 1896. For nearly thirty years he had been identified with the work of the Presbyterian Mission in China, and a few facts concerning him may be of interest to his numerous friends.

He was born in Washington county, Pennsylvania, December 7th, 1834, and was graduated from Jefferson College in 1861. During his subsequent course of study in the Western Theological Seminary at Allegheny he served for some months in the army with the United States Christian Commission, and finished his theological studies in 1864. The following year he and his wife sailed for Ningpo, where they engaged in mission work under the American Presbyterian Board (North).

In 1874 Mrs. Leyenberger returned to the United States with her two sons, and was joined by her husband four years later when he returned to his native land on furlough. In October, 1879, Mr. Leyenberger and his family returned to China and located at Chefoo, whither they had been transferred by the Board. This change of location required a change of speech

from the Ningpo dialect to the mandarin. So successfully did Mr. Leyenberger accomplish this change of dialect that for many years before he left China no trace of his former mode of speech could be detected. His wife again returned to the United States in 1886 for the purpose of educating her sons, and in 1887 Mr. Leyenberger was transferred to Wei-hien, 200 miles west of Chefoo, where he labored for six years without the cheering presence of his family. In the autumn of 1893 he made his second and last visit to America. Although he had already completed more than a quarter century in China it was his full expectation and desire to return to that land and again take up his labors.

Mr. Leyenberger's work was mainly that of itinerating, including the care of several organized Churches and a number of primary schools for boys and girls. He edited Chinese commentaries on several of the Pauline Epistles. He has left as a legacy several substantial native congregations, which, by the blessing of God, were the direct outcome of his faithful ministrations. He was a man of modest and sensitive disposition, always deliberate and careful in his dealings with the natives, and equally careful not to offend his colleagues by word or deed. He will be missed by his brethren, but not forgotten. Of a truth he "walked with God, and he was not, for God took him."

F. H. C.

THE PROTESTANT MEMORIAL TO THE CHINESE GOVERNMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Committee of the Conference of 1890 has made, on the whole, an admirable presentation to the Chinese government of the nature, work and aims of Protestant missions. It is, however, very much to be regretted that the statistics given in section second are entirely misleading.

Census-taking was a very rare thing in Europe before the present century. The population in the successive centuries can only be guessed; and as the state Churches reckoned all the people as Christians the number of communicants cannot be known. The statistics given by our committee of the number of Christians in each century seem to include, in the later centuries, nearly the whole population of Europe and of North and South America. For example the population of Europe in 1785, (see Encyclopædia Britannica, art. Europe) was about 165 millions; and Humboldt's estimate of the population of North and South America in 1824 was 35 millions; so that it is safe to say that at the end of the eighteenth century the entire population of Europe and both Americas did not exceed 200 millions; and 'at the end of the eighteenth century the Christians numbered 200 millions,' so the Emperor of China is gravely informed. It is not stated how large a part of these "Christians" were then engaged in slave-dealing, and the drink trade and the opium trade, or were perpetrating the horrors of the French Revolution, or how many millions had no belief in Jesus as a divine being and rejected even the name Christian when a great wave of infidelity was deluging Europe in the eighteenth century.

Again, the Chinese are assured that now there are *400 million Christians!* But according to good German authorities (see Prof. A. H. Heane, *Missionary Review*, Jan., 1895) in all Europe, the Americas and Australia there are now less than 500 million people—Protestant, Papal, Non-communicant, Jew and Pagan, all included.

Now whom does the committee term "Christians?" All born in lands where the rulers lay any claim to the name Christian? Hardly, for that would include India as well as all in so-called Christian lands, and there would be 800 millions. Do they mean communicants? Obviously not. They use the term Christian with Chinese ambiguity. The Emperor is, of course, expected to believe that there are 400 millions who are at least nominal disciples of Jesus; but, really, these are reckoned as Christian, not only all nominal disciples of Jesus, but *all the other people in the world who are not pagans, Jews or Mahommedans.* The Emperor is young and inexperienced, and the truth should be set before him plainly; and it is not honoring to Christ to reckon as Christians the many millions in "Christian lands" who do not call themselves Christians, who seldom cross the threshold of a Church, and who confess that they live merely selfish and sensual lives.

In another respect, also, the statistics in the Memorial are misleading. It professes to set forth the work of *Protestant* missions. It is therefore only confusing and misleading that the four hundred million Christians reported in this Protestant memorial includes 230 million Roman Catholics! This is to imply that South America and Mexico and Spain are Christian already, and that our missionaries there are acting a farce. By the optimistic wholesale way of reckoning the Memorial might have made a good enough showing by putting the present number of "Christians" at 170 millions, which was the total population in 1890 of Great Britain, Germany, Australia, United States and all other countries in which Protestantism predominates.

When we timidly fail to show the radical difference between Protestant Christianity and Romanism the Chinese may justly regard us as in sympathy with the evil deeds of Romanism. The Memorial has appended a few statements of the differences, which are very well put. The first point, though, ought to have been much more explicit, for it is the only one in which the Chinese government is specially interested. It should have also stated plainly that in distinction from Protestantism Rome invariably and in all lands sets up an *imperium in imperio*, which always corrupts her followers and makes trouble with the civil authorities. Proof is at hand ready to be printed, if need be, that this is the case to-day in every land on which the sun shines. Rev. John Ross, of Newchwang, some years ago in his pamphlet, "Chinese Foreign Policy," treated this subject ably and cited a multitude of proofs that the Roman priests in China and Manchuria use the prestige and power of France to help greedy and violent native converts in the oppression of their pagan neighbors. The same travesty of "missions" they are carrying on to-day in various provinces of China, as I am prepared to show by evidence. We cannot expect God's blessing on our work unless we are ready to show the Chinese that the Christianity of the New Testament is historically and radically the opposite of Romanism.

G. L. Mason.

Our Book Table.

Problems of the Far East, by the Right Hon. GEORGE N. CURZON, M.P. New and revised edition. London: Archibald Constable and Co. Price 7s. 6d.

The remembrance of the warm eulogies accorded the above book on its first appearance, and the knowledge of how remarkably its forecasts have been fulfilled in recent events, will lead to this new edition having a hearty welcome and a careful perusal. The work has been revised and several mistakes corrected, whilst some additional up-to-date matter has been supplied, *e.g.*, the chapter in which we find a summing up of the main issues of the recent war and a forecast of its bearing on the Far Eastern question.

Readers, both old and new, will have an appreciative admiration for the fluency of style, which is strengthened by scholarship, polished by refinement, substantiated by personal enquiry (excepting the inaccuracies in Chapter IX) and pointed by practical application. Although there is a business-like array of facts to show the rottenness of Chinese administration, the ambition of Japan, the weakness of Korea, and the portentous appearance of the clouds on the horizon, we do not fail to find the cultured recording of æsthetic impressions by one who evidently has come under the charm of the Far East.

The section devoted to Japan gives information on constitutional, military, naval and mercantile matters in a manner which shows that Mr. Curzon has a trained eye and alert mind, and whilst in evident sympathy with recent remarkable developments is fully aware of the serious nature of the problems involved.

The next section deals with poor Korea and its supine, spiritless people, who have suffered so much from their own faults and their neighbours' aggrandisements. The chapters giving particulars of Korean life and customs come as a pleasant change to the discussion of abstruse political problems. They probably will be found of value when much that has been written of Korea has shown its ephemeral character by passing into oblivion. In his closing reference to Korea Mr. Curzon says: "My own conviction, expressed in my first edition, that the only hope of continued national existence for Korea lay in the maintenance of her connection with China has not, in my opinion, been falsified by the campaign, since the independence, which was the nominal pretext of the latter, and is now claimed as its result, is a phantom which not even the interested auspices of Japan have so far persuaded to materialise, and which will assuredly be the source of further trouble in the future."

In his introduction to the next section Mr. Curzon speaks of the Chinese as "the frugal, hard-limbed, indomitable, ungracious race, who oppose to all overtures from the outside the sullen resistance of a national character self-confident and stolid, a religious and moral code of incredible and all absorbing rigour, and a governing system that has not varied for ages, and is still wrapped in the mantle of a superb and paralysing conceit." At the same time he does not speak (as so many travellers do) of the transition from Japan to China as from sweetness to squalor, from beauty to ugliness, from civilization to barbarism, from warmth of welcome to cheerless repulsion, but tries to form a truer estimate of the prodigious strength of Chinese character and custom by contrasting them with the captivating external attributes of Japan.

Some of the attractive features in the description of "the Country and Capital of China" are: the

street life of Peking ("a phantasmagoria of excruciating incident, too bewildering to grasp, too aggressive to acquiesce in, too absorbing to escape"); the references to the secluded Imperial life with its eunuch environment; the visit to the Lama temple, the Great Wall, etc.

In Chapter IX on "China and the Powers" we find a lengthy account and discussion of the "right-of-audience" question—a question hard to understand in the home lands where humility is not confounded with humiliation.

In this chapter the missionary question is discussed in a manner that must be painful to all fully acquainted with missionary problems. Whilst the rest of the book is *au fait* and symmetrical, in this section there is an evident lack of accurate information or good judgment. In the RECORDER review of the first edition reference was made to the dead flies in the ointment, and we notice with pain that some more flies have stuck, *e.g.*, on page 301, "the popular feeling against female missionaries was illustrated in the recent massacres at Kutien (August, 1895), where out of ten persons that perished eight were women." We are glad to note that one false charge in the first edition with regard to "unedited and ill-revised translations of the Bible" has been toned down; but still there are many inaccuracies and misleading generalizations that might have been avoided by the author getting information from the missionaries themselves, or by studying Conference Reports or such recent works as deal with missionary problems *from the inside*.

In Chapter X., on "The So-called Awakening of China," we are shown how prone China is to somnolency, and how comparatively ineffective has been the goad of the recent war calamity in the rhinocerous hide of her complacency. Plain words are spoken of the curse of officialism; and those aiding in China's military reform ought to note, from this chapter, how, like a sucked orange, the foreign official is thrown away when drained dry.

The following chapter, "Monasticism in China," is somewhat disappointing. Whilst the author has been deeply interested in Buddhism we fear he has not sufficiently enquired into the influence of Confucianism, or the history of Taoism. In the remaining chapters of the book Mr. Curzon is more in his element, and chapter XII., "After the War," is worthy a close attention. In it we are led to sympathise with Korea, who was to have been endowed with the beauties of civilization, but who really is the principal sufferer in the war. In connection with the "walk over" of Japan it is worth nothing that of the 3284 Japanese lost, 795 only were killed or died of wounds. On the other hand, the Japanese claim to have killed 27,917 Chinese. So prodigious a disparity between the two death lists is quite irreconcilable with severe fighting. As to the Chinese collapse, the two main causes given are: civil corruption and military imbecility. The author has a fine scorn for the infinite and delicately shaded grades of peculation shown in each man being absorbed in the effort to get the better of somebody else in such a paying concern as a campaign.

Speaking of the effects of the war Mr. Curzon shows that China has learned nothing from it, and, what is worse, has unlearned nothing. We see the trouble given by the white robed Koreans who, with no appetite for reform, feared they were going to be Japanned; so that the Japanese who in light-hearted enthusiasm for reform tried to civilise Korea, found it like the task of Sisyphus But of the various conclusions come to in this and the closing chapters, the casting of the horoscope of the future, and

the author's belief in Great Britain's destiny in the Far East we have no space to write. We cordially recommend a perusal of the book and feel sure that, excepting the unfortunate generalizations referred to, its reading will be a pleasant task and will lead to future instructive references.

G. M.

From Far Formosa. The Island, its People and Missions. By George Leslie Mackay, D.D., twenty-three years a missionary in Formosa. Edited by the Rev. J. A. Macdonald. With portraits, illustrations and maps. Fleming H. Revell Company, New York, Chicago, Toronto, 1895. Pp. 339. Presbyterian Mission Press. Price $3.00.

This is a handsome octavo volume with sixteen illustrations. Among them portraits of the author and of his family, and with four maps—geographical, geological, botanical and missionary. It is very interesting reading, and gives a vivid impression of the peculiarities of the 'beautiful isle' which widely differentiate it from the mainland of China.

The first four chapters are autobiographical, bringing the life of the author down to the time of the beginning of his work in Formosa in 1872, but these occupy less than forty pages. The next section relates to the geology, geography and history, plant and animal life and ethnology in outline. Then comes a section headed 'Among the Chinese,' which is partly autobiographical and partly descriptive of the government, industrial and social life and the religious life of the Chinese. The two following di isions concern the 'conquered aborigines' and 'the mountain savages,' each full of details, which will, no doubt, be new to most who read the book.

To missionary readers the chief interest of this work centers in the fourteen chapters dealing with the beginnings of the Canadian Presbyterian Mission in Northern Formosa and its develop nent to the present time. It is a wonderful story, such as has no parallel within our knowledge among the Chinese race. Dr. Mackay began in total ignorance of everything, feeling his way along from stepping stone to stepping stone. In 1872 there was nothing at all. "In the report submitted to the general assembly of 1895 the statistics of the mission showed 2 foreign ordained missionaries, 2 native ordained missionaries, 60 unordained native preachers, 24 native Bible women, 1738 native communicants—male 1027, female 711—in good and regular standing in the Church, 2633 baptized members, 60 dispensaries and chapels, 10.736 treatments at the hospital, $2375.74 contributed by natives for mission purposes, $264.10 contributed by natives for the hospital, $269 contributed by foreign community for the hospital." Those who are skeptical in regard to the reality of missionary successes might be inclined to doubt the alleged facts, but that is in this case impossible. Those who well know the nature of the obstacles to be overcome in the establishment of such a work as this will be ready to believe what may not improbably be the fact that the Chinese in Formosa are considerably modified in some points by their colonization of an alien territory; but making all allowances for these conditions the development itself remains, to a great extent, a mystery. It is to be regretted that the chapters which give the narratives of resul s do not descend into greater detail and indicate in a much fuller way the steps by which, under God, the changes were brought about. Dr. Mackay had the habit of making long and fatiguing tours in all directions, both by land and by sea. He had a band of students always with him, and in this peripatetic school he tells us they were educated. Most missionaries whom we know would affirm, without hesitation, that this would be impossible with their helpers, and for many reasons we 'feel it in our

bones" but Dr. Mackay might very properly inquire, 'Have you ever tried it?' We should have liked to see a good deal more of the 'seamy side' of the mission work and to have been able to trace the stages of the evolution of these numerous self-supporting Churches with their dispensaries dotting the whole land. We should like to know how Oxford College and the girls' school have been brought to their present advanced position with so little foreign assistance. It is impossible for one man to be omnipresent, even if he should happen to be omniscient, and it is quite as useful to know how human limitations are overcome as to know that they have been overcome. Dr. Mackay and his coadjutors—for he has not been entirely alone—have done a great and a valuable work, in which we all rejoice. It is a standing challenge to the ignorance, indifference and skepticism which characterize to so great an extent the Churches of the day. The work in Formosa is certainly of the Lord, and constitutes a convincing object lesson of what may be done 'in one generation' under certain circumstances. To those who fervently believe in the regeneration of China and of the Chinese such a book is full of hope and of inspiration. It ought to be, and doubtless will be, widely circulated, wherever there are those who wish well to the highest interests of the Celestial Empire. A. H. S.

Editorial Comment.

PRESSURE on our space causes the postponement to next month of some valuable contributions regarding "Appeals for Redress." The monthly Diary of Events has also been crushed out. The most notable item during the month is the awful disaster in Japan, when great loss of life and property was caused by a tidal wave and succession of earthquakes, which devastated a large section of the north-east coast on the evening of the 15th June. Another item is the death on the 18th June of H. I. H. Princess Ch'un, mother of the Emperor of China. The deceased princess seldom, if ever, interfered in state affairs.

* * *

WE wonder if the title "Reform Club" given to a Society started some time in Pekin, and which came to such a precipitate end, was not, after all, a misnomer. Were the one hundred or so which composed that Society really bent on reform, or was their object rather to study foreign ways and Western inventions in order to oppose them? We incline to the latter view. Reform implies consciousness of internal defect, error, need of change. Very few of the Chinese have yet arrived at this state. They have come to believe that great obstacles are before them, and that what they formerly looked upon with contempt is indeed a mighty power. But with them it is a mere matter of circumstances. Foreigners have been more assiduous in cultivating the art of war and in certain mechanical inventions, but the Chinese are as wrapped as ever in the contemplation of their own superior greatness and wisdom, and think that if they only knew a little more about the foreigner and his ways they would easily be able to meet him upon his own ground. Pride and conceit are apparently as deeply seated as ever. Unless some great cataclasm occurs it will take a long time, in the ordinary course of events, for any extensive reform to manifest itself.

ARTICLES have appeared in the RECORDER from time to time—and not always commendatory—on the Student Volunteer Movement, more particularly as developed in the United States, as it was there that the movement originated. In the February number of the *Church Missionary Intelligencer* there is a very interesting account of the conference of the Student Volunteer Missionary Union, held in Liverpool during the first five days of January. From this we gather the encouraging fact that since the establishment of the Union in England in 1892, or during three years and three quarters, "no less than one thousand and thirty-eight students, men and women, English, Scotch, Irish and Welsh, have joined the Union and signed the declaration, and that of this number two hundred and twelve have already sailed for the foreign field and sixty-six others have been accepted by missionary societies."

It is possible that objectionable features have at times crept into the organization, but we believe that as a whole it has been conducted with great wisdom, and is having a mighty influence for good on the young men and women connected with it.

* * *

OUR readers will be pleased to learn that during the past month there has been published, in two vols., the first part of Dr. Faber's work on the Confucian Classics. The scope of this important work will be seen by referring to the "Book Table" of the February RECORDER. In the last Triennial Meeting of the Educational Association Dr. Faber criticised strongly the teaching of the Chinese classics in mission schools in the traditional Chinese way and not in a digested form as part of Chinese literature and in comparison with other national literatures. He also pointed out as a task belonging to those who undertake to teach the Chinese,—the thoroughly digesting and putting into a form suitable for teachers and students, the Chinese classics, literature and history. Whilst Dr. Faber mentioned that "no one foreigner can accomplish this gigantic task" we trust that he will have years and strength given him to go on with the important work, the first instalment of which he has so successfully completed.

* * *

To the many who are interested, in spite of paucity of information, in what is being done by the Rev. A. G. Jones to introduce into Central Shantung Western methods for the improvement of the livelihood of poor farmers, the following items from the Reports in the *Missionary Herald* of the Baptist Missionary Society for May will be of interest. Mr Jones says:—

"My aim has been to teach my pupils to be able to construct machinery out of native materials, as far as may be, that will enable them to carry on the manufacture of native cotton in a way far, far in advance of their present methods; and in order to do that it was necessary to show them the construction of a complete set. That undertaking and aim involving their learning the use and care of Western machine-tools, has been pushed forward as steadily as I could do it during this entire period, and, though it is even still in what may be called the period of incubation, is coming rapidly to the close of it. Of all difficulties I suppose the chief is working out here in the middle of a Chinese province surrounded by appliances that no one except the initiated understand, and so, in the very nature of the case, cut off from all possible help of every kind. The amount of actual difficulty in manipulation, the trouble arising from the natural uncultured intellect and hand, as well as from the natural man in general, have been more than I ever faced before; but, to my mind, whatever may be the particular result, my men will certainly have attained the knowledge and the power to overcome difficult matters with limited means such as their country provides; the seeds of advance and of mechanical dominion over the conditions around them will have been

and are now, practically sown in this interior district, and that as indigenously as I can hope for it to be done at the present stage.

"The number of pupils, or apprentices, I have is properly eight. . . . .

"I am, however, now on the eve of completing my set, having only one more machine to do, and then the issue will soon be seen. . . . .

"In addition to the mechanical part of my work I have kept on foot some efforts for the amelioration of distress among our agricultural people, which, though as slow as the mechanical, promise well—namely, the introduction of superior cotton seed and improved methods of cultivating it. . . . .

"I am looking forward to gradually withdrawing from actual contact with mechanical and manufacturing after I go to Tsing-chu Fu, and hope, then, to be helping Mr. Whitewright to sow those seeds in human hearts, without which all other progress is only seeming and deceptive."

We ought to add that all the outlay involved in the experiment, including family expenses, has been met entirely from Mr. Jones' private resources.

Missionary News.

THE SHANTUNG THEOLOGICAL CLASS.

Another class in the history of the Shantung Missions of the Presbyterian Church of the U. S. A. (North) is now in session at Chefoo. The class began its sessions shortly after the Chinese New Year on March 2nd, and is to continue for six months. The class numbers twenty men, all the stations of the East and West Shantung Missions, except one, being represented, viz., Chefoo, Tungchow, Weihien, Ichoufu and Chiningchow. This class is composed of two kinds of students, regulars, who at the end of the course (three years) expect to enter the ministry, and irregulars who are fitting themselves for more efficient work as evangelists. Of these twenty men, twelve are regular students, all but one of whom are graduates of the Tungchow College. Four of these men have already been taken under the care of presbytery and the others are to be at its next meeting in the fall. These men have all done more or less evangelistic work, and some of them have also done good work as teachers. They receive six months of daily instruction, one month of vacation, and the remaining five months of the year they must do evangelistic work. This is to prevent them from getting out of touch with the work. The native Churches will secure the services of these men for the five months they are not under instruction, and will pay their salaries for this time. Those who are not engaged in this way will be employed as evangelists by the stations from which they come.

During week days they receive daily instruction for two hours, except Saturdays, when they are required to preach before the faculty to be criticized by them. Written sermons and other homiletic exercises are also required of them. At present they are receiving instruction in theology by the Rev. Hunter Corbett, D.D., and by the writer in Old and New Testament Introduction. During this term they are to receive further instruction in Church history by Rev. Paul Bergen and a course of lectures on homiletics and pastoral theology by the Rev. Calvin Mateer, D.D., LL.D.—W. O. ELTERICH.

ENGLISH METHODIST MISSION IN CHINA.

The annual meetings of the above mission were held at Lao-ling, Shantung, on March 23rd and following days. Present: Rev. J. Innocent (in the chair), G. T. Candlin, J. Hinds, F. B. Turner and Dr. Marshall. Rev. J. Robinson, owing to severe illness, was present only

at two of our sessions. Encouraging accounts of work done in the various circuits during the past twelve months were given by the brethren, and from these it was seen that 166 adults and 21 children had been baptized, showing an increase of 136 on our previous membership returns.

The turmoil in which these northern parts were involved during the war has passed, and our work since then has been carried on free from annoyance of any serious kind. The country in some parts has not yet completely quieted down, but is still troubled by marauding bands, some of our out-stations suffering from this cause; and at Tang-san great poverty and distress prevailed in the earlier part of the year, and several of our missionaries were engaged in relief distribution there. Our K'ai-ping circuit shows signs of extension, and one or two of the recent openings in Shantung give good promise. Tientsin, our first centre of work, remains for the most part stationary, but T'ang-kwan-tien on the Grand Canal gives evidence of growth. In Tientsin we are sadly hampered for want of better accommodation. Our Kung-pei chapel is in one of the busiest thoroughfares of the city, and for daily preaching is unsurpassed; but it is small, and property adjoining could only be secured at a high price, which in our present straitened circumstances we cannot well afford. The brethren had a conversation on the subject, and urgent recommendations were made for the enlargement of our present street chapel, and the acquiring of additional property.

Also an earnest appeal was made to the Home Committee to sanction the establishment of an intermediary school in Tientsin.

The Church in Tientsin has sustained a severe loss in the removal by death of Mr. Sun Chin-ju, an earnest and able preacher. One of our earliest converts at T'ang-san he soon came into prominence, and as a preacher approved himself a workman that needeth not to be ashamed rightly dividing the word of truth. The T'ang-san medical mission, owing to the absence on furlough of Dr Shrubshall, has been closed during the year, except for four months or so in the summer, when it was supplied by Dr. Marshall from Lao-ling. The time of his temporary sojourn there was a time of great distress—of famine and pestilence and death—and through our medical agent we were enabled to render very considerable aid; some 2137 patients having been treated. The Lao-ling medical mission, from its commencement, has been an untold blessing to the poor country people in North Shantung and adjacent portions of Chihli, whose only resource in sickness has been the native quack.

Three students having gone through the ordinary course in Tientsin college, embracing Scripture, theology Church history and homiletics, were accepted as preachers on probation. The preachers on trial have read and were examined in natural theology, moral science, Faber's Meditations, Richard's Benefits of Christianity, *i.e.*, one of the fourth year's men having gained 75 per cent of marks in all subjects, was passed on probation, the others not having gained the requisite number of marks were required to go through the fourth year again. Four students, three from Shantung and one from K'ai-ping, were accepted for the college. The statistical returns show 89 chapels, 1604 members, 474 probationers, 1 theological college, 2 preparatory schools, 32 day-schools and 402 scholars.

Throughout the greatest unanimity prevailed. On the native workers and members and ourselves may the Spirit of the Lord in His fulness be poured out.

ANNUAL CONVENTION OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

By Rev. Jas. Ware.

The Eighth Annual Meeting of the F. C. M. S. was held at Nankin, May 13-17 inclusive. Among other things the president in his address stated that the Home Board had supported the China Mission in every way possible. Also that the harmony existing between the Board and the missionaries had been intensified by the visit of Dr. McLean, the Foreign Secretary, who, having come to China to see for himself some of the problems that confront the Church, and how they are being dealt with, had personally inspected the work of each of the missionaries on the field. Speaking of the mission's "sphere of influence" which has become very extensive the president urged the centralization rather than the further extension of the work, so as to ensure that each of the stations remain supplied with workers, and that the whole of the work may be kept within the constant and personal supervision of the foreign missionaries. Speaking of native workers he said, "Our experience is that at present there are very few Chinese helpers in mission employ who can safely be left to work a school or out-station by themselves; where they are thus left they are nearly sure to deteriorate and eventually to do more harm than good."

Papers on the following subjects were read:—

"Power from on High," by C. E. Molland.

"Self-support", F. E Meigs.

"New Converts and how to deal with them," A. F H. Saw.

"Primary Schools," E. P. Hearnden.

"Mission Finance," The Treasurer.

"Woman's Work," Miss E. Lyon.

This last was an exceedingly helpful paper, and the mission requested Miss Lyon to publish it in *Woman's Work*.

The "Reports from the Field" were of more than usual interest.

C. E. Molland, of Wuhu, says: "On more than one occasion placards have been issued threatening our destruction, especially during the time of the terrible massacre at Wha-sang. . . . . Our chapel where daily services have been held throughout the year is well supplied with scientific and religious literature, which is much appreciated. . . . . Numbers of the neighbours have been attending the preaching services regularly, some of them for years. By the invitation of a few persons of influence work was opened in Lu-kang ten miles distant. Four persons were baptized during the year.

Miss Lyon, Nankin, reports having received large numbers of lady visitors in her home, who have learned about the missionaries and why they have come to China. The women who attend the Sunday afternoon Bible class and the weekly prayer meeting are manifesting increased interest. The average attendance at the Bible Class was from 30 to 35. The girls' school building is now completed, and will be opened in the autumn, when Miss Lyon expects another young lady from the United States to work with her

Dr. Macklin, Nankin, reports a busy year. In the South Gate dispensary he saw 2,653 out-patients, first visits, and 3,491 re-visits. In the hospital he saw 1,967 first visits, and 2,265 re-visits; in all 10 396 out-patients. In-patients 531. Besides his direct medical work Dr. Macklin has preached daily to the out-patients and conducted a Bible class among the in-patients. As a result of this latter work three were baptized. He has also itinerated regularly to eight different points outside the city, where he preached in the tea houses.

Dr. Jas. Butchart, M.D., says: "My work for the year has been altogether travelling. I visited

Kai-fung-fu. The country around is most thickly populated, and the people need the Gospel, but as yet are unwilling to receive it from a foreigner. I was not allowed to enter the gates of that interesting city, though treated with every courtesy by the officials. At Lü-cheo-fu they were willing for the opening of medical work, and in company with Bro. Arnold we rented a house after many attempts by finding an opium smoker who feared neither God nor man. We have not yet got possession, but hope to do so in the near future. It was strikingly encouraging to see to what extent the work is becoming known, even where the foreigner does not go.

E. T. WILLIAMS, Nankin, reports that his time was nearly wholly occupied in itineration and evangelistic work. In addition to this he has continued to edit the *Missionary Review of the Churches*, whose circulation is steadily increasing, and has also prepared two tracts, one by invitation of the Peking Reform Club on "Reform" and another on "Outlines of Church History." Additions during the year, eight. Present membership thirty-nine.

F. E. MEIGS, of the Christian College, Nankin, says: "Our school is increasing in numbers, and we trust also in efficiency. The industrial scheme is full of promise. We expect to push the idea of self-support more and more. I have thirty-eight boys and a number of applicants. God will give the increase."

Mr. Meigs has a flourishing Y. P. S. C. E. of seventeen members under the efficient chairmanship of one of his senior boys.

Mrs. HEARNDEN, of Chu-chow, who was obliged to remain at home to "hold the fort," while her husband attended the convention, reports having received some kind gifts of cloth and a small sum of money from friends in Shanghai, which she has utilized for the poor She writes: A Bible woman is much needed, also a room for women and girls to meet in, to hear the Gospel, and to work in. I pray God that He will open the hearts of those who have money to come forward and help us here in Chu-chow, for the fields are really white to harvest, the laborers few, and the money nil."

[It is interesting to note that as soon as Mr. Hearnden and Mr. and Mrs. Hunt had left Chu-chow, the natives thinking that all the foreigners had left the city planned to go and inspect the foreign houses for themselves. No doubt they intended mischief. They gathered in the compound in large numbers, when suddenly Mrs. Hearnden appeared upon the scene. They were entirely non-plussed. Mrs. Hearnden slipped into the chapel and began playing the organ, which at once charmed the whole crowd into the building, where the native preacher held an evangelistic service among them. This was the beginning of a series of good meetings, which lasted a whole week.]

Mrs. HUNT, also of Chu-chow, has received crowds of lady visitors, including the wife of the mandarin in charge of taxation, and wives of other officials. She spent several days at Yu-ho-tsz among the Christians, where a sewing class was started. Twelve garments were made and distributed to poor Christian women. Mrs. Hunt, accompanied by her little girl, also visited among the farm-houses, where she was warmly welcomed.

Mr. W. R. HUNT has travelled widely, preaching in Feng-iang-fu, Sing-hwui-kwan and other places. He was occasionally accompanied by some of the native Christians. While at Chuchow Mr. Hunt preached every day, and during the year dispensed medicines to 1,996 patients, receiving as fees 39,461 copper cash. The magistrate of the city sent in a long essay to Mr. Hunt, recommending a religion compounded of Confucianism, Buddhism, Taoism and Christianity. This was replied to by Mr. Hunt.

A Taoist priest is among the enquirers at this station.

Mr. and Mrs. Saw have been working in Luh-hoh since their return from furlough. Two persons were baptized—one a boatman, who was so eager to enter the Church that he told Mr. Saw that if he would not receive him he would have to apply for baptism elsewhere. A Mahommedan was also baptized, but under pressure of great persecution he has relapsed. Mr. Saw announced a Prize Essay Competition upon the subject, "How to preserve Harmony between China and the West," and was much encouraged, when in response 49 essays were sent in. The prizes offered were $20 in all as follows.—1st prize, $4.00; 2nd. 3rd. $3.00; 4th, 5th, 6th. $2.00 each; 7th, 8th, 9th. 10th. $1.00 each

Mr. Jas. Ware, Shanghai, reports that work has been carried on continuously in Shanghai and our four out-stations. Among other interesting incidents brought to our notice was that of a man who had been an enquirer. We missed him for some months, when his wife came to inform us that he was dead. He died of consumption after a lingering illness. She told us that he used to pray to Jesus all through his illness, and died trusting in Jesus alone for salvation. His wife is now an enquirer, and last week she sent round her family idol, saying that she had no further use for it. She has presented a request for baptism. This is one of several cases that have occurred in connection with Mrs. Ware's woman's work.

Along with many pleasant experiences we have had some very bitter ones. Last autumn Bro. Vong, the first native missionary to Tung-chow, died in that city soon after we had succeeded in opening it to the Gospel. On May first of this year our beloved Bro. Mr. Nie, pastor of our Shanghai Church, was "called home," while on an evangelistic journey to the same city, by the wreck of the s.s. *Onwo*.

Twenty persons were baptized during the year, among them being 2 scholars, 1 book-binder, 4 cane workers, 1 laundress, 1 worker of embroidery, 2 cooks in foreign employ, 1 farmer, 1 amah, 1 hawker, 3 mill workers, 1 hat-maker, 1 literary man. There are now 8 enquirers and 32 scholars in our two day-schools.

In conclusion we thank the Lord that He has permitted us to render Him one more year of service, and that He has in many ways set His seal upon the work of our hands. With our past experiences we go forward, confident that the future of our mission in China is "bright as the promises of God."

Missionary Journal.

BIRTHS.

At Canton, 14th May, the wife of the Rev. W. Bridie, Wesleyan Mission, of a daughter.

At Newchwang, 30th May, the wife of Rev. W. Hunter, Irish Presbyterian Mission, of a daughter.

At Wuchang, on the 31st of May, the wife of Rev. Joh. Sköld, Swedish Missionary Society, of a son.

At Chin-chou, 7th June, the wife of Rev. Jno. Parker, London Mission, Ch'ao-yang, of a son (Arthur Gilmour).

DEPARTURES.

From Shanghai, 13th June, Miss E. Fosbery, for England, and Miss A. J. Meyer, for Finland.

From Shanghai, 13th June, Dr. Kate Woodhull, Miss H. Woodhull, Rev. J. H. Roberts, William Chapin, and Miss L. Miner, of A. B. C. F. M., for U. S. A.

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Outrages on the American Baptist Mission at Kho-khoi.

I.

BY REV. W. ASHMORE, D.D., SWATOW.

NINE miles south-westerly from Swatow is the large district city of Chau-yang. Eighteen miles further in the same direction is a village called Kho-khoi. Within less than a mile distant are three other villages of note in connection with the narrative now to be given. Scattered around are some fifteen or twenty towns and villages in close communication.

A Baptist Mission Station.

At Kho-khoi the American Baptists have a flourishing mission station. There is a Church of about one hundred members, the outcome of some sixteen years of labor. They are a quiet, earnest body of Christians, faithful in service, honest and prompt in paying their taxes, and in all respects a loyal body of subjects, as well as reputable Church members. They support their own pastor, and, in addition, a school teacher for their children. It is on this inoffensive band that the series of outrages have been committed of which we are now to speak.

A Noted Ruffian and Fugitive from Justice.

In one of the "three other villages" above indicated, there lived, until about fifteen months ago, a notorious character known as Chau A-ming. He was a natural born ruffian. In the circle of his own clan he had bitter feuds and savage fights. In the community generally he had a bad reputation for rowdyism and recklessness. He had an ambition and a talent for leadership, and rallied around himself a band of fellows ready to lend themselves to his lawless maneuvers. A magistrate, who knew him well, described him as "a man who companied with the reckless and the

dissolute and with beggars of the whole region, banding them together to create disturbance." It got to be more than people could stand. A flood of petitions, denouncing him, poured into the yamêns. The Taotai offered a reward for his arrest. Some of his own relatives decided to hand him over. A-ming got wind of it and ran away. For months he wandered about a vagrant and a fugitive, not content to trust himself in any one place for long at a time. His son was seized as a hostage, and was still in prison when the father's new career of ruffianism began.

He Gets into the Roman Catholic Church.

The place at which A-ming finally brought up, in an adjoining district, had a Roman Catholic mission station. Here he met an old acquaintance, one who had once resided at Kho-khoi, and who wanted to get back there. This man had long been a Roman Catholic. He pointed out to A-ming the advantage he might derive from becoming a Roman Catholic under French protection. A-ming looked into the matter. If true, it would furnish him a ground of safety he otherwise could not hope to have. The French were powerful just now; if he became a convert the priests would stand by him and prevent his arrest, the Consuls would back up the priests, and the French government would back up the Consuls. So preached to A-ming his old friend, as he has been known to preach to others, and so A-ming came to believe. Once in the Roman Catholic Church he might look contemptuously upon magistrate's warrants and Taotai's rewards. A-ming avowed himself a convert, was baptized, and duly enrolled as a sheep of the flock.

He now Goes Back to His Old Haunts.

He was now ready to venture back. It was along about the 9th or 10th month of the last Chinese year that he began to reappear and disappear at his old haunts. He was shy and cautious for a little while: he had first to satisfy himself of the protective value of his new profession. He ostentatiously announced that he had become a Roman Catholic—a *French* Roman Catholic; he said that he had entered the service of the Church; that he was now only one grade below a French priest; that mandarins had better be cautious about troubling him; that he was not afraid of any of them. His confident manner made an impression. Color was given to his assertion by his intimacy with a certain native priest, who came and went, and was known to be in frequent consultation with him. His shyness soon wore off: he found he could do things that before he could not, and that connection with priests involved a power that a resolute and enterprising man, with his wits about

him, could turn to best advantage. He became bolder, then more assertive and then aggressive. His disposition to terrorise was not abated ; his power to terrorise was immensely increased.

Organizes a New and Powerful Gang.

Very soon A-ming had his old lieutenants around him, and some new ones added. One Li A-ò, a noted gambler, was his right hand man, then came Li Sam-hui, a glib-tongued fellow, who acted as a sort of private secretary and *aid-de-camp*, then Li Chin-hong, afterwards shot, and others of lesser note. Enrolling of adherents began. The association was fully organized. What it was in all its parts was not fully known to outsiders, except that upon payment of fees, varying from two to four dollars, various benefits and advantages were to accrue. They were to stand together offensively and defensively. A-ming and the leaders were heard to declare,—and we have the exposure made on official Chinese testimony,—that persons having inconvenient taxes to pay were promised exemption ; the same to those burdened with ugly debts ; and it was boldly declared that, if necessary, in the interest of the members, magistrates were to be taken in hand and hauled over the coals. People who had cases on hand, or who were afraid of having cases against them, or had *feng-shui's* to be looked after, would do well to come into friendly relations to A-ming. It was a bold program, but then A-ming was a bold leader. Once the thing was fairly started the progress was wonderful : names came in by tens, and then by hundreds. We have a magistrate's testimony that at the time the raid was made on one of themselves the enrollment had risen to a thousand. His testimony is reliable ; for he was in a condition to know. That means that in the months of December, January and February the number who paid fees had risen from a few tens up to an entire thousand, and the enrollment was still going on. It does not follow that all these had agreed to become active members. No doubt it included many who did not like to be on the wrong side of such a rapidly growing and powerful combination, and paid fees as a matter of expediency and to secure exemption ; for who could tell what A-ming might not accomplish in his new rôle and under what he claimed as his new patronage. He was already getting for himself among his more enthusiastic admirers the designation of "King Wang."

Relations of the Gang to the Roman Catholic Church.

It is not to be inferred that all these enrolled followers of A-ming were, as a matter of course, Roman Catholics. Very far from it. In fact, very few of them were genuine Roman Catholics, or cared

to be known as such. At the time of the raid on the Baptist chapel on the night of March 6th one of the French priests wrote, saying that at Kho-khoi they had only one enrolled member, a man named Li Chi-yih, though they had also some "adherents." Yet at that very hour the enrolled "adherents" of A-ming in that same village counted up, as they themselves claimed, to some six hundred. This amazing difference is easily accounted for. It was not a religious movement in its inwardness at all; it was a gross secular movement, to be inaugurated under French Roman Catholic patronage, utilized for that purpose. The joining of A-ming was primary and requisite; the joining of the Roman Catholic Church was secondary and contingent. A-ming himself and his lieutenants, Li A-ò and Li Sam-hui, must needs be *de facto* and officially Roman Catholic members, in order to have a sure hold on French backing. The others need not necessarily be more than "adherents." A-ming was underwriter, and offered them, in his own audacity and assurance, all the guarantee they needed. However, as the unknown potentialities of this new ecclesiastical relation were the capital stock on which A-ming proposed to do business, some sort of recognition of the Roman Catholic Church was merely "good form" in them all, though not indispensable to membership in himself. This led to some curious observances. Chinaman-like, they studied the art of being on or off, like the figure of the man in a thaumatrope. We are told that Li-ao's conversion dated back to only the time of the New Year. Li Sam-hui did a driving business, as a member of A-ming, but did not become a member of the Catholic Church till the time of the trouble about the Baptist chapel, when he and a good many others hurried up to take their degree at once. Various protective mottoes were issued, on which were the words "SANCTIFIED OF THE HOLY SPIRIT." Some put these up, others kept them as a reserve, not caring to paste them up sooner than was necessary, lest the family gods should take offence;—and they were not quite ready to break with them just yet. Others would enter the name of just one member of the family as a Catholic, expecting this one to insure for the whole of them. As regards the Roman Catholic Church itself, they stood in the attitude of honorary members, or contingent members. They would have an anchor out in two directions, one at the bow and one at the stern. They could face either way or both ways as exigency might demand. Thus, it is known that Li Sam-hui, above mentioned, and Li Chin-hong, the man afterwards shot, both attended a feast to the idols on the 16th of the moon, and, as Menzite Catholics, helped run a magistrate out of town on the 18th,—which is quick and versatile change of base. After their leader got himself into trouble at a later date, and when it was

known there would be a reckoning of some kind with the authorities, there was a general hurrying up among the double-enders, and there was an astonishing Roman Catholic revival, when some hundreds were added to the Church in a few days.

In calling attention to such duplicity on the part of such trimmers as Li A-ò and Li Chin-hong and Li Sam-hui, we are rendering a service to the common Christianity. Catholics and Protestants alike are to be benefited by such exposure. We are alike interested in having all pestiferous weeds rooted out. It is a shame and a disgrace to tolerate them anywhere, in any Church, and it would be a still greater shame and disgrace to throw over them a shield of ecclesiastical recognition to enable them to escape the consequences of their iniquities.

A-ming and His Lieutenants now Begin Business.

By the early part of February matters had matured. A-ming had risen like a rocket. He knew how to make the most of his new religious affiliations, and he was neither slack nor diffident in doing it. It soon became apparent that the little finger of the French Catholic A-ming was to be thicker than the loins of the Chinese Confucian A-ming. Various little things showed the set of the current. Li A-ò himself, whose religion, if not utilitarian, was not worth having, had already made some practical tests. At his gambling board, a constable, coming around from time to time, was accustomed, as the people in the neighborhood say, to confiscate a certain amount of the bank's cash. A quiet acquiescence in such procedure is the usual policy. Finally Li A-ò informed the avaricious constable that he must understand now that he would be "squeezing" a man who had entered "the Lord of Heaven Doctrine." The thing worked like a charm. The constable ceased to draw on Li A-ò. As a specimen of the way they intended to deal with common people who might offend them, the case of Li A-lam will suffice. This man was leading home his buffalo from the field. On the way the animal snatched at a projecting leaf of sugar cane as he passed. It so happened that the field belonged to Li Chin-hong, one of A-ming's lieutenants. A boy who saw the snatching hurried off and told the owner. At once the matter was taken up by members of A-ming's privy council. The charge was made that A-lam himself had been seen breaking off the cane and chewing as he went along. A demand was made for one hundred dollars damages. A-lam showed them that he had lost his back teeth, and could not chew sugar cane if he had wanted to. This had its weight with some others called in council, and he was let off with twelve dollars. A-ming's position was established now beyond question.

Not only need he not fear magistrates, but he was soon to show that magistrates would have occasion to fear him. Many good people who had been outspoken in their apprehension when he first came back, and began to mutter as they saw the old time desperado getting headway again, now found it convenient to be silent. A-ming's ill-will was not a thing that anybody cared to provoke. Too many hundreds of men were at his back.

A-ming Raids a Magistrate's Office.

And now A-ming gave the country round about an illustration of his mettle. Some individual found himself importuned for a debt he did not wish to pay;—most likely a gambling debt. He was brought before the village magistrate and compelled to compound with his creditor; but he was not satisfied. He went and asked A-ming to make a Catholic of him and take up his case. A-ming was just in the mood for some such daring thing: it would give him distinction at once: so he sent to the magistrate an ultimatum. The latter, not coming to terms promptly, was raided, mobbed fined, and humiliated by being compelled to explode two thousand fire-crackers in the public streets as token of abject submission. The story is best told in the testimony of the village magistrates themselves, given in to their superior, the district magistrate, and by him sent to the Taotai and the Viceroy. There are two of these "affidavits"—as they might be called—made by two different village magistrates—one of them being a relative of A-ming, and being over the village in which A-ming had his home before he ran away, and one of them being over the market town near by. The importance of the case warrants the insertion of them both.

"Statement of the Village Magistrate Chau Sung-chuan.—I am sixty-six years old; father and mother are dead. There are two brothers of us. I am the second. My wife is of the Lin clan. I have three sons. I am the village magistrate. Chau A-ming is descended from the same ancestor. I am of the second branch. A-ming is of the third. As to this affair, Chau A-ming does not follow any respectable occupation, but companies with beggars and low ruffians to create disturbance. Relying on his being a member of a powerful branch of the clan, he does not heed the restrictions set by the heads of the clan. In the 9th moon of the 20th year the former magistrate, Tseang, having learned this, posted a reward for his arrest, and the clan elders, obeying the orders, were going to have him bound and sent in, and so Chau A-ming fled and lived in Pok-ling village in Wei-lai district. There he met Li Chi-yih and his mother, natives of Kho-khoi village, who from youth were Catholics: therefore they led Chau A-ming in, and he entered the mission.

After that Chau A-ming went back to Kho-khoi village to live, assuming the name of a Catholic teacher, and became a friend with Li A-ò and others. A-ming declared that by entering the Church and paying one dollar people need not pay their debts, nor rents, nor taxes, and need not fear the magistrates. People from neighboring villages came to him as teacher, and many became converts. On the 18th of the first moon A-ming gathered his gang, went to Niau-a village and seized and captured Wong Kien-luk, the son of the village magistrate, Wong Niung-tung, who was taken to Kho-khoi village, where he was hung up and beaten, and thus money was extorted. This was all because Wong Niung-tung settled a dispute about a debt for some one, and that person went and joined A-ming and entered the Church, and so Chau A-ming took the lead in the extortion (practiced on the magistrate). Wong Niung-tung dare not report the case to the magistrate, and Chau A-ming became more lawless than ever, stirring up people to join his religion. In a few days he had over a hundred men, till on the 23rd of the moon A-ming was taken by the Protestants. The clan's people of the village all with one voice cry out, "Good." Both men and women, old and young. Being called for examination, I state the truth: I beg that the affairs be investigated. That is all."

The other village magistrate testified as follows: "I am 52 years old: my name is Wong Niung-tung: am a native of Chiang-wa village: my father is dead: my mother is living: we are six brothers; I am the oldest: my wife is of the Li clan: I have two sons: I am the village magistrate of Niau-a, a market town. As to this affair:—On the 14th of the 1st moon of this year Wong Tseen-shut, of Sung-chuen village, owed Pei Ngo-tsou, of a neighboring village, a debt of 17,200 cash. This was repeatedly demanded, till a quarrel arose. I took the two parties and arranged for them that Wong Tseen-shut should pay 3000 cash, and at the same time advised Pei Ngo-tsou to accept less than the full amount, and the affair was settled. But after Wong Tseen-shut paid the money he was greatly displeased, and having approached Li A-ò, Li A-kiap, Li A-wa and others, he joined Chau A-ming's Catholic religion. Then Chau A-ming authorized Wong Tseen-shut to get together a large number of the companions of their religion, and crowded into my house, saying that he had lost two dollars in the market place, and if it were not paid back within the day half the amount would be added to the original sum. I dared not dispute with them. What I never expected was, that Chau A-ming, on the 18th, with his gang of several tens of men armed with iron rods and knives, crowded into my house, and without reasoning took my eldset son by force, Wong Kien-luk, to the lower part of Kho-khoi village, and

there he was shut up and beaten. I, having no other resource, at once begged Tseng Yüen-shing, of Hwang-kou village, and also Wong Kwei-ti, of my own village, to intercede for me. Two dollars and 3500 cash were extorted from me by Chau A-ming; and because I advised his comrade in religion to pay his debt, which was greatly contrary to the rule, I was fined 2000 fire crackers in acknowledgment of being wrong. I was afraid of revenge, and dared not report it. Now, on examination, I state the truth and beg to have the matter investigated. That is all."

The above are the statements as transmitted to the higher officials. The originals were "doctored" a little before they were sent up. We know exactly what was said, for we had access to the originals. For instance, the testimony as to the number of A-ming's followers was really *one thousand*, which was made to read *one hundred*. One sentence was suppressed altogether. "On the 1st of the 2nd moon" (March 14th) the witness had said, "in the village of Kho-khoi persons of four different clans banded together not to obey the magistrate, and not to fear the Western people." This referred, beyond question, to the Americans, for they were demanding justice, and the magistrate was stopping in the American chapel, and was supposed to have come because of the American complaint. The reason of this "doctoring" is obvious. It would not do to let it get out that a movement of this kind involving incipient rebellion, had got so large a number of followers as a thousand and yet the district magistrate know nothing of it,—which was a fact; nor would it ever do to let it be known that while here himself, with some hundreds of soldiers at his command, so large a band of conspirators could defy him to his face. He might have been called to account for ignorance and inefficiency. Hence the alterations.

A-ming Was now in His Glory.

The raid on the magistrate took place on the 1st day of March. It was completely successful. During the ensuing few days A-ming walked to and fro a hero. His enthusiastic lieutenants were delighted. Common opposers would now have to get out of the way of a man who could throttle an official,—and all so soon, too. What might not the organization expect in course of time under such a leader? The success of the raid amazed the whole region. We have the testimony of many persons as to the state of things. Tuesday, March 3rd, was the day appointed for the firing off of the 2000 fire crackers. Also, on that day the man A-lam, whose buffalo had eaten the sugar cane leaves, was to give a puppet-show by way of humiliation. Then, too, a great consolidation feast was appointed,

to which eighty guests were invited. It was delayed a day or two, but it came off afterward. This was to band them more closely together. A-ming was the talk up and down a score of villages.

A-ming now Threatens to Take the Protestants in Hand.

After having humiliated the magistrate, and on the same day, the exultant A-ming cried out, "Well, I have finished one job; now there is another that I will take in hand," and then added in slow and measured tone, "Where there is the Lord of Heaven teaching (Roman Catholic) there can be no Jesus teaching" (Protestant). Everybody knew what this meant. It meant that the next raid would be made upon the Baptist Mission. The thing was repeated more ostentatiously the next day. A-ming did not like Protestants. To be sure he did not know much about them, and was not posted in theology; but he was fully imbued with the impression that they were a pestiferous kind of religionists not to be tolerated. Besides, it was a good way in which to display his zeal. He declared himself accordingly. The Baptists hurried a messenger off to Swatow to beg for protection. The American Consular agent immediately notified the district magistrate of impending danger and urged preventive measures at once. That official was in surprising ignorance of what had taken place. Had he acted promptly, as he was asked to do, all subsequent trouble might have been wholly prevented.

Initial Raid on the Baptists.

On the evening of Friday, March 6th (1st moon, 23rd day), the Baptist Christians, a dozen or fifteen in number, had already assembled at their chapel. It was their regular prayer meeting night. The pastor was looking over his Bible on the subject of the evening's talk. Suddenly and unceremoniously in stalked three men—Chau A-ming, Li A-ò and Li Chin-hong. They broke out into violent abuse at once. "Eh! you teach that it is wrong to worship men, do you? We will show you! You don't worship Mary, the holy mother! Here you! which is the greater, the mother or the son? We do not want you here. Your teaching is corrupt; our teaching is correct. Your teaching has got to stop. You think us to be a bamboo squad. See how quick we will scatter you." To this outburst the pastor replied meekly, "We have been worshipping here for a great many years. There is no reason why we should stop now. You can teach what you believe, and we will teach what we believe. There is plenty of room for all." To which A-ming cried out, "There is not room for you here. Where there is Lord of Heaven teaching there can be no Jesus teaching. So get out! You stand in the way of our fists. You stand where we want to spit. You will soon see what is coming."

And so saying, the three coarse brutes of bullies left, leaving the Baptist Christians to go on with their troubled and anxious meeting. After it was over they sat long conjecturing what would come next and what should be done. To add to their dismay, a relative of some of the members—not a Christian himself—came slipping in. He lives near to the quarter where A-ming's followers were. Having just closed his shop for the night he came to whisper to them that A-ming and some others were getting some weapons ready. What they were going to do he professed not to know, but he thought his Baptist kinsmen ought to be on their guard. He told them also that the pastor and the school teacher had better stay inside the village that night, and then he slipped quietly away again.

What took place some two or three hours later at midnight, when the chapel was attacked in force by A-ming and his gang, and when the leader, while trying to force his way in, was smitten and stunned by a chance blow and left a captive,—all this, and what followed, remains to be told.

(To be continued.)

*The Christian Literature Suited to the Educated Classes of China.**

BY THE REV. GILBERT REID.

IN discussing this theme it is not my intention to push forward any scheme of my own. I simply desire to point out the larger possibilities which are arising to-day before all such Societies as this North-China Tract Society. With every possibility there is linked the question, "What means should be adopted to make the possibility a reality?" A consideration of the possibilities stirs the soul to renewed enthusiasm and inspiration. A study of "the ways and means" produces caution and prudence, leads to a discrimination of the essential and unessential and gives due heed to "the fitness of things."

It is quite pssible that a great deal which is suited to one class of people will also be suited to every other class. The more this is realized the more evident will it be that Divinity has been at work, and the nearer dawns the day of perfection. The religion of Jesus Christ, coming forth from the supreme perfection of the Father, has already proved its innate capacity to fit into all lives, thrive in all

* Annual address before the North-China Tract Society, delivered in Peking, May 22nd, 1896.

nations, satisfy the cravings of all troubled hearts, and gain its disciples from every grade of society and of every degree of education. We need have no doubt that the best of God is the best for man.

Man, however, is a bundle of wayward prejudices. He has a reason, but is ever acting unreasonably. He has conscience, but his deeds and words are without conscience. He was meant for God, but he is ever misunderstanding God and making unto himself gods of his own imagination. His blindness and prejudice are intensified and characterized by all the peculiarities of his training, all the tendencies of his heredity, all the rules and opinions of his class. It is the hardest of all tasks to instruct man as to who God is, or why Christ, who was born in Judæa, should be taken as the express image of God's person.

There have been those who have claimed that no Chinaman can become a Christian. This, however, to argue *a priori*, is to deny the inherent adaptability of God's wise plans, or the marvellous power of attraction which Christ's compassion has always possessed. At the same time, we, who believe that God's power to save the world has at no time and nowhere died away, have doubtless more than once been forced into the opinion that of all the nations of the world China presents the most stupendous task for converting to Christianity. It is even more generally held that the educated classes of China, the influential *literati*, are the most obstinate, impregnable and hopeless of all.

For this reason, noting accurately the conditions of life in China, and measuring aright our strongest antagonists, it has occurred to me that it might be profitable to inquire what kind of religious literature is best suited to those who form the educated classes of China.

I must confess that my argument must be abstract rather than concrete, negative rather than positive, for thus far I have found we have very little Christian literature which the proud Chinese scholar even cares to read, and still less will praise. It may be that this is a sign of his total depravity and disgusting contrariness, but I am still inclined to think that none of us have made as much of a study as we should as to the best way to present to such men on the printed page the truths of our religion. Nearly all which has been written has been written under the more convenient direction of one's own thoughts, or the natural expansion of a theme, a text, a truth, with little regard to the audience addressed. In some cases notice has been taken of the person addressed, but even then the person was the average reader rather than one of the better educated classes. I have no books of my own to offer as a model, and I doubt if I shall ever be able to meet even my own views as to what

seems to me to be the most suitable. Wherein I fail, more learned men, both Chinese and foreign, may yet succeed, until the Christian literature in the language of China, as in the other languages of the world, will not only become models in style and thought, but be powerful agents in convincing the men of this nation of the wisdom and imperativeness of bowing to the will of God as Christ has made it known.

First of all, while it is very desirable that we should have a few massive volumes, such as Dr. Faber's Commentary on the Gospel of Mark, it is well to lay stress on the importance of tracts and booklets in meeting even the more highly educated among the Chinese. Even in our home lands, amid the rushing inflow of new books, it is some little gem of literature, some little booklet, like Professor Drummond's lecture on the 13th chapter of 1st Corinthians, which has hurriedly passed from one edition to another, has adorned the parlour table, or in the quietness of one's private chamber, has been taken up and read, and with the reading brought solace, peace, joy and trust.

A large number of the educated men of China are too busy to read through a large book of any kind. If they are not pressed by the duties of official life they are occupied by the engagements of social life. While a foreigner might, under similar circumstances, insist on having hours for reading and study, such an idea has hardly ever entered the mind of a Chinaman who is other than a pupil or school master. Hence, if any book is presented to one of the educated classes with any hope of being read, it must be short and concise rather than large and comprehensive.

Judging from the documentary literature of Chinese officialdom it seems as if the Chinese scholar was a greater admirer of condensation than the foreign scholar. In the Official Gazette no memorial, whether dealing with the degradation or promotion of subordinates, with important litigations, public works, or propositions for reform, hardly ever contains more than three or four thousand words, while the edicts of the Emperor are still more concise, seldom ranging beyond five or six hundred words. The educated Chinaman, therefore, prefers to take up a book or document which he can read in a few minutes at one sitting. Of the larger books he is more apt to prefer those which consist of short chapters, each distinct in itself.

Likewise, the different essays required at the literary examinations range from four to seven hundred for the *wên-chang* (文章), and from seven hundred to three thousand for the *ts'ê* (策). All such style of writing may be different from our Western ideas, but perhaps the foreigner can learn as much concerning good composi-

tion from the Chinese as the Chinese from the foreigner. If we recall the training of our own home institutions we shall find that after all we are not so far away from the Chinese regulations, for the essays and orations required in our colleges are more apt to be within one thousand words, and seldom over three thousand.

Thus it can be seen that tract literature, meaning thereby the small book rather than sheet tracts, is the kind of literature most suited to the educated classes of China. Missionaries, therefore, have acted wisely in forming in different parts of China Tract Societies, and in seeking to prepare such a large number of small-sized volumes, ranging over such a large number of religious themes.

Of the books already prepared those which I have found the most acceptable to Chinese scholars are the following :—Dr. Martin's "Evidences of Christianity" (天道溯原), "Three Principles" (三要錄) and "Religious Allegories" (喻道傳)," Dr. Griffith John's "Gate of Virtue and Wisdom" (德慧入門) and "Leading the Family in the Right Way" (引家當道), Dr. John L. Nevius' "The True Doctrine Explained" (眞道解), Rev. Francis H. James' "The Foundations of Religion" (探道本原), Rev. Alfred Jones' "The Basis of Truth" (道原晰義), Rev. Timothy Richard's "Benefits of Christianity" (救世教益), the Catholic Missionary Premare's "Essay on God" (上帝總論), and a series of essays by native preachers on "Resolution of Doubts" (釋疑彙編). To this can be added the larger book—hardly a booklet—of Dr. Faber on "Western Civilization" (自西徂東). This is by no means a large list, after half a century, to reach the men who stand at the front of literary excellence. Many of the books we have mentioned are liked only by some, and even then in parts. We are certainly, in the preparation of a Christian literature, far from the standard which any one of us would regard as creditable to such a religion as that of the world's Saviour, to say nothing of the high ability represented by the missionary body of China.

In pointing out what I regard as essential, or at least helpful, in making our tract literature suitable to the educated classes, I would in no wise detract from the work already done, or speak so positively as to preclude the weighing of my own ideas with the ideas of others or with the lessons of future experience. It may be that what I regard as suitable to-day may not be suitable even five years hence. However that may be, I throw out my suggestions, such as they are to-day, indicating first, the ideas or arguments suitable to this class, and secondly, the style.

Concerning the ideas to be presented my first suggestion is this : Do not seek in every little book to go through the whole system of theology. Better to choose a particular theme, seek to

make that clear and convincing of itself, and take for granted that there are other truths to be stated by some one else under other themes. Almost any important truth of Christianity, if duly heeded, will lead a man ultimately to complete discipleship. The Bible has many different statements as to the way of salvation, and yet in their essence they not only harmonize but are one.

Secondly, with the larger part of the educated men of China, especially among the Confucianists, the historical and practical aspects of Christianity will carry more weight than the statement of mysterious dogmas. Even in the modern thinking of the more enlightened Christian countries there is the same tendency as we believe already exists in China. Christianity has been in the past both ecclesiasticism and dogmatism, but to-day it rests its claims on a few great verified facts, and offers relief for the perplexities of every day life. The Christian literature in China seems to me too dogmatic in the sense that the practical, ethical elements have been too much neglected. Dr. Faber's able book on "Western Civilization" has done much to bring out the ethical aspects of Christianity, but we need more, and especially those of smaller size, dealing with particular problems of vital interest.

When a student in the Union Theological Seminary, I remember hearing the distinguished Profesor Roswell D. Hitchcock remark that Christianity could only prevail in China, as it proved to be more ethical than the ethics of Confucianism. It is for us, then, to ring the emphasis, on righteous deeds, human virtues and the upright man, for by so doing there will be more, rather than less, chance to point to the insufficiency of man's best efforts and the need of dependence upon God and of communion with His Spirit. We can best approach the leaders of China by the path of present duties and earthly occupations, by the development of the individual and the advancement of the nation, and the end, under wise direction and by logical processes, will be union with God, through Him whom God has set to be our Saviour.

Even where dogma is to be presented, I would urge the persuasive rather than the dogmatic method and spirit. It is true that quite a number of the more religiously disposed of the Chinese have imbibed a certain spirit from Buddhism and Taoism rather than from Confucianism, which inclines them to enjoy speculation and mystery. For such, the mysteries of divine revelation have a great fascination, but in dealing with such mysteries I fancy that most of us Westerners are too practical and matter-of-fact to keep the high themes from descending into the common place. There is need in such discussions of a large wealth of illustration,—a many-sided view of the same thought, as of one cautiously winding through an intricate

labyrinth; a frequent reference to things believed, and from which conclusions may be easily drawn; a constant appeal to man's better reason, united with a humble recognition of the incomprehensible character of that which lies behind and beyond all our knowledge, speculation and conjectures. Such doctrines as the nature of the Godhead, the meaning of the Trinity, the Divine nature of Christ, the creation or evolution of the world, the relation of man's freedom to God's sovereignty, the indwelling of the Spirit, the resurrection of the dead and the immortality of the soul, are all profound and elevating themes, arousing in the past the greatest minds of the Church to the deepest thought and most sublime expression, and which no doubt to many of the more serious-minded of the Chinese would prove such an attraction that Christianity, for the very magnificence of its sweep of thought, would receive their homage and allegiance. To impress them with the high intellectual character of Biblical teachings is a task worthy of our best effort; but it requires a style of presentation, strong, grand and elevated, befitting the theme, commanding admiration, and tending to magnify the wonderful ways of the Lord.

It also seems to me that at the present time, among the more thoughtful of the Chinese, there is an unusual opportunity to bring out what is really the pre-eminent principle of Christianity, and so lead to an acceptance of Christianity where now exists contempt and antagonism. What, then, is the pre-eminent principle of our religion? In one word I would say, Salvation. This is the meaning of the name Jesus, and this was His mission in coming into the world. Where, however, evangelistic Christians in Europe and America are wont to speak of saving souls, in China the words more potent in meaning are to save man, save the people, save the nation, save the world.

As to the real meaning of the word salvation, the emphasis was once placed on saving a man and soul from hell, placing salvation away off in the future after death. Of late years there has been a tendency to bring the work of salvation into the present life. We have all come to see that Christ came to save men first from sin and then from suffering.

As this is the growing sentiment in the Christian activities at home, so it is Christianity's best approach to the Chinese people of to-day. Never before was there such a feeling of utter helplessness and such a willingness to find some method or some person to rescue them from their calamities and shield them from their foes. This, too, is now the sentiment of the educated classes, and herein is a hope for China such as never existed before. When in former years missionaries went forth in famine times to relieve the suffering, the people were wont to address them as the saviours of

life, (救命的菩薩). At once adherents to the Church began to increase, catching hold of what to them was a new idea in Christian doctrine. This feeling, however, was more among the masses. To-day there is a similar feeling among the educated classes. Even princes and prime ministers are asking, at least in a national sense, the way to be saved. Unfortunately, most of even our better Christian books in Chinese have spoken as the older theologians would have them speak, dealing more with the life to come than with the life that now is, talking more about saving a man's spirit (救靈魂) than saving man or men. The only approach in this line has been by Rev. Timothy Richard in his "Benefits of Christianity" (救世教益). This book, along with the well-known character of the author, has helped to make the *literati* more favorably inclined to Christianity. It remains to show to them that God, as well as Mr. Richard, is anxious to save them.

I have found in my experience in China that the expression, to help men, makes clear the words, to save men. Helpfulness and salvation are in essence much the same. Suppose I use the words, "Jesus came to save men from their sins." The most natural expression to bring out the same meaning would be, "Jesus came to help men to become good." Thus, all the deeds we can do, and all the words we can speak, and all the books we can write, which will show our own desire to help others, will so much the more exalt the work of salvation and show forth the spirit of Christ. When Christ can thus be seen by the Chinese *literati*, as he is seen by us, the one who can save, who can help,—save from sin and help to righteousness,—save from sorrow and help to joy,—save from sickness and help to health,—save from poverty and misery and help to comfort and preservation,—save from war and lawlessness and help to peace and security,—save from rancour, envy, revenge and malice and help to compassion and benevolence,—then they, too, will bow the knee at His name and confess Him Lord, to the glory of God the Father.

In conversation with the more educated of the Chinese I have always found that one religious idea almost always commands their assent and reverence,—the idea of a Supreme Being. If this is true in conversation, it ought also to be true in the books we prepare for them. We are here at the basis of all religion. Theology, then, in its original meaning, is acceptable rather than objectionable to the Chinese scholar. While in the home countries there is a tendency to form a Christo-centric rather than a theo-centric system of religious truth, I, for one, much prefer the older method in unfolding our religious ideas to any class of the Chinese. While it is true that Christ in the matter of salvation and reconciliation is the way unto the

Father, it is also true that here in China the idea of God is the way unto a correct idea of Christ.

When this is said many of you will naturally ask the question, "Have we not made a large number of books dealing with the idea of God? and what more is needed?" I acknowledge that many such books have been prepared, and yet I have found but few of them which I could use. The one prepared by the Catholic missionary, and adopted by our Tract Societies, is always read with a relish, and this largely for its scholarly style. So also the first part of Dr. Martin's "Evidences of Christianity."

If I may be allowed to venture an opinion I would say that one reason for failing to make an impression in dealing with this, the sublimest of all ideas, is because we appear, either from the barrenness of the thoughts, or the weakness of the style, to be on too familiar terms with one who is the Ruler of the universe. A too frequent reference to His name will accomplish less than an argument on some other important theme, closing logically with a brief reference to Him, who is over all and in all.

I have always found that the idea of God can be best introduced and unfolded when His relations to man are those of salvation, thus fitting into that other idea which we have just seen to be so capable of power in China to-day. On the one side is man's helplessness, and on the other is God's willingness and power to help.

I have also noticed a little difficulty in the term to use for God. In conversing with the educated Chinese I do not like either the term *Shen* or *Ti'en Chu*, for the one appears to so many as meaning *spirits*, and the other as referring to some new spirit or divinity introduced from the West and the special patron of the Roman Catholic Church Personally I am rather inclined to use the term *Shang Ti*, or even *Ti'en* and *Shang Ti'en*. I know that here I am liable to stir up a dispute, and so I at once leave the question, merely adding that in books as well as conversation such terms could be properly used, and would probably carry more weight.

One other suggestion I would make as to the thought of our Christian literature, and that is that there should be a greater recognition and utilization of truths already found in Chinese books, in the Chinese systems, or the Chinese minds. Quite probably books prepared in this way, and with any intention to conciliate, would have some little difficulty being accepted by most of the Publication Committees, and yet, in my opinion, not until we widen our own view of the vast scope of God's government, so much so that ideas held by those not Christian can still be viewed as Christian ideas, and that all great universal truths, which have come from God and been implanted in the human conscience, are capable of a variety of expression—each

man who follows the light within merely gaining only a partial insight into the Infinite thought—not until we are ready to thank God for what He has done among all peoples and to study everywhere the tokens of His love, will we be able to write such ideas and in such a spirit as will secure a grip on the thinking men of China.

While saying all this it may be that with the demand for progress and larger enlightenment there will be no such need in the future as in the past for kindly conciliation, but that iconoclasm will rule the day. Whether the one spirit or the other prevails I am confident that the educated men of China will not be opposed to those religious books which point out the insufficiency of that which now exists in China, and how such insufficiency can be alone supplied by God's redemptive plan and by the unfolding and realization of that plan in Jesus the Christ.

One of the deficiencies of the Chinese systems supplied by Christianity is the one we have touched upon, man's helplessness or lack of salvation.

Another striking feature of all China to-day is its stagnation, its lack of life. Educated men see their country going to ruin, but they are powerless to move. Christianity, however, wherever it goes, sets men to thinking, to planning, to acting. A new life appears in every community where the Bible is read, God is worshipped, and His teachings obeyed. Christian men are full of schemes for improving the world and uplifting humanity. What ought not to be, they determine shall not be. They push ahead through foes and troubles with the intense life of a resistless activity. Let this spirit enter China—God's life throbbing anew in the breasts of her people—and she may yet arise to a glorious equality with the powers of Christendom.

China likewise is in despair; but Christianity brings hope. Forth into the future the Christian is called to cast his eye, and cheered by God's promises of coming glory and the triumph of Right, he presses forward with a gladsome buoyancy, dismayed by no defeats, but seeing through every storm the sun still shining. Even men who are not ready to obey God's commands, have yet caught this spirit of hopefulness and move with the swing of divine progress. Here, then, in China's hopeless condition is our chance to unfold and emphasize the hope of the Christian, never to die out till the world is transformed in newness of life, and man's inability is crowned with God's power.

As to the most suitable style for our literature I have only a few opinions which I venture to express.

At the very outset I hold to the opinion that the style should be classical, or good *Wên-li*, if Chinese scholars are to be reached. In saying this I am not advocating the essay style of the *Wên-chang*. The *Wên-chang* and *Wên-li* are not the same. Even many of the leading

Hanlin, who have been trained in the system of *Wên-chang* writing, and have gained thereby their own literary degrees, are ready to advocate a complete change of literary examinations, from which the *Wên-chang* shall be excluded. Whether the old method is useful or not in securing a good style of composition I feel myself incompetent to judge. I tell my Chinese literary friends that if I should try all my life I would never be able to write a decent *Wên-chang*, and that herein is proved their superior ability. They generally reply, on such a display of modesty, that the *Wên-chang* is of no use any way, and that the style I have adopted in writing Chinese is suitable enough. At least this much is proved that one can write good Chinese and still not be bound by the rules of the *Wên-chang*.

In arguing, then, for a good *Wên-li*, such as commends itself to the better educated of the Chinese, I am still sceptical, in the face of all the arguments of missionary friends, that a low *Wên-li*, rather than a high *Wên-li*, should be cultivated. Such a style I acknowledge to be easier for the foreigner to read, and quite probably it may be more suitable for the average convert. Nevertheless, I confess an admiration for a real *Wên-li*, which is something more than a *cropped* mandarin.

With many there seems to be a misconception as to what high *Wên-li* really is. They suppose that anything written in such a style is incomprehensible, contains unintelligible words and tends rather to mystify an idea than to explain it. That some writers are open to such a charge may be true, but I have yet to find a really first-class Chinese scholar who advocates any such mystification.

As different persons using the English language seldom have the same style, though each may be praised for his good English, so it is hardly to be expected that Chinese scholars, however ironclad their system of training, will show no individuality in their literary composition.

To speak in general,—as, on the one hand, I have not advocated the *Wên-li* of the *Wên-chang*, so, on the other hand, I would recommend the style of the *lün* (論) and the *ts'ê* (策), and still more strongly the style of official correspondence, of memorials and edicts. In Peking the larger part of such productions are by men who have attained to high literary degree. In the provinces a large proportion of such work is done by a distinct class of official secretaries, who come from the district of Shao-shing, in the Chê-kiang province; who have seldom competed for literary degree, but have had a distinct training of their own to fit them for the work of official secretary. Though there is this difference in the men who write memorials to the throne there is yet much similarity in the style of all the memorials. If many of the memorials appear to us stiff and lifeless, this is due

rather to the fact that they lack sincerity or have nothing to arouse them. There is a formal style in English, but this is a fault of the thought more than of the rules of composition. Taking the Chinese official documents as samples of style, they are straightforward, business-like and clear, having also the swing and flow of well-rounded sentences, a style strong and yet elegant.

I have noticed two kinds of style in good Chinese composition, either of which could be well used, dependent somewhat on the character of the theme or the spirit of the writer. The one I would designate as Latin Chinese; the other as Anglo-Saxon Chinese. The former is a flowing *ore rotundo* style; the latter is compact, terse and clear. The former is more imitated by the Culbertson version of the Bible; the latter by the Delegates' version. The one style aims at elegance, the other at clearness. Both read well, and are nearly equally praised by the Chinese.

Something of this same distinction I have noticed in the use of mandarin. Men in Shantung, like Dr. Mateer, have the flowing oratorical style, while men in Peking, like our President, the Rev. Mr. Owen, have a style concise, clear-cut and sententious. It is useless to think that in Chinese, any more than in English, all writers must observe the same features of good style. Such literary monotony would be natural for China, but not desirable.

Enough has been said to show that while *Wên-li* should be the style of our Christian books which aim at reaching the educated classes of China, there is also the possibility of a large variety and a scope for personal peculiarities. As a certain Hanlin, whose style I admire very much, and who has rendered me considerable assistance, once remarked to me, "The important thing is to have ideas, and then express them clearly." For power of concise expression few languages can excel the classical language of China. To use aright this language, and thereby to win the leading men of China to a truer appreciation of the truths of Christianity, is a task full of difficulty, but one worthy of the best talent of our Tract Societies. Never before was there such a demand for books on foreign themes and written under foreign supervision. Never before have Chinese *literati* been so anxious to learn and so dissatisfied with the past. Never before have they given a hearing to the advice of the missionary and the teachings of Christianity as in many places they are inclined to give to-day. More and better books are needed at once, lest the now open door be slammed back in our face and the blind prejudice of the past be changed into open determined unbelief.

The Japanese Diet.

By Rev. H. Loomis.

THE recent session of the Japanese Diet was the most harmonious and successful of any yet held. Some of the former assemblies have been characterized by so much wrangling and confusion that the question has not infrequently arisen whether the time had really come for a constitutional government.

Ever since the formation of a Parliament the Cabinet has been the object of constant and bitter opposition. It has, unfortunately, had no political party to uphold and press its policy, and as a consequence has, at various times, been criticized and condemned by all. The result has been that so many prorogations and dissolutions have taken place that legislation has made slow progress, and what has been done has not given general satisfaction. Measures of importance have been passed by or merely discussed and abandoned, because of the want of unity and the constant tendency to strife.

The war has been a boon to the government in many ways. It has rallied like nothing else the whole country to the support of the Emperor; and those who have been associated with him in power, have shared the benefit. The skill and efficiency of the administration has also won the admiration of many of those who have hitherto been its enemies, and prepared the way for a new and more satisfactory arrangement for the conduct of affairs.

For years past the Liberal Party has been the strongest political power in the country. Its leader was at one time a prominent member of the Cabinet, but did not agree with his associates as to the policy to be pursued, and withdrew from office to become the head of a party that demanded more liberty and equality among the people and a Cabinet responsible to, and not independent of, the Diet.

The result has been that Count Itagaki has won the esteem and confidence of the people throughout the land to such an extent that his influence and co-operation have been felt to be necessary in the successful conduct of affairs. He has spent all of his fortune in the advocacy of his views, and several attempts were made to take his life. Whatever may be thought of his opinions it is conceded on all sides that no man has shown more devotion to his principles and a greater desire to promote the welfare of the country than Count Itagaki. Just as he was a hero, when fighting for the restoration of power to the Emperor, so he has been equally brave and self-sacrificing in the advocacy of ideas that he regarded as essential to the welfare of the people.

It is not at all improbable that the difficulties which other statesmen have seen to the adoption of his ideas, may become evident to him as he attempts to put them into practice; for it is a not unfrequent experience that those who advocate radical theories, become quite conservative when put into a position where they become responsible for the consequences.

It is yet too soon to decide what will be the result of the appointment of Count Itagaki as Minister of Home Affairs. While he is not an avowed Christian, his most intimate friends and associates are. It is probable, therefore, that his accession to power will be favorable to the work of missions.

For some years past the Buddhists have been striving to retain and increase (if possible) their influence and power. One of their recent schemes was the introduction into the Diet of a measure for the adoption by the government of a certain text-book that was professedly prepared for the purpose of teaching morals in the schools of Japan. The basis of morality was Buddhistic; and it was thus intended to make the school system of the country a medium for extending the teachings of Shaka, and, by preoccupying the minds of the rising generation, preclude the teachings of Christianity. The proposition did not meet with the approval of the progressive and leading men, and much to the chagrin and disappointment of its advocates it failed of adoption.

But one of the most unfortunate things for Buddhism that could have happened in Japan has been the conduct of Viscount Miura, who is a special representative of that form of religious belief. His appointment as Minister to Korea was evidently made only as a temporary affair and to satisfy the great multitude of the Japanese who are still firm adherents to that system of faith. Owing to their numerical strength the government felt obliged to make some concession to their clamor for official position and patronage.

That Viscount Miura should plot to murder the Korean Queen, and then be so unconscious of the heinousness of his crime as to think that it was possible to condone it, was something that the men who had given him the office had not dreamed of. Count Inouye had long and persistently labored to promote the peace and welfare of Korea. His policy was one of conciliation, and quite the reverse of that of his successor. To have seen all his efforts to promote harmony among the various opposing factions come to nought, and the long increasing influence of Japan swept away by one rash and barbarous act, must have been a most bitter experience to Count Inouye. By his wisdom and skill the Japanese had obtained a controlling influence in Korea; but now they are everywhere hated;

and in many places they have been either killed or driven out. Whether they will ever regain their former prestige, is exceedingly doubtful. Russia has gained what Japan lost; and it is not at all likely that Russia will fail to retain what it will be of so much interest to her to hold.

Just at this time the character of the various religious teachings is being carefully observed, and the men who are at the helm of Japanese affairs have become too enlightened to entertain the idea that the end justifies the means. While they have not expressed their views in public in regard to the conduct of Viscount Miura, it is known to many that they regret and disapprove of it most heartily. It is highly probable that the murder of the Korean Queen will do more to make Buddhism unpopular than we can now realize.

In the meantime the work of the missionaries in Japan is like that of an army in the siege of a city. It is not making rapid progress, but moving steadily forward towards the citadel. One by one the strongholds are being undermined. On every side there are indications of success. The workers are generally hopeful. Converts are being received in considerable numbers, and leading men among the native preachers are becoming more reconciled to the acceptance of the cardinal doctrines of Christianity as they are held and taught by the missionaries. In many ways we can see that God is with us, and the final victory is assured.

China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

XIII. *Taoism.*

AS a rule Laotsz is looked upon as the founder of Taoism. This is probably true in the same sense as Confucius is said to be the founder of Confucianism. It should rather be said that Laotsz was the chief champion (or organiser?) of Taoism. Taoism embraces the primeval religion of China and all the intellectual tendencies which did not find satisfaction in Confucianism. To these belong the various experiments in natural philosophy, and in connection with them the belief in the possibility of overcoming death by means of the elixir of immortality. By this, man enters

the everlasting life, leads a higher existence above the range of material laws, in beautiful grottoes, on the sacred mountains, or on the islands of the blessed, and so on. It is worthy of note that such a belief, which bears some faint resemblance to the Christian belief of the Resurrection, should have found acceptance from the earliest to most recent times among the sober Chinese. There is a record of the names of thousands of people who are supposed to have reached this condition of immortality, and the life history of many of them is preserved. It has even been asserted that more than 100,000 had reached this goal.

That notorious Emperor who had the Confucian books burnt in 220 B. C. was a Taoist. He sent a Taoist scholar in the year 217 with some 1000 children, boys and girls, across the sea towards the East to seek for the three mountains (islands) of Genii. The making of gold and magic arts were early practised amongst the Taoists. About the year 133 B. C. an adept persuaded the Emperor that he could make gold out of cinnabar, and silver out of snow. This alchemist died on a journey to the islands of the Genii. When the Emperor had his coffin opened it was found to contain nothing but his clothes. The rebellion of the Yellow Caps in 184 A.D. was begun by Taoists, and the disorders lasted till a new reigning house ascended the throne in 224. Kung Ming, the chief hero of the warlike history of those times, was a Taoist magician. A general of the same period, who was beheaded, became the Taoist god of war, but soon after was worshipped by both Buddhists and Confucianists. Now he is regarded as the national god of the Chinese. In the year 446 an Emperor, who was strongly addicted to Taoism, had many Buddhist priests put to death and their temples and monasteries destroyed. Between 550 and 560 the Emperor of the Tshi state endeavoured to combine Buddhism and Taoism. Four Taoists were executed because they refused to wear the tonsure and worship Buddha, and the attempted union of the two soon proved a failure. One of the Chow Emperors (561–578) prohibited both Taoism and Buddhism, had books and pictures destroyed and forced their worshippers into apostacy. Another attempt at compulsory union of the two was made in 1119.

In the year 666 Laotsz received the title of "High and August Emperor," and was worshipped with divine honours. In 674 the oldest sacred book of the Taoists was adopted as a text-book in the schools for examinations by imperial orders. In 824 the Emperor died from effects of the life-elixir, as did also his successor in 846. The latter founded two high offices of state for Taoists. In 859 another Emperor succumbed to the elixir. One of the Sung Emperors (998–1022) gave himself up to all the superstitions of

Taoism, but since that time Taoism has had little influence over the Imperial court. The first Mongol Emperor, Kublai Khan, had all Taoist books, with the exception of the Taoist canon, burnt at the instigation of the Lama priests after his unsuccessful war with Japan about 1282. In 1403 the Emperor ordered all Taoist books which mentioned the elixir to be burnt, but from 1488 onwards the Emperor busied himself with its restoration, and about 1540 the then Emperor sent into all provinces to find this means of gaining immortal life. The Taoist pope still rejoices in the dignity accorded to his first predecessor by the Emperor when the title "Heavenly Teacher" was bestowed on him in the year 423 A.D. From that time on, the title remained hereditary in the family. The Chinese believe that this pope is head over the gods and spirits which are worshipped throughout the realm, that he instals or suspends, exalts or degrades them according to imperial—not divine!—command. He grants an audience to the gods on the first of every month, and all attend, those of the heavens, the nether world, the ocean, etc. He has possession of the magic sword, with which he controls the demons and shuts them up in earthen pitchers. He rules as the representative on earth of the Jasper-god and grants the Taoist monasteries their license. Taoist priests are allowed to marry. They are known specially as exorcists, makers of magic charms, amulets and medicines. Taoist idolatry differs but little from that of Buddhism. A Trinity stands at the head of the pantheon, and next in rank comes the Jasper-god. The latter was exalted to the highest place among the gods by the Emperor as late as the 12th century according to our reckoning. Below him rank the many star-gods, the 28 constellations, the 60 cycle-stars, the 129 lucky or unlucky stars; then the gods of the 5 elements, of natural phenomena, of sickness and of medicine; the animal gods, such as the fox, tiger, dragon, etc.; the gods of literature, specially the innumerable local divinities, at the head of which stand the city gods. The religious community of the Taoists is exclusively monastical. Taoism affects the people by its idol worship, its exorcism and specially by means of the oracle, but no preaching is done, and all instruction is written.

The older sacred Taoist writings are the most profound in Chinese literature. Fresh commentaries are constantly being issued. Unfortunately there are no critical editions, and the text has suffered considerably during the lapse of time. Two recent Taoist books are especially popular on account of their moral teaching, and the stress laid on the doctrine of retribution, and partly on account of terrifying pictures of the punishments in hell. When one reviews the history of Taoism in the past one can make no favourable prog-

nostication for the future. Its inward development has been from better to worse, from the light of truth to the darkness of superstition. Even the bestowal of power on the Taoist pope has brought about no improvements. Although popes have existed for nearly 1500 years there is no record in Chinese history of any one of them opposing an imperial libertine, or of causing any wild rebel to relinquish his cause and settle down peacefully. In this respect the popes of Rome and the Byzantine patriarchs have had a very different influence on history.

XIV. *Confucianism.*

Although Confucianism also had its origin in Chinese antiquity, yet it is really a reform-movement caused by a reaction against religion and morality as they existed in the 6th century B. C. The relation between the two is similar to that between Protestantism and Roman Catholicism. Confucius did not wish to introduce anything new, but to reinstate the old in a pure form. He was essentially not opposed to religion. Some expressions are misquoted far too often by foreign authors. The sacred Confucian books prove incontrovertibly what is to be understood by Confucianism. These books are generally termed the Chinese classics. There are thirteen of them. Eight have been put into English, two others (Chow-li and I-li) into French ; there are still three to be translated. These thirteen classics contain a diffused system of religious customs, some attempts at theoretical explanation, but certainly no system of dogma and still less of science.

In the early days three groups of divinities were recognized—those of the heavens, the earth and of men. Besides these ancestral worship was largely practiced. Various kinds of sacrifices were offered, according to strictly enforced ritual, at appointed times. Oracles were consulted before even the smallest undertakings. Domestic as well as public life was then as now interwoven with religious customs. Each of the thirteen classics is a proof of this, but it appears most clearly in the three works on Rites (*li*) and also in the three explanations (chuên) of Spring-Autumn (Annals of Lu , particularly of Tso. Confucius and his followers laid special stress upon morality, but Lao-tsz and his school did so no less. One sees plainly that it was not this setting morality against religion that distinguished Confucianism from Chinese antiquity, but rather the accentuation of active as opposed to passive morality, that is, to indifferentism. Confucianism also made a stand against sensuality and against utilitarianism in politics. Confucianism emanates from the noble aspirations of humanity which it endeavours

to make supreme in private life, in the family and in the state. The mainspring of authority, *i.e.*, the will, not force of circumstances, controls the morality and the politics of Confucianism. It is true this will is not a man's own will or freedom, but the authority of his fellow-men and of superiors, and is therefore subordination, the subjection of his own self-will. The father rules in the family, age in the community (village, etc.), the Emperor in the state, and antiquity, as revealed in the classics or sacred writings, rules over all.

In Confucianism, as in Taoism, religion, ethics and politics, are closely interwoven; there is but little of physics, which is quite subservient to the other three. Confucius owes the success of his cause to the fact that he collected the ancient writings and made them the text-books of his school. It is true that centuries passed before the ascendancy was gained, but the national thought engendered by his school proved irresistible. At first by slow degrees the old rival, Taoism, was overcome, but not before Confucianism had been so far influenced by its ingenious counteraction as to undergo various changes. While this struggle was going on another great rival appeared from India in the shape of Buddhism. This too was overcome by Confucianism, but not without its again undergoing changes. So Confucianism must be regarded under four heads: 1. The Confucianism of the classics. 2. That altered by Taoism. 3. That influenced by Buddhism, and 4. The modern critical tendency caused by Western influence. The first period is that of original production in classical form, at the same time ethical and ritualistic. The second period is exegetical. The worship of spirits had already degenerated into idolatry, and a supernatural importance was attached to rites. Dualism and the theory of the five elements were developed. More stress was laid on fate, and so the influence of astrology and fortune-telling increased. The search after the wonderful stifled every critical impulse. The third period was metaphysical; philosophy on nature specially flourished, for everything was traced back to original force and original matter. The study and consideration of nature and her ever active laws was neglected for that of antiquated wisdom and phrases. Exegesis was at the service of theory. In the most recent times the attempt is made to proceed grammatically, exegetically. In connection therewith we find the beginning made of a critical examination of the texts. Critical investigation of the contents is not altogether absent, but consists in sporadic attempts.

Women as Missionaries.

THE question as to the advisability of sending out women as missionaries has been discussed in many of the papers at home and in some of the missions on the heathen field.

The following paper, presenting the views of an intelligent native pastor on the subject, may be of use as showing how the native Chinese look upon the question. Our late Baptist Association, composed of delegates from the Churches of the two Kwang provinces (except those in the Swatow field, in Eastern Kwang-tung), unanimously passed a resolution heartily approving of woman's work.

R. H. GRAVES.

NEED FOR WOMEN MISSIONARIES.

Paper prepared by Rev. Fung Chak at the request of Leung Kwong Baptist Association.

Man and woman both fell through sin, both must be taught before they can become good, both must repent before they can be saved. After they have believed women often exceed men in their faith. Who will dare say that women ought not to be taught, or cannot be saved?

Women from the West, as the embodiment of God's love for the world, have crossed the ocean, and not dreading danger, have come to China to spread the truth, to teach Chinese women. Let me enumerate some of the benefits which come from women's work here.

1. *They teach the girls to read.*—Most of the Western women, who come to China, have schools, and employ competent teachers to teach Chinese girls, for the Chinese custom is to make much of boys but little of girls. They do not permit girls to learn to read, lest they should know more than the men, and lest they should neglect family duties and go after other things. But the Western ladies have opened schools in the towns and villages to teach the women and girls, both rich and poor. Thus they are gradually changing our customs; for not only are these schools well attended, but the non-Christians are imitating them and opening schools for the instruction of females. Not only do the girls become more intelligent, but seeds of Divine truth are sown in their hearts, which will hereafter prove of lasting benefit.

2. Foreign women teach our women to *know God's doctrine.*—Since Divine truth is in the Bible, by teaching them to read it for themselves they also teach them propriety, justice and modesty and cause them to lead lives of virtue and refinement, to love God and trust in the Savior and be self-restrained and benevolent. Ever since 1870, when young ladies first came to China to teach the women, many have turned to the Lord; thus they not only learn to read, but their souls are saved. How can we speak sufficiently of the good which the missionary ladies have done to the women of China!

3. They benefit the *women of China by teaching them the proper way to train their daughters.*—China prides herself on being "the abode of literature," but our methods of training children are very defective. Some parents unjustly strike their children in anger; others injure them by a foolish favoritism; others bind the feet of their daughters; others drown their new-born babes. It is hard to enumerate all the bad customs that prevail. These are all due to the ignorance and want of proper instruction of the women. The ladies from the West teach our women the heavenly doctrine, which sheds its light in our dwellings; with sympathetic hearts and careful lips they teach the Gospel truths, they often treat our women with loving kindness, and gently teach them to train their sons to have hearts of love, to govern their families according to the truth, to treat men and animals with hearts moved from heaven. Anti-foot-binding societies have been organized in various provinces, and orphanages have been established; for they wish the women of China to be saved from danger (fire and water) and repose in comfort. How is the benefit they confer on the women of China a small thing!

4. *The benefit to national manners.*—Although China is great it is still a land of darkness. Superstitions and errors fill the land. Such are fortune-telling, geomancy, choosing lucky days, etc. Men believe in these things and the women also. But some forms of divination, as consulting witches, blind fortune-tellers, bird fortune-tellers, books of the three worlds (past, present and future) and other kinds of magic are believed in, chiefly by the women. The whole land has run mad, and the prison of superstition cannot be broken. But now Chinese female teachers are teaching them the Gospel and opening the way that the women may escape from the sea of bitterness and land on the shores of truth, put away their superstitions and follow the true doctrine. There is another important thing: In the 11th month of 1894 our Empress reached her 60th year. The Christian women, both Western and Chinese, made liberal subscriptions, and had a New Testament printed to present to the Empress with their congratulations. It was graciously accepted,

and our Emperor has been reading it and praises it as something extraordinary. We trust the whole country will thus be led to esteem the Bible and be illuminated by the Sacred Doctrine. Thus enterprise is the result of the exertions of the Western women, and its influence will be wide-spread and beneficial. Who will dare to say that no good results have come from the coming of the women of the West into China?

Moreover, these Western teachers teach the Chinese the virtue of self-denial in three respects :—

1. *By their faithfulness in the Lord's service.*—Their one work is to exhort people to trust in the Saviour. Nothing prevents their working; rain and storm are disregarded, their domestic affairs are not permitted to hinder them; for the sake of the doctrine they forget hunger and thirst, their bodies are wearied and their hearts pained through their labors. Last year the ladies in our Baptist Mission visited 116 villages, large and small, carrying their message; as to the work in the other Missions I have not heard. This is one proof of their faithful earnestness

2. *By their earnestness in pressing forward.*—The earnestness of these ladies in leaving their homes and crossing the ocean is most laudable, but their earnestness is still more apparent when we consider how courageously they go into the interior to explain the Bible and instruct the women in the villages, going sometimes by twos or threes and sometimes alone. During the unhappy times of last year when men sometimes hesitated as if with bound feet, the ladies boldly pressed forward, and accompanied by one or two Chinese women went into the difficult province of Kwong-sai and there peacefully spread the truth for several months without let or hindrance, because they thought only of others and not of themselves, only of the doctrine and not of their personal comfort. Such was their courage and zeal!

3. *In accommodating themselves to others.*—In Canton in food and dress and dwellings they differ little from other foreigners, but those who go into the interior to teach are like the Chinese; they eat Chinese food, dress in Chinese clothes, and live in Chinese houses, and adopt the Chinese language and customs. By their sympathy and wisdom, their love and gentleness, their peacefulness and patience, they become acceptable to all. Thus wherever they go they are welcomed; the doctrine is inscribed on their lips, and their manners are admired, and the homes of rich and poor are opened to their teaching; all admire their virtue, in that they uplift the women and pity the girls. Since they teach and deny themselves like this surely great will be their happiness in heaven and their final reward and glory.

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

Notes on Experiments.

BY PROF. W. M. HAYES.

THE following experiments in light are taken from the course given this year in the Tungchow College. Should anyone wish the complete list the author will be glad to furnish them in exchange for those given elsewhere. In case anyone has come across either an interesting new experiment or a better method of performing an old one it is believed that all engaged in teaching physical science, and no doubt others as well, will be glad to have them published, as space is found available, in the Educational Department of the Recorder. The remainder of this article, giving a few experiments in heat and sound, will be inserted in the next number.

1. *Frauenhofer's Lines.*—Many of these, especially in the yellow, green and blue, can be seen by the naked eye; the only apparatus necessary being a bi-sulphide of carbon prism. To secure good results clear carbon bi-sulphide must be used, and when not in use it should be protected from the light; that which has been standing for some time exposed on the laboratory shelves is useless. The refracting edge of the prism should be parallel to the slit by which light is admitted to the room, and distant from it about ten feet; if the light is intense it should be placed slightly out of the direct path of the ray. The slit itself, in size about one-sixteenth of an inch in breadth by at least half an inch in length, can be cut out of a piece of sheet zinc, care being taken to secure clean cut edges. Though it is not necessary that the room be dark, yet it is better so, especially no light should be allowed to steal in through interstices near the slit. Now, with the eye close to the base of the prism, examine the spectrum carefully, gradually turning the prism until the best position for each color is found. Lines D. C. E. F. and G. and some intermediate ones should be clearly perceived. The lines will be parallel with the slit and also with the colored bands of the spectrum, not parallel with the spectrum itself, as some looking for them the first time might imagine. One of the smaller gratings furnished by Mr. John A. Brashear, of Allegheny, Pa. will, if placed in a similar position, show to the naked eye still more of the prominent lines, while the same grating, fitted up with a small mounting, so as to carry the telescope

of an ordinary sextant, will reveal these tell-tale lines in confusing abundance and divide the E. line very distinctly. If nothing else is available a pair of opera glasses will reveal much. In this case the distance at which the observer should stand is easily obtained by trial. The grating, while costing more than the bi-sulphide prism, yet gives so much better results and is so much more convenient in use as to more than balance the difference in cost.

2. *Gratings.*—Small gratings can be made cheaply out of a piece of bright nickel ruled two hundred lines to the inch. Such a grating, in a dark room, will show spectra of the third order. In ruling the parallelism of lines care should be secured by means of a small flat bar sliding on parallel guides and pushed along by a micrometer screw. The piece of nickel, well polished, is fixed firmly beneath the bar, which acts as a guage, and the ruling done with a fine hard steel point. The spectra of course are not so brilliant as those produced by gratings of fine workmanship, still they never fail to elicit the surprise and admiration of the students and serve fully as well for explaining the subject.

3. *Diffraction Spectra produced by small Apertures.*—A few years ago, wishing to secure a sharper image of Mars, a piece of mosquito netting was thrown over the mouth of our reflecting telescope. No appreciable improvement in the image was noticed, but with a power of 120 the centre of the field was filled with a series of most beautiful diffraction spectra. The intensity of the dimmer spectra so produced might be used to roughly estimate the light derived from a star ; the difference between Sirius and other stars of the first magnitude being very marked.

Another method of producing these spectra is to pass a ray of sunlight by means of a small aperture into a dark room. At a distance of about fifteen feet from the aperture intercept the ray by a large diaphragm, in which is cut a fine slit; the rays transmitted by the slit are then received a short distance away on a sheet of white paper. If the room is sufficiently dark a narrow spectrum can be plainly seen. A diverging beam of light will enlarge the spectra, but diminish its brightness. Removing the diaphragm and allowing the beam of light to graze the back of the hand will, at a proper distance from the screen, produce a variety of colors. The shadow cast by a small disc one-eighth inch in diameter, placed in such a ray, will be white in the centre, as also will the central line in the shadow of wires, etc. Other experiments with knife blades, etc., as given in text-books, can be made at the same time. Looking at a bright lamp light through the crack of a folded foot-rule, also gives brilliant spectra, though these of course cannot be thrown on a screen.

Following Fresnel's plan of focussing a good beam of light on a drop of glycerine sustained in a small hole in a metal plate a powerful

dispersing lens is produced, and suitable diaphagms, etc., in the room will show wide diffraction shadows and fringes. At the same time the drop of glycerine is intensely brilliant, and if viewed through the fine striæ of a goose feather very fine spectra are seen, though care must be taken in selecting a suitable feather.

4. *Surface Color.*—An alcoholic solution of fucheine, diluted with water, will show this nicely, but to do it well a narrow glass trough, with parallel sides, is required. This trough is not difficult to make. Place the trough in such a position that it can only receive light from one side ; the color of the solution, by reflected light will then be green, while by transmitted light it is red ; the intensities of the colors depending on the strength of the solution. This is also a good illustration of complementary colors ; the transmitted light being red, because the green has first been rejected.

5. *Homogenous Light.*—To test whether transmitted light is homogenous or not, cover the aperture to the dark room by the substance to be tested, allowing only a fine flat beam to enter. Viewing this through a prism it is at once seen whether the light is homogenous or not, and, if not, of what colors it is composed.

6. *Movement of the Pulse.*—Select a small triangular piece of a broken mirror and affix a small ball of beeswax under each corner. Lay the arm on the window sill, so as to keep it steady, and place the mirror on the wrist, so that one corner may rest on the artery. The sun's rays, striking the glass, will be reflected into the room, and the movement of the pulse is seen at once. The greater the distance to the wall which intercepts the reflected ray the more marked of course is the movement. This experiment illustrates also how light can be used to measure small angles, affording in this case a ready means of measuring the change in the position of the normal to the reflecting surface produced by each pulsation.

7. *Irregular Reflection.*—To show this well no light, except that required in the experiment, should be allowed in the room. Of the various methods given the following has been found to succeed best. Make a small right angled zinc tube about an inch in diameter. The longer leg which receives the beam of light from the outside should be about a foot long. In the elbow insert a small mirror, making an angle with each leg of about 45°; the light can thus be reflected directly downward through a bottomless glass jar into a box beneath. The bottom of the box being covered with lamp-black and the hole in its lid being about the same in diameter with the jar, but little light will be seen in the room. Now, through a hole in the side of the box, insert some smoldering pieces of brown paper, and the smoke filling the jar will, by reflecting the light, make a decided difference in the amount dispersed through the room.

8. *Recomposition of the Spectrum.*—An equiangular prism, mounted on a whirling table, is one of the simplest methods of recomposing the spectrum. The two spectra marking the angles of greatest and least divergence will of course remain, but the space between them will be without color, though the spectrum must be continuously passing back and forward across it. The two terminal spectra, with the exception of the red in one and the violet in the other, will be composed of mixed spectral colors; none of them being so bright as the normal spectrum. A converging lens will not recompose the spectrum at its principal focus as the cuts in text-books would lead one to suppose. The rays being divergent this is an impossibility, but the spectrum will be recomposed at the conjugate focus of the point occupied by the prism.

9. *Images produced by a small Aperture.*—The experiment, if well done, never fails to interest the most careless student, and possesses the additional advantage of requiring no apparatus. The light having been shut out of the upper part of a window the lower part is closed by a solid board shutter, and the room made as dark as possible. Next cut a small hole, the shape being immaterial, through the shutter and make a series of diaphragms, the holes in which vary from one-sixteenth to three-eighths of an inch in diameter to fit over the aperture. The outside edges of the aperture should also be beveled off, so as to interfere as little as possible with side rays; this will greatly enlarge the field of view. Having hoisted the window, so that no light will be lost by the glass, the shutter is put in place, and the diaphragms are tried until the one giving best results for the day is found. If the day be very bright this will be the one with the smallest aperture. A white sheet on which to receive the image should be stretched on a frame, so as to be moved back and forward until the best position is found. Care should be taken to select a window giving a diversified view, and preferably of objects only a few rods distant. In northern latitudes one facing north is best. Should a western exposure be used then the experiments should be made in the forenoon, and *vice versa* with a window facing east Should the sun shine in at the aperture the rays should be received on the floor by a piece of black cloth. In all cases time must be given the eyes of a person just coming in to recover from the effect of the glare outside. If the room is an upstairs one the inverted images of persons walking outside are a source of continual amusement.

Fitting a small condensing lens in the aperture, or adjusting an opera glass to it, a beautiful picture of outside objects is obtained, and can be viewed by the whole class at once.

For some of the above experiments, and in fact for many of the most interesting ones in optics, the teacher must have some device for

throwing a horizontal ray of light into the room at pleasure during a certain portion of the day. To do this a home-made heliostat, with silvered mirror, has been found to give good results; though as Ernecke, of Berlin, furnishes them for about thirty marks, it will be more economical in most cases to purchase from him. The mirror attached, if one prefers, he can with little trouble silver for himself, though for many experiments the unsilvered glass will answer very well.

Notes and Items.

THE recently published volumes of Dr. Faber's great work on the Confucian Classics (經學不厭精) ought to be in the hands of everyone engaged in school work. It is a thesaurus of knowledge of Chinese literature scientifically and critically systematized. Beginning with the origin of Chinese characters a careful survey is given of the growth and development of the language until classical times. The great mass of literature which it was necessary to read and analyze and sift before any candid judgment could be given on such difficult matters has been immense. It is a task before which most men would halt and become discouraged, but the indomitable courage and indefatigable energy of Dr. Faber have met and mastered it. The early records of China are so covered with traditions and emendations that it is almost impossible to find the truth. Such a search is not unlike groping in a dark attic filled with dust and cobwebs, looking for a needle. Infinite patience and keen critical acumen are needed in any one who undertakes such investigations. The results have proved very satisfactory, and this new book bears on its face the evidence of impartial decision of all the questions involved in this unexplored field. While recommending the book for all teachers we must say that it is not a book for children or young students, but rather for those who have already made a study of Chinese literature and need to have their knowledge systematized and a good healthful basis given for advanced work. It would take the place in our college courses of study which a "History of Philosophy" does in our home colleges. However, if in our schools of academic and primary grades it cannot be given to pupils, it ought to be given to every teacher of the Chinese language. While it will not be considered orthodox according to the present Chinese method of interpretation, it will be a source of help to the teacher in bringing new ideas to him and in showing him that in the missionary body there are those who are weighing the heavy problems of his literature and philosophy. We shall not attempt to give a review of the book,

which will probably appear in the "Book Notices," but desire in this way to call the especial attention of all educators to its value and merits.

The paper which appears in this number from Prof. Hayes, of Tungchow College, gives the results of some of his class-room work. It also shows how carefully the instruction in physical science is given in this well-known College. Our columns are always open for such contributions concerning any branch of teaching. It would be interesting to learn from others the results of their experience in their lines of teaching.

Each one of our schools ought to be supplied with a well-equipped reading-room. It is very important that with the new education which our pupils are getting in science and modern learning they should also be kept in touch with the leading events of the world. This needs to be especially impressed upon the minds of students as important, for while they readily interest themselves in all matters of local gossip they do not show much inclination to follow the daily events which are making recent history. In order to accomplish this they ought to be regularly required to spend a definite amount of time each day in newspaper reading, so that they may know the important men and events of their own and their relations to other countries. If not, they may only be acquiring an amount of book-knowledge which may give them culture without experience, and thus still be unfitted for any large or important duties in behalf of their own land.

In Memoriam.

REV. EDWIN PERFECT HEARNDEN.

Not often does one mission lose two active workers by a fatal accident in the short space of two or three months. It is only recently that the members of the Foreign Christian Missionary Society were called upon to mourn the death of their earnest and able preacher, Mr. Ne, a native pastor at Shanghai, who was drowned in the s. s. *On-wo* collision in April. In July we, as a mission, are called upon to grieve the death by drowning of our co-laborer, Edwin Perfect Hearnden—"Ted" as a few of us learned to call him. To one who had the joy of coming with him to China in 1886, and working together in pioneering missionary service, and always closely associated more or less in the cause so near our hearts, it now comes as a melancholy pleasure to write a brief sketch of our affectionate brother's life.

Since the sad event of his death the lessons of his life have crowded themselves upon us, and the faithful worker, his noble character and his

successful endeavors in the cause of Christ, are too precious to permit of silence. The godly lives of God's separated ones are the common property of His Church. Nothing stirs noble endeavor and faithful service like the record of truly consecrated life.

Our dear Brother Hearnden served the Lord from his youth. From his birth, on November 10th, 1864, he was nurtured by godly parents and taught the way of the Lord. A passion for foreign missionary enterprise became deeply implanted in his heart, and the Lord prepared His young servant by multiple service for Him. As Sunday School teacher, and at meetings for young people, in which he was especially apt and much loved by the young people, and together with evangelistic work, he was being trained for future usefulness.

His pastor, Dr. W. T. Moore, M.A., LL.D., of the West London Tabernacle, England, was led through our brother's request to commence a training class in 1885 for intending missionaries and others, which was very successful, and sent out many workers to foreign lands. The writer providentially heard about the first meeting in a railway carriage from a younger brother of E. P. Hearnden, both of them then strangers to him, and he was present at the inauguration of this school of the prophets, and in August, 1886, was privileged to start for united work in China. Our brother had formerly desired to work in Japan, and more so as Dr. Macklin (now of Nanking), when passing through London, had expressed a wish to see him there. However, in God's providence they finally both found themselves working together in Nanking, China.

On arriving in Nanking he engaged in conscientious study of the language, and as the months rolled on they found our brother patiently and aggressively engaged in day-school work and systematic itineration. When our mission enlarged from three to seven it was arranged that the "boys" should open work north of Nanking in the needy field of Ch'u-cheu district. The many experiences of those days cannot now be related. Suffice it to say, lives in such close association and fellowship in joy and sorrow became firmly welded together in a bond which could never be broken. Each had their well-defined likes and dislikes, with a preponderance of sympathy in common, and the writer never felt a greater personal loss than the departure of his dear friend and co-laborer.

The needs of the work, other helpers coming out, and invalided ones going home, caused our work to be temporarily separated, but those who worked with him each testify in the same spirit to his true friendship, his faithful character, his holy zeal and his noble life.

In 1892 he married Miss K. R. Brunton, of Shanghai, whom he testified in a recent letter to have been a true helpmeet to him, and who made his work worth much more than it would otherwise have been. In 1894 he started for England for a well-earned furlough, but before reaching Hongkong was almost shipwrecked near the Nine Pins. He was not long home before he hungered to be at his work again. His visit was much used of God, and together with his dear wife he visited many churches, pleading the cause of missions. Just on the point of leaving home again for China his invalid mother died, and though he naturally mourned her loss, yet it lifted a load from him to know that she did not need to go through the pain of parting. On returning to his loved station at Ch'u-cheu he threw himself more than ever into work for souls, and felt better able to prosecute it when privileged to move into a newly-erected house, on which occasion he wrote a loving note to his dear wife as if absent, saying how much he enjoyed it.

His systematic plan, his strong devotional spirit, were more than ever manifest on his return to China. He had large things to attempt for God, and expected large things from Him. His deep sense of God's majesty reflected itself in the public worship of God. It was to him indeed the House of God and Gate of Heaven. He despised all levity in worship and any lack of decorum in dress or action. This led to wearing a black gown in the pulpit on Sundays as an experiment, and he said pleasantly, "Why, there will not be one in heaven without a robe." His ordination by Dr. W. T. Moore and others during his furlough home, when with the writer he was solemnly set apart to the work, doubtless led him to realize more and more the great obligation resting upon him. As remarked by Rev. W. Durban in his charge to the Church it seemed proper that these young men should first show their aptitude for the work and come back, like Paul and Barnabas, to Antioch, after some eight years of missionary service, to receive the final ordination to their life-work.

His love for the Chinese, and especially the Christians, even the erring ones, who were in his constant thought, his many plans for the boys in his boarding and day-school, who loved him truly, were each very marked characteristics in his crowded life.

It was on the morning of July 10th that he left cheerily enough, in full health and vigour, for the home of Christians, eigthteen *li* from Ch'u-cheu, his affectionate co-laborer, W. R. Hunt, accompanying him to the door. He and Mrs. Hearnden had been to see a sick man on the hills in a temple the previous evening, and arranged to send him medicine in the morning. The morning being so fine he decided to visit the Christians, and he arranged for Mrs. Hearnden to take the medicine, each going a different way on the Lord's service. Returning later than he intended he resolved to take a short cut through a stream he had often crossed before, which, owing to the recent floods, had become dangerous to cross. However his love of home, his promise to be there for afternoon tea and desire for punctuality (he told the writer once he had never been late at business) all united to speed him on. His horse seems to have slipped into a hole, for which he was unprepared, and became unmanageable; and upon seeing the danger Bro. Hearnden jumped off his back and commenced to swim, looking back and saying in Chinese, "Never mind, I'll be over directly," when the horse must have kicked and stunned him, for when, after twenty hours, his body was found near the spot, a scar was discovered on his eye, and by the calm and satisfied composure of his features he must have died without any struggle.

Never was the kindness of the officials, and people generally, more manifest than on this occasion. Tears fell from many eyes, and strong men were bowed low. His faithful cook almost lost his life in trying to recover the body. The old landlord, of patriarchal form, nearly eighty years old, gave up his own coffin for his young friend, and when the boat was leaving came down to the shore to speak a comforting farewell to the bereaved wife. The kind and fraternal sympathy of his missionary brethren and sisters was beautiful indeed. Mr. Davey, of the C. I. M., who providentially arrived in the city for the first time a few hours before the sad event, and who had never seen our dear brother, together with Mr. Hunt, sacrificed rest and strength in their eager efforts to recover his body, and with the devoted wife were at the ford till 1 a.m. The missionaries in Nanking, of his own and sister missions, were eager to help in any way possible. The sympathy and love was most beautiful. Owing to Chinese

superstition it was necessary to take the coffin to Shanghai, as a deceased person is prohibited from being taken into the city, except under very special permission. Besides, our brother had in times past expressed a wish to be interred in Shanghai. The week of his death his conversation had been much on his departed mother and two brothers, and on Heaven and Immortality, which seems now prophetic of his death. The news some years ago that his two brothers had died together, almost led him to go home at once to comfort his parents, but for the sake of the Chinese he sacrificed his deep longing and remained his full term.

Our last convention elected him president for the coming year, and when it meets (D.V.) in 1897 it will have a tone of sorrow at his loss, or rather 'our' loss. He loved devotion in worship; he now has it, where the angels veil their faces. He loved work. He has it now in the truest sense, where they rest not day nor night. His works on earth do follow him. Many rise up and call him blessed. A reclaimed backslider looking at his placid face in the coffin said, "Oh, he was a good shepherd."

On the following Sunday Mr. Hearnden was to have baptized a little boy, who was much upset by the sudden death, and in youthful ignorance thought his opportunity for baptism had passed by; but Mr. Hunt baptized him before the memorial service on the Sunday morning.

Without any remarkable talent (except what has been described as the highest genius—an infinite capacity for taking pains), without a university training, he has demonstrated in his successful missionary work the will and power of God in using a simple life of consecrated single purpose and holy character to forward the interests of His Church. Oh that we may all have grace to follow in his footsteps. So help us God.

A. F. H. Saw.

Correspondence.

A SUGGESTION.

To the Editor of

"The Chinese Recorder."

Tientsin.

Dear Sir: It has occurred to me more than once that a Lantern Slide Loan Association might be formed in China.

There are a large number of lanterns in use, and doubtless there are slides covering most subjects —Scriptural and scientific—which, when once shown, cannot be again used in the same place, at least for some time.

If we had a list of slides, such as the owners are willing to lend, it seems to me we should be mutually helpful.

If this suggestion is worth anything, shall be pleased to have mentioned it.

Thanking you in anticipation.

I am,

Yours,

Frederick Brown.

A PROTEST.

To the Editor of

"The Chinese Recorder."

Dear Sir: Will you kindly permit me to enter a protest against the manner in which Dr. J. N. B. Smith, of Ningpo, deals with the question of Mission Schools in the March number of the Recorder. If his paper had appeared with a note appended, stating that it had been read before any particular Association, then an

outsider might have less cause for complaint. But when it bears the appearance of a criticism of school work in all the eighteen provinces of China it lays workers in parts of the field other than the writer's, under the necessity of reforming their methods, if they be such as Dr. Smith rightly censures, or protesting against being included in his sweeping charges. I am shut up to the latter course.

'It is to be regretted,' I quote from the paper, 'that the discussion of these questions has not been carried on in a manner calculated to be helpful to the great end of all mission work.' The paper in question does little towards bringing in a better method.

The RECORDER is not confined in its circulation to the missionary body. It is read and commented upon by men, some of whom have little sympathy with mission work. We value candid criticism from those who are outside the influence of the missionary environment, and who, on that account, often see flaws which escape our eyes; but how can we expect to benefit by an outside opinion formed on the evidence supplied by such loose charges as those indulged in by Dr. Smith? Why, again, supply cavillers with so abundant a store of material by such exaggerated statements? By all means let papers state *facts* without reserve; but let it be plainly understood that they are in a proper setting, and the fruit of the writer's own experience, the sphere of that experience being defined, unless it is co-extensive with the Middle Kingdom.

To particularize. I am connected with a mission which, whether in point of the numbers to be evangelized, or of present results, is not the least important in China. It has a fairly developed educational system, and its prospects in that direction increase every year. It is safe to say that not one of our schools—elementary or advanced—is open to the charges of being 'carried on under false pretence'; 'bribery by the offer of a free education, or more substantial consideration'; 'antagonizing earnest preachers by reason of the unnecessary multiplication of the schools', which charges form the main part of the paper. I am inclined to think, too, that our state of things is not so uncommon in China as the inadequate reference to 'Exceptions' would lead an outsider to expect.

Is it then a wise thing to put a case so strongly, even though it be necessary to rouse some to a sense of their shortcomings? Widespread denunciation, based on insufficient evidence, is of as little value as its opposite, unqualified commendation; and provides more deadly weapons for the adversary—specious arguments "from statements by a missionary on the field."

It will be understood that this is written with a full appreciation of the good points in the paper referred to and altogether in the interests of our common work.

Yours sincerely,

FERRUM.

歷西 OR 歷天?

To the Editor of

"THE CHINESE RECORDER."

Lao-ho-k'eo, Hankow.

DEAR SIR: May I venture to call attention to the term so often used to denote the Christian era and ask if a better one could not be substituted? Missionaries know that usually the first thing a Chinese friend does, on examining our Christian books, is to read on the title page 西歷一千八百九十幾年, and ask what the meaning is. We then explain that this era commemorates the advent of the Saviour; that it is now in use,

not only among certain nations, but among all civilized nations, and from them has extended, by international usage, to the whole world.

In view of the fact that this era does not commemorate a great *Western* event merely, but a Divine event, vitally affecting the whole world, is it not unfortunate that a term should be used which seems to confirm the misconception everywhere prevalent in China that Christ is a *Western* sage and Christianity the *foreigners'* religion? Does any Christian doubt that the gradual extension of the use of the Christian era, now almost universal, is like the extension of the Christian Church, the ordering of an all-wise Providence, reminding the world, even in business and diplomatic relations, of the greatest of all events of human history, the advent of "God manifest in the flesh" as the Saviour of mankind, and pointing to the day when He shall be acknowledged of all? Would not the term 歷天 indicate that the era commemorates a Divine event, showing the ground on which the great founder of the Christian faith himself claimed the homage and obedience of all men, viz., that He was "from heaven?"

HENRY M. WOODS.

APPEALS FOR REDRESS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: All who have taken part in the discussion on "Appeals for Redress" in the RECORDER, are agreed that the Word of God is the guide in this matter. It appears from this Word that our Lord, in directing His missionary servants how to meet persecution, instructed them to flee, to endure, to pray, to trust. It appears further that no missionary in the field, not a prisoner in the hands of the civil or military authorities, ever made an appeal to government in any way for protection or aid or redress. Yet it is thought by some that these examples and instructions are modified by other passages in the New Testament. In view of the great importance of the subject may I be permitted now to call attention to some features of these passages which, as it seems to me, must affect the view that is held of them?

First and foremost is the passage in regard to the sword, Luke xxii. 35-38. Our Lord in sending out the twelve as missionaries the first time, gave them full instructions as to their work. In these instructions, recorded in Matthew x., they were told to take with them neither money nor scrip, nor two coats. Their work was to be among a people having the Word of God and houses in which they worshipped God, and the support of the missionaries was to be by the people to whom they preached; but now the time had arrived when the missionaries were to go into all the world. Our Lord therefore modifies His instructions as to their support and defence. When He is about to part from them on the night of his betrayal He says to them, "Now he that hath a purse let him take it, and likewise his scrip; and he that hath no sword let him sell his garment and buy one." They tell Him that they have two swords, and He replies, "It is enough." The same night Peter draws his sword against those who have come to take Jesus. Jesus rebukes him for this, and states two reasons why Peter should not so have used his sword: first, it behooved Christ thus to suffer—"The cup which my Father hath given me shall I not drink it?" and second, such a use of the sword by his followers would prove fatal to them—"All they that take the sword shall perish with the sword."

Such are the facts of the record; and now I beg leave to submit the following inferences as plainly deducible from them:—

1. The sword was a private weapon. If the missionary lacked a sword he was not to apply to the civil government for one. He was to buy one for himself. Even if he had to sell his coat he must buy it himself.

2. There was a lawful use of the sword in the hands of the missionary, and this use was important.

3. There was an unlawful use of the sword by the missionary. It was such a use as Peter made of it. He was confronted by the most wicked persecution that ever made an assault on innocent life. He drew the sword to resist the persecution. The rebuke of Jesus was a prophecy. In the centuries to come many a noble follower of his would be tempted to draw the sword to resist persecution, and many a noble follower would pay the penalty of his error. Coligny drew the sword, Coligny perished with the sword. France, Switzerland, Holland, Scotland, many lands, have witnessed the sad fulfillment of the Words of Christ.

What then is the lawful use of the sword by the missionary, and what is the unlawful use? A glance at the mission work of the world, as it is now will, I think, make the matter plain. Here is a party of missionaries in Africa on their way from the East Coast to Uganda. Every man has his deadly weapon. There are perils of robbers and perils of wild beasts. The missionary who has not taken his gun with him is acting in disobedience to the command of his Lord. Last September, when Bishop Tucker and his friends were on this road, the advanced part of their caravan was attacked by robbers and plundered, and out of thirty-three natives only six escaped with life. Nothing but the fact that the missionary and his comrades had a strong, well armed party, saved them from a similar fate. It was of more importance that Bishop Tucker should be well armed than that he should be well clothed. A weapon was of more value than a coat, inasmuch as the life is more than raiment. Here was the lawful use of the sword.

But now suppose that in Uganda the anti-missionary party should make an attack on the missionaries, either to drive them out or to destroy them. Here is the place where the principle declared by the greatest of missionaries to the heathen comes in force, "Being persecuted we suffer it." Here it is that our Lord commands, "Put up thy sword again into the sheath." Here it is He would have us to "resist not evil." This is the case in which the missionary must flee into another city; and in this whole matter, it seems to me, two points are to be carefully noted:—

1. The command to procure a sword is recorded by only one evangelist; the mistake of Peter is recorded by all four evangelists. I infer from this that, though it be important for a missionary to have a weapon, it is far more important that he avoid the wrong use of it.

2. The instructions to missionaries in the tenth chapter of Matthew, excepting the small section referred to by our Lord in Luke xxii. 35-38, were intended for their world-wide work. The proof of this is that, with the exception stated, every command and every principle in that chapter were illustrated and obeyed by the missionaries who went into all the world—by Peter and John and Philip, by Paul and Barnabas and Silas. It was true of them that they went "forth as sheep in the midst of wolves;" that they were "brought before governors and kings;" that they were persecuted in this city and fled into another; that they feared not them

which kill the body; that they met every kind of ill-treatment from their enemies just as Jesus had met it, remembering that the disciple is not above his Master, nor the servant above his Lord; and these instructions are for us now. Is there a missionary who does not cherish in his heart the example of the Lamb of God in the midst of wolves, going from place to place to save his life, standing absolutely unprotected in the presence of his deadly enemies, refusing the defence of the sword? Then let us remember that it is enough for the disciple that he be as his Master and the servant as his Lord.

But just here a practical question is laid before us in China. Are the attacks made on missionaries here—attacks such as those at Cheng-tu and Ku-cheng—to be classed with the persecutions endured by the missionaries of the New Testament? I answer decidedly, I think they are. All persecutors are blind. They know not what they do. The men at Lystra, who one day came to worship Barnabas and Paul as Jupiter and Mercury, and the next day stoned Paul, understood but little what the missionaries were. The people who shouted in the theatre at Ephesus, "Great is Diana of the Ephesians," knew little of what Paul taught. The Roman citizens, who had Paul and Silas beaten and imprisoned at Philippi, were actuated largely by race prejudice and greed of gain; but in all these attacks there was one strong under-current of feeling. It was that these missionaries had brought a teaching which would subvert the existing order of things. Jupiter and Mercury would cease to be worshipped. The temple of Diana would be closed. The customs of the Romans would be changed. And it is just this strong under-current of feeling which now exists in China towards those who preach the Christian faith. Men have come hither who turn the world upside down.

The attack at Ku-cheng seems to us as truly anti-Christian as the attack at Lystra or Ephesus or Philippi. It began with a persecution of the native Christians by their neighbours. Did not these neighbours see what the drift of Christianity is? It was only when the missionary sought to protect his native brethren that the tide of violence turned against him; and at Cheng-tu the persecution had its origin with mandarins, high in place. Did not these leaders of the people know what the drift of Christianity is? Who can doubt it? And from this time forward we must expect that the animus against Christianity will become more and more distinct.

Let us turn now briefly to the question of results. While it is admitted by all that the Word of God is our rule of guidance, and the real question, therefore, is one of interpretation, not of policy, yet the inquiry is presented—Are not appeals for redress productive of good? Have they not done good in the past? To this question it appears that different answers are returned by different missionaries. May I submit an illustration which seems to me to cover these divergent views?

Mr. A. preaches a series of sermons before the foreign community in Shanghai on the dishonesties of trade. Several merchants are offended. One of them meets Mr. A. on the street, curses him and knocks him down with a stick. Mr. A. rises, knocks down his assailant, and has decidedly the best of the fight. He continues to preach in Shanghai. He is a stalwart man, and no one cares to make a further attack. His friends say that his knocking the merchant down did good.

Mr. B. preaches in Shanghai as Mr. A. did, and with the same

result. He is knocked down by a merchant. He rises, goes to his room, brushes off the dust of the encounter and then seeks the police. His assailant is arrested, fined and put in jail for a week. Mr. B. continues to preach in Shanghai. Men do not like to be fined and put in jail, and no further attack is made on him. His friends say that calling in the police did good.

Mr. C. preaches in Shanghai just as Mr. A. and Mr. B. did, and meets the same kind of attack. He is cursed and knocked down by an offended merchant. He rises and says, "God forgive you this, my brother, and bless you and all the merchants in Shanghai." He goes to his room. Some friends advise him to report the matter to the police; but he says, "No. The police are useful and necessary, but this is not an occasion for summoning them. I want to return good to these offended men, not evil." His conduct is presently made known to the merchants, and an impression is the result. Whether he is knocked down again or not we do not undertake to say. We rest the illustration here.

These three men each started out to win the merchants of Shanghai to live the life of Christ. In the persecution which came on them, which of them did the most to attain this end? What was the object-lesson which each presented to the mercantile community? In Mr. A. the merchants saw just what a prize-fighter would have done in a like case. In Mr. B. they saw a course apparently more vindictive than that of Mr. A. Mr. A. acted in hot blood; Mr. B. had time to reflect before he called on the police. Whatever may have been the thoughts of his heart he did just what a vindictive man would have been most likely to do in his situation; but in Mr. C. the merchants saw a true image of the meekness of Christ, and wherever that image is presented to men there the highest good is done.

Meekness in the presence of persecution is long-suffering; it is the love which many waters cannot quench. Meekness is the consummate glory of our Saviour Jesus Christ: "Behold, thy King cometh unto thee meek." It is the glory which He enjoins each of his followers to possess: "Learn of me, for I am meek." Yet it has been said, "There is perhaps none of the lovely virtues which adorn the image of God's Son, which is more seldom seen in those who ought to be examples. There are many servants of Jesus, in whom much love to souls, much service for the salvation of others and much zeal for God's will, are visible, and yet who continually come short in this." Meekness is the opposite of all that is vindictive and hard; and now, when the missionary in China, for property destroyed or blood that is shed, calls on the civil power for redress, he may persuade himself that his motions are just; but to the Chinese he will appear to be actuated by the love of property and revenge. Where is the lesson of meekness to them?

This was appreciated by the two noble societies whose missionaries were slain at Ku-cheng. When the Foreign Office in London wished to know of the C. M. S. and the C. E. Z. M. S. what claim they had to present for losses at Ku-cheng, the Societies replied that they had no claim to present; and in publishing their reasons for this course they said: "The committees' desire is that, so far as their own action or that of their agents is concerned, the heathen may neither see nor hear of anything which could be interpreted as vindictiveness." These Societies undoubtedly believe in the civil power and its right to punish evil-doers; but the Societies also recognize the fact that there are occasions on which the arm of

the civil power should not be invoked.

But we hear it said, if the Chinese once come to know that missionaries will make no more appeals for redress it will be but a short time till they drive all missionaries from the interior; mission work, save at the treaty ports, will come to an end. Well, to send sheep into the midst of wolves, does look like a desperate undertaking. Yet the responsibility for this rests on good shoulders. It is the Lord, our Shepherd, who does it. Was it not just so He sent forth Peter and John, Stephen and Philip, Paul and Silas? Has He made any change in the rule since Luke wrote the Acts? If our work as missionaries be not supernatural, is it anything at all?

Is it not well to remember that He who sends us forth, assuring us that He has all power in heaven and in earth, and that He is with us all the days, has pronounced a special blessing on the meek? "They shall inherit the earth"—the land—as the Greek word strictly means. He sees the fierce dangers which surround his servants, and He has put on record the promise that when He rises "to save all the meek of the earth, surely the wrath of man shall praise Him; the remainder of wrath will He restrain." Show us a body of men who are meek, loving, patient, who resist not evil, and we see men who will certainly inherit the land in which they live and work. George Müller has dated the wonderful prosperity of his work from the time when he began to take literally the commands of the Sermon on the Mount.

In the pages of the Bible we read of a man whose circumstances were not unlike our own. He was a foreigner in a strange land. The people of the land envied and hated him, and wanted to thrust him out. He was a man of meekness, for he had been laid on the altar as a type of the Lamb of God. He digs a well, and the Philistines come on him to drive him away. We hear some one say, "Now, Isaac, stand for your rights. If you once begin to yield you are done for." But Isaac does yield; he goes off and digs another well; and the Philistines come on him again to drive him out. Now we hear it said, "Did we not tell you so, Isaac? This meek, yielding course will leave you without a foot of ground to stand on." But Isaac again yields; he goes to another place and digs another well; and now, strangely enough, his enemies cease to trouble him. He calls the name of the well Rehoboth, room; "For now," he says, "the Lord hath made room for us, and we shall be fruitful in the land;" and the next thing is that the king of the Philistines and his chief officials come seeking a treaty of peace with him, for when a man's ways please the Lord He maketh even his enemies to be at peace with him; and so Isaac dwelt in the land, under the declaration of the king, "Thou art now the blessed of the Lord."

If we, who are missionaries in China, will truly learn of Him who is meek, if we will go forth as sheep in the midst of wolves, some of us may be driven from place to place, and some of us may be torn to pieces; but I think that this land will speedily be ours. "The Lord lifteth up the meek."

Yours faithfully,

M. H. Houston.

Our Book Table.

When the first number of *Mesny's Miscellany* appeared we wondered how such a seemingly conglomerate mass of information was ever to be utilized. Of course it was interesting reading so far as it went, but how should we ever again find what we might wish to refer to in the future? The solution of the difficulty is found in the copious Index which accompanies the bound Vol., No. 1, which lies before us.

Vol. I, extending from September 26th, 1895, to March 19th, 1896, makes a quarto book of 524 pages, besides 16 pages of Index.

It would be easy to find defects in a work of this sort, but General Mesny has certainly amassed a wonderful amount of information, and if the work goes on we shall have a sort of *omnium gatherum* which, with successive indices, will be very valuable.

We have tried in vain to discover the order on which the arrangement of the work is based, but have failed utterly to detect it. Such being the case we haven't the remotest idea of how far the work is to proceed, or when, if ever, the "Miscellany" is to be exhausted. All we can at present say is, that the weekly numbers which follow this first Vol. seem to be as fresh and full as those which went before.

The Chinese-Japanese War. Its Origin and Results. Rev. Young J. Allen, D.D., LL.D. 8 vols. Illustrated. Published by the S. D. C. G. K. Price $1.10.

During the progress of the late war between China and Japan the *Review of the Times* became noted among the Chinese for its very accurate record of the progress of the conflict. This account was compiled by Dr. Allen, the editor, and was in striking contrast to the false and misleading reports served up in the native daily press. So highly were these articles appreciated that at the close of the war there was a demand from all parts of the country for those numbers of the *Review* which contained them, and one Chinaman in Canton, more enterprising than scrupulous, republished them in book form without consulting the author. In response therefore to this widespread desire for their preservation, Dr. Allen has issued them with a great deal of new matter in the work under review. The book indeed contains much more than a history of the war. It is an invaluable survey of the progress of events in the Far East for the past fifteen years. The loss of the Liu-k'iu Islands to Japan, the development of French and British interests on the south-western border, the building by the Russians of the Siberian Railway, the troubles in Sze-chuen and the Mohammedan rebellion in Kansuh, are all passed in review. There is a very interesting account of the origin and aims of the Peace Society, and there are other chapters on the Advantages of Western Civilization, the Importance of Education to the State, the Opinions of the Western Press on the War, and many other valuable papers, some by Timothy Richard, Gilbert Reid and others, as well as translations of important articles by Admiral Lang, Sir Thomas Wade and Admiral Freemantle.

Dr. Allen sketches briefly the history of China's relations with Japan for the past three hundred years, an understanding of which is necessary to a correct opinion upon the late unpleasantness. There is nothing in this more striking than

the disclosure of the plans formed by Li Hung-chang and approved by the Peking government as early as 1882 to attack the Japanese and recover the Liu-k'iu Islands. Preparations were begun, but the war with France compelled a postponement. The responsibility for the war therefore does not rest wholly with Japan, who must have been informed of these plans and was not disposed to wait until China was ready to attack her with some chance of victory. The troubles in Corea are of course related at some length, and the official despatches which passed between the three powers are given wherever it has been possible. Dr. Allen takes particular pains to point out the reasons for China's defeat, and offers some very wholesome advice as to the reforms that are needed. He has the right to speak plainly, for as he explains in his preface, although an American citizen, he has spent more years in China than in the United States, and is well known to the Chinese as one who has no ulterior purpose to serve. He expressly says that he does not give them a sleeping potion, lest they should never awake. In the preface he draws a very instructive comparison between the Franco-Prussian war of 1871 and the struggle whose history he is recounting. In the former the haughty intolerance of the French Emperor, Napoleon III, and his determination to curb the ambitions of Prussia and keep Germany divided and weak, while at the same time the wide-spread corruption of his own government had filled his army with shams and reduced it to the lowest degree of efficiency—all this compares with the conditions prevailing in China just before the recent war and her attitude toward her small but aspiring neighbor, while the sudden rise of the latter power in the estimation of the world is not unlike the equally unexpected triumph of Prussia and her sudden return to the position of a first class power. The work is embellished with portraits of the leading actors in the struggle, including those of the Emperor and Empress of Japan, the King of Corea and the leading commanders and diplomats on both sides.

It is one of the most important books ever issued by a foreigner in the Chinese tongue. It is a plain, unvarnished tale, by a candid friend of China, telling the Chinese just what they ought to be told. It is encouraging to know that the book is selling so well and being so widely read by the very class for whom it was especially designed. There is not much better missionary work that one can do at this time than to aid in its circulation.

E. T. W.

Editorial Comment.

LETTERS to the editor on "Appeals for Redress," "Scripture Onomatology," etc.; the Report of the Jubilee Celebration of the Evangelical Alliance and other items have been unavoidably crowded out of present issue.

* * *

WE have been particularly impressed of late with the diversity of views expressed by different missionaries on various phases of missionary work. During the meetings of the Educational Association there were those who thought there was no system so suitable for teaching the Chinese as Romanization. Some of the brethren from the south, particularly Swatow, seem to think it far superior to the use of the

character for teaching not only the women, but the men, and would substitute the Roman letter f r the character just as fast as possible. Others, in the north, think the character quite satisfactory, even for teaching the women, and would have none of the Romanization. Some thought that science could be best taught through the medium of English, whilst others thought the Chinese language quite capable—at least with a little coaxing—of expressing all that was desired, and that it was most desirable to use only the Chinese. Then there are the different views as to whether Wên-li or Mandarin should be employed in making Christian books; or, if Wên-li is employed, whether a high or low Wên-li is preferable. There are the different views as to the relative value of educational, or direct evangelistic work.

Recent pages of the RECORDER have shown how our brethren disagree as to the advisability of a resort to consular help in time of trouble, and as to the proper sphere of women in the Churches. Missionaries, however, are not peculiar in these respects. There are gold and silver bugs in business, and protectionists and free-traders in politics, all claiming alike wisdom and sound judgment for their views, while all that is opposed is weak and dangerous.

These differences seem to be necessary to the proper make-up of the missionary body as of the body politic or commercial world. It will be long before we shall see eye to eye. It is good for us to meet people of opposing views. There are some who can only see truth from a certain angle, or as viewed from a certain standpoint. By a charitable consideration of other's views rather than by an unyielding and obstinate entrenching of ourselves behind the battlements of our own supposed impregnable citadel shall we best come at the truth. And truth is what we all want.

* * *

IN a recent number of the *North-China Daily News* the Editor, in a very interesting article on "Weather Facts," shows how the weather is much more uniform than is generally supposed, and that taking it year by year there is much less unusual weather than we are apt to suppose. He closes with the pleasant thought, "Thus the sweet succeeds the bitter; if we have some six weeks of hot weather still before us we know that September will give us a drop of ten degrees, and in October we shall be lighting fires again." And it is well always to temper our minds in times of trouble and hardship with the assurance of better days to come, and the thought that even the present trial is not so severe or exceptional as we are apt to consider it. There is always light ahead.

* * *

THE following extract from the address of Sir Charles Elliott, for nearly forty years an officer of Her Majesty's government in India and a keen observer of mission work, is taken from the *Church Missionary Intelligencer* for June. The address was delivered during the ninety-seventh anniversary of the Church Missionary Society, and this extract is valuable as being the testimony of one who had both seen and known. Missionaries do not fear the criticisms of those who are well informed as to their work; it is the unfounded remarks of those who testify of that which they have never seen and tell of that of which they know absolutely nothing:—

I assert that their usefulness is second to none among the beneficial influences which have followed the introduction of British rule into India, and which under God's Providence are penetrating and breaking up the darkness and superstition that are still in the country. No one who is a candid observer, and especially no people who are such keen

judges of character as the people of India, can fail to watch with admiration the nobility of spirit, the simplicity of life and the single-minded devotion to a high aim which the missionaries really display. I have often taken pleasure in contrasting their position with that of other classes of Europeans in the country, and I have thought it a wonderfully beautiful thing to see how, while the members of the Civil Service are stimulated to perform their duty by the hope of promotion to a high position, and the military by the prospect of decorations and of glory, and the commercial men and planters by the early acquisition of riches and complete retirement from the country, the missionary faces the dulness and monotony of Indian life, and the enfeebling and often fatal influence of the climate, with no such stimulus as this. He has rare opportunities of taking furlough, or of escaping from the heat of the plains to a hill station, and yet he labours on in his simple and loyal way without the hope of high position, or of honour, or of wealth; but he is actuated alone by a sense of duty, by his zeal for his high calling, and his love for the souls of men.

* * *

Now that the missionary force has attained such large proportions, the unhealthy conditions of many of our mission stations, especially in summer time, and the absolute need from time to time of recuperation of the nervous system, lead us naturally to expect each summer a large exodus of missionaries to Japan or to health resorts in China. The large number of migrations is frequently the subject of criticism by non-missionaries, who forget, or fail to note, that these summer absences from work on the part of individual missionaries are, as a rule, not annual—in many cases the summer migration being a rare occurrence.

* * *

Our reason, however, for drawing attention to the fact of such a large number taking health trips each year is to point out its connection with a recently discussed subject: "The relation of the missionary to other foreign residents in the East." The missionary is a missionary wherever he goes, and at all times; and we believe that by a sensible and unobtrusively exercised influence he can make a good use of the numerous opportunities found on board ship and elsewhere. In mutual intercourse an interest will be awakened in mission work, mistakes will be corrected, and long-existing and frequently ridiculous prejudices removed. Of course patience is necessary in sometimes listening to the random and illogical tirades against missionaries and their work by those who are ignorant of the subject and who often inveigh against Christian workers as an excuse for their own attitude towards Christianity.

Intercourse with non-missionary friends will, we believe, widen the missionary's horizon, deepen his sympathies and give frequent opportunities of witnessing for, and, we trust, leading others to, the Lord Jesus Christ.

Missionary News.

CENTRAL CHINA CONFERENCE OF CHRISTIAN WORKERS.

The following circular has been issued by the Shanghai Missionary Association:—

Dear Friends: The missionaries in Shanghai having heard that Mr. Mott, the Chairman of the American Student Volunteer Movement, is to visit China this year, in order to attend the North-China Conference in September, propose to take advantage of his presence in China and to arrange with him for a Conference of Christian Workers in Shanghai from Sep. 30th to Oct. 5th.

Much blessing has attended such gatherings in other places. May we not hope that similar results will follow a Conference held here?

We do not wish to confine these meetings to Shanghai residents, so we issue this notice, and heartily invite all friends, whether they live in Shanghai, or in the interior, to gather with us.

The special object of the meetings will be the deepening of our own spiritual life. How much we need this let each one answer for himself and herself. We long for the Chinese Christians to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. What need there is therefore, that we, in many cases their teachers, should advance also.

Our brother has been much used of God in stirring up, reviving and strengthening His people. We should pray earnestly that he may come to us in the fulness of the blessing of the Gospel of Christ.

The time of our meeting is really fixed for us. The North-China Conference, which Mr. Mott is expected to attend, closes September 17th. We propose therefore to hold our first meeting, Wednesday, September 30th.

A wish having been expressed that the Chinese should also be partakers of the benefit, we have arranged meetings for them, in which a number of native brethren will take part.

Although Mr. Mott will be the chief speaker at the meetings, it is expected that other brethren will take part, among others, Rev. Dr. Muirhead, Rev. P. F. Price, Rev. W. C. Longden, Rev. D. Willard Lyon, Rev. Y. K. Yen, and perhaps Dr. Ashmore, of Swatow.

Among the subjects for prayer and discussion at the meetings are the following: Submission and Obedience to the Holy Spirit. The Place of Prayer in Life and Work. China's Spiritual Needs and Claims. Methods of Bible Study. The Student Volunteer Movement in the Home Lands.

As it is hoped that many will be able to be present a committee has been formed to arrange for the entertainment of visitors. In order that proper arrangements may be made will every one who hopes to attend kindly send word as soon as possible to Mr. R. M. Hobson, Shanghai, the Chairman of the Entertainment Committee.

It is hoped that reduced fares may be arranged for. For particulars see subsequent circular, which will be issued to announce final arrangements.

May we ask all into whose hands this invitation may fall, whether they can attend meetings or not, to pray earnestly that much blessing may result.

A MISSIONARY PROGRAMME.

By Rev. W. MUIRHEAD, D.D.

It is now a little over fifty years since China was first opened for the proclamation of the Gospel. During that time much has been done in the onward course of missionary work, and there is cause for thankfulness in regard to it. Both in the number of those engaged in it, the extent and variety of their operations and the effects produced by them, there is ample ground for encouragement and hope in the future. Yet all this only suggests reason for the consideration of the subject, whether any improvement might not take place in the form or manner of the work more adapted to the necessities of the case and more in harmony with the spirit and command of our Blessed Lord. His injunction is—"Go and preach the Gospel to every creature." "Go and make disciples of all nations." Since this command was given nearly nineteen centuries have elapsed, and a wonderful history has, in consequence of it, transpired in the condition of the countries bear-

ing the Christian name. We are soon to enter on a new stage, a new century in the world's history, and it so happens that numerous Christian Churches have been, and will be, celebrating their centenary of missionary work in carrying out the great command to make known the Gospel all over the earth.

It seems as if this were an appropriate time for a review of the missionary work, alike at home and abroad, not so much for the sake of information on the subject, or in order to criticise the course that has been taken in regard to it, but to look at it in the light of the Divine command and to contemplate the necessity, the desirability, the possibility of prosecuting it in a way more likely to attain the end in view. We cannot in these considerations apply the subject to all parts of the world, or even to China at large in the circumstances in which it is placed. We would leave it in its wider aspect to the Churches and societies in the home lands, which might well enter on a mutual recognition and a common action in the great work given them to do. They have all done more or less splendid service in the past, specially in the course of the present century, but it is a growing conviction on the part of many that their influence and usefulness might be immensely increased and more abundantly blessed by their co-operation all over the world. Were this general recognition to take place, and to be carried out in a harmonious and effective manner, there would certainly be a manifest exemplification of our Lord's prayer and a grand occasion for its fulfilment.

What then is the idea we seek to propose in connection with mission work as the line to be taken in our immediate sphere of labour, and by implication elsewhere, as far as opportunity may allow? The object to be sought after and, if possible, to be attained, is the evangelization of the multitudes around us. This is what is meant in the commission of our Lord—Go and preach the Gospel to every creature. It is not the actual conversion of men that is to be effected, as if that were to be accomplished by us, which it is the prerogative of the Holy Spirit alone to do, but it is our part to proclaim the good news of salvation as the appointed means for the purpose. Every available instrumentality is included in the work thus given us to carry on; only it is necessary that we should bear in mind, and actively seek to attain the evangelization of the masses, of every creature, the whole creation in short. This is the command of our Divine Lord, and with it and the promise connected with it on His lips He entered heaven to complete the great work of our redemption at the right hand of His father, and with the investiture of all authority in heaven and on earth. The question now presents itself, How is this commission being discharged by us among the thousands and millions round about? Is it being observed and acted on at all to an adequate extent and with a right apprehension of the object to be aimed at? What is required at our hands is the simple manifestation of the truth as it is in Jesus, in a way corresponding to its infinite importance, and as it may be best understood by those who hear it and all under the inspiration of the Holy Spirit of promise. It is the Gospel of Christ in its simplicity, fidelity and power that we have to proclaim to this people in a manner that shall evince the reality, the authority and the blessedness of it in our own experience and in the conviction of our hearers.

Such is the charge laid upon us, and we may well ask, Are we carrying it out as we might? Are we faithful to our high calling, both in

the manner and to the extent required in the midst of these perishing multitudes? It is not a question whether we have places of worship or chapels for preaching, but are we making use of the manifold opportunities at command for accomplishing the terms of the Divine commission, as far and as fully as it is in our power to do? We are aiming, it may be, at the conversion of those who come within our reach, or at the building up in faith and holiness of such as profess to be the followers of Christ, while the masses in unnumbered instances are allowed to remain in ignorance of the soul-saving truth that Christ has died, and that they are called to believe it. There are possibilities in this respect, of which we have only a faint idea, and which we have come far short in taking advantage of. What is it that is demanded at our hands? The widespread promulgation of the Gospel, whether men will hear or whether they will forbear, yet withal in a manner that will meet the approval of our Divine Master and suited to the requirements of the people around us. Can this be done and how? We think it can, far more fully and far more effectually than it has been.

(To be continued.)

Diary of Events in the Far East.

June, 1896.

15th.—Fearful loss of life and property in north-east of Japan, caused by a seismic wave. It is difficult to arrive at any exact estimate of the total number of casualties, but according to the *Yomiuri Shimbun* the length of coast visited by the wave is from 200 to 225 miles, and the aggregate number of deaths is over thirty thousand.

July, 1896.

6th.—Meeting of Shanghai branch of the Evangelical Alliance to celebrate the Jubilee of the Alliance. Particulars will appear in next RECORDER.

10th.—Rev. E. P. Hearnden, of F. C. Mission, drowned at Ch'u-cheu. (See pp. 400–403).

11th.—Dr. Alexander Yersin, the French bacteriologist who visited Hongkong in 1894 to study the black plague, is reported to have cured successfully a number of plague patients at Amoy by the injection of serum prepared by him in Saigon from horses previously inoculated.

14th.—Reported irruption of Shantung bandits from across the Yellow River into Hsü-chow. These have been joined by a large force of local bandits who are burning and pillaging everything on their route.

21st.—Reported shameful and indiscriminate cruelties by the Japanese in putting down risings in Formosa. Various correspondents to the newspapers speak of the burning of villages, violating of graves, insulting of women, etc., as driving the people to exasperation.

Missionary Journal.

BIRTHS.

AT Ryde, Isle of Wight, May 26th, the wife of S. FRANK WHITEHOUSE, of a son.

AT Kiao-cheo, June 22nd, the wife of J. E. LINDBERG, Swedish Baptist Mission, of a daughter (Signe Cecilia).

AT Ningpo, July 3rd, the wife of the Rev. J. C. HOARE, of a son.

AT Wuhu, July 4th, the wife of G. T. HOWELL, of the China Inland Mission, of a daughter (Edith Mildred).

ARRIVAL.

AT Shanghai, July 6th, Mr. G. F. C. DOBSON, M.A., from England for C.I.M.

DEPARTURES.

FROM Shanghai, July 1st, Mrs. DUBOSE and children, and Master SYDENSTRICKER (South Presbyterian Mission), for U. S. A.

FROM Shanghai, July 4th, Mr. and Mrs. JOHN DARROCH and child, C. I. M., for England.

FROM Shanghai, July 18th, Misses S. HOGSTAD and C. ANGVIK, C. I. M., for Norway.

FROM Shanghai, July 25th, Mr. and Mrs. W. E. SHEARER and two children, C. I. M., for England.

THE

CHINESE RECORDER

AND

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Not by Might, nor by Power.

BY REV. H. V. NOYES, D.D.

"NOT by might, nor by power." So spake God to Zerubbabel, who had led fifty thousand Jews up to Jerusalem to rebuild their ruined temple.

In building God's spiritual temple may we not learn something from the experience of these Jews? Their circumstances were in some respects very similar to those of missionaries in China, for:—

(a.) Their work had been carried on with government sanction. Cyrus, the Persian king, had authorized it. Mission work in China is also carried on under a treaty right.

(b.) They met with stubborn and persistent opposition from the people of the land. These were stirred up by the men of influence—"the literati"—Rehum, the chancellor, and Shimshai, the scribe.

(c.) Official power was invoked against them. The leaders of the opposition having failed to circumvent them with guile, trumped up false charges and "hired counsellors to frustrate their purpose all the days of Cyrus, even until the days of Darius," that is, for sixteen years.

When Cyrus died they wrote an accusation to Ahasuerus, and when Ahasuerus was dead they wrote a letter to Artaxerxes. They charged the Jews with being fomentors of rebellion, sedition and insurrection, and finally persuaded Artaxerxes to issue a decree "to cause these men to cease." Then they seemed to have everything in their own hands, and went up in haste to Jerusalem and stopped the work by "force and power."

The builders became discouraged when they found they could no longer depend upon official protection. They said, "The time is not come, the time that the Lord's house should be built."

It was just then that God, through the prophet Zechariah, sent this message to Zerubbabel: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Might here means the kind of might represented by an army, and the message is, "Not by the might of an army, nor by the strong arm of power, but by my Spirit, saith the Lord of Hosts."

"Who art thou O great mountain? Before Zerubbabel thou shalt become a plain. The hands of Zerubbabel have laid the foundations of this house, his hands shall also finish it."

The prophecy was speedily fulfilled. Four years later the topmost stone of the finished temple was laid with shoutings of "Grace, grace unto it." It had all been done, not by the might of an army, but by the Spirit of the Lord of Hosts. On the one hand, he had stirred up the hearts of Zerubbabel and his followers to do the work, and on the other hand, he had stirred up the heart of Darius to do what was necessary in the way of government protection. There was this division of responsibility.

The following observations may be drawn from the above history:—

1. In rebuilding the temple at Jerusalem great advantage was gained by having government assistance and protection. The proclamation of Cyrus, a heathen king, was, humanly speaking, a necessity. How could captives in a strange land have gone back to Jerusalem without permission from the king? The proclamation of Darius near the close of the work seemed hardly less necessary. The same kind of assistance was given later to Ezra and Nehemiah.

God also makes use of kings in building His spiritual temple. All down the centuries, when it has seemed to Him best He has made use of human governments to protect His people and remove hinderances to their work: and when governments set themselves against the accomplishment of His purposes, He "breaks them with a rod of iron and dashes them in pieces like a potter's vessel."

2. The kings of Persia were induced to grant favor to the Jews by the "Spirit of the Lord of Hosts." He was carrying out plans that stretch through the ages when, as the prophet Jeremiah had predicted seventy years before, He stirred up the spirit of Cyrus, king of Persia, to make his wonderful proclamation.

When the enemies of the Jews hired counsellors against them and sent all sorts of false representations to the Persian court, the Jews, so far as the record goes, sent no protest or counter-petition. Yet the "Lord of Hosts" made everything right in His own good time. While the builders were doing their duty faithfully, putting stone after stone on the rising walls of the temple, God was faithfully looking after the kings.

We have all had experience enough to make us feel that kings whose hearts are not in some way moved by the "Spirit of the Lord of Hosts" to do what is just and right, are a miserable dependence: to lean upon them is to lean upon a very badly broken reed. It is not probable that there will ever arise an occasion for stronger appeal to human governments for the protection of Christians than has existed for the last two years: or that stronger appeals will in fact be made. Christians, who might have saved their lives by a denial of their faith, have been massacred by the thousand and the ten thousand; and not massacred simply, but many of them massacred with an exquisite refinement of lingering torture that made death, when it came, a welcome angel of mercy.

And yet in all this wide world not one Christian nation has yet been found to lift its little finger in any attempt to hold back by "might or by power" the hand of violence from blood. If this is all that can be obtained from Christian governments what can we expect from those that are heathen?

Is it not a comfort that we can turn to a more reliable dependence and to a stronger arm? From the midst of all the strange events that are taking place in the earth, if we listen attentively, may we not hear a voice telling us to look higher, to look away from man to God? the same voice that said to Zerubbabel: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Even in the desire to move the hearts of rulers shall we not find our surest ground of hope in looking to the "Lord of Hosts?" Nehemiah did this and obtained from King Artaxerxes all and even more than all he prayed for. "The king's heart is in the hands of the Lord, and He turneth it whithersoever He will."

3. The power of human governments as concerned with the Church of Christ has its limits.

It extends to the removal of obstacles and protection from hinderances, but for the actual establishment of the "kingdom of God" is absolutely of no avail. It is in the very nature of things impossible that a spiritual kingdom can be either established or maintained by the might of armies or by physical power.

All the armies in the world could not make one lily of the valley grow. Why? Because the mysterious principle of that flower's growth is not possessed by the armies. The mightiest kings with combined authority might lay their commands upon a telegraph instrument to bear a message to some distant point, but no message would go. The strongest men you can find anywhere might expend all their strength upon it and still fail to send a message. Why? Because this is something that does not depend upon authority or physical power. What is needed is to bring the

lightning of heaven into one little wire and then its message flies instant round the world. Not by authority, not by might, not by power, but by electricity.

So in God's spiritual kingdom, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." And for the very reason that the Saviour gave when He stood before Pilate, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews." Pilate did not understand this. The disciples did not understand it then as they did afterwards. Peter drew his sword, but Jesus said, "Put up thy sword into the sheath; the cup which my Father has given me shall I not drink it?" He knew well that it was not the preservation of His life, but His death that was about to give life to His Church.

It is as true now as it was then that the kingdom of God cannot be established by the might of an army, because, like the flower, its existence and growth depend on a principle of spiritual life in the hearts of men which the army cannot give. "For behold the kingdom of God is within you." Like the electric telegraph message it makes its way through the world by an influence Divine. No slashing of Japanese swords, or the swords of any other nation, can regenerate China. She will be regenerated not "by might, nor by power," but by the "Spirit of the Lord of Hosts."

It is right that the powers that be, which are ordained of God, should be a terror to evil doers and a praise to them that do well. God will judge them if they are not. The time is coming when kings and queens shall be "nursing fathers and mothers to the Church." The Christian Church fully recognizes this; but at the same time she recognizes with equal clearness that her own triumphs are to be bloodless triumphs, her victories are to be spiritual victories.

Mohammed laid his hand on the sword and made trembling multitudes outwardly profess the doctrines which he taught; and to this day the merciless Turk bathes his cimeter in blood; but if ever the Christian lays his hand on the sword for the propagation of his faith he is using an instrument which Christianity is perfectly sure in the end to destroy utterly. For its loving purpose to the children of men is to "cause wars to cease to the ends of the earth," "to cause swords to be beaten into ploughshares and spears into pruning hooks" until "nation shall not lift up sword against nation, neither shall they learn war any more". Its song in the past has been, and down to the end of time its song will continue to be, the same as the angels sang when Christ was born, "Glory to God in the highest, and on the earth peace, good-will toward men," and its spirit must ever be that of the Master Himself who, from lips

whitening in death, breathed this prayer for those who, without one thought of pity, had driven the nails through His hands and His feet, "Father forgive them, for they know not what they do."

4. God expects His people to go steadily forward, even in the face of obstacles which to human view seem insurmountable.

"Go forward" was His command to Moses when He stood by the waters of the Red Sea, girt in by the impassable mountains and an army which it seemed folly for his undisciplined and unarmed followers to face. But in good time God opened a way through the sea. The case of Zerubbabel was much the same. A "great mountain" was before him. It was to become a plain it is true, but how was this to be done? The decree of Artaxerxes commanding the builders to cease had not been revoked, and the question had not yet come before Darius, who was now on the throne. The enemies who had stopped the work by force and power were still at hand, and only too ready to repeat what they had done before.

God commanded the Jews to go on with their work before it was at all evident how the obstacles were to be removed; to do it on His bare promise, and it was the working of His Spirit in their hearts that gave them the faith, and energy, and strength of purpose that they needed.

What was true of old is true now. In obeying the Saviour's command to "go into all the world and preach the Gospel to every creature" it is not necessary to keep too sharp an eye on human probabilities, or human authorities, but to go forward, nothing doubting, resting steadfastly on that promise, "Lo I am with you alway, even unto the end of the world," and with a deep conviction that the need which rises high above every other is the indwelling of the Spirit of the Lord of Hosts in our own hearts and His converting power on the hearts of those to whom we preach.

5. As in the material temple so in the spiritual, God takes time for the accomplishment of His purposes.

The promises still wait their entire fulfillment. Our impatient hearts cry out, "Oh why this long delay!" But the vision tarries, and the wheels of His chariot seem to us slow. Whether we question the ancient prophets, or the latest Revelation, the reply that we get, and with which we must rest content is, "It is not for you to know the times and the seasons which the Father placed in His own power."

Meanwhile we must go on with our appointed work, rejoicing in the Lord always, and amid much that is encouraging must also be prepared to meet sometimes with disappointments, difficulties, dangers and even death. If we meet with mysteries in God's providential dealings, either with individuals, or with His Church,

our faith must be strong enough to still believe that "justice and righteousness are the habitation of His throne." Some time we shall understand better than we do now why God uses trial and suffering to perfect His children and His Church. Till then we must trust, remembering that Christ "leads us through no darker rooms than He went through before."

God has employed at least three kinds of testimony to the truth that He has made known to men, viz., the testimony of prophecy, the testimony of miracles and the testimony of suffering and martyrdom. The testimony of prophecy in the sense of foretelling future events and the testimony of miracles seems to have ceased, but the testimony of suffering and martyrdom still remains. How far this testimony will continue to be needed before the dark places of the earth "which are full of the habitations of cruelty" shall all rejoice in the light of the Gospel, God only knows.

Satan is not likely to give up his dominion without a struggle, and it is wise for those who enlist in the contest to despoil him of his empire, to count well the cost, and, like the ox, standing between the plough and the altar, to be ready either for service or for sacrifice. "Whether we live we live unto the Lord, and whether we die we die unto the Lord."

6. In building His spiritual temple God will surely finish His work.

Our ground of faith is the promise of a God who cannot lie. He has, through His prophets, assured us that the time will certainly come when "no one will need say to his neighbor or his brother, know the Lord, for all will know Him, from the least to the greatest." Our faith is farther confirmed by almost 1900 years of history that now lie behind the Christian Church. All along these years are hung the banners of victory.

What a sublime faith was that which lived in the heart of Paul when with weary step he first climbed the rough and dangerous passes that led from the shores of the Mediterranean to the uplands of Asia Minor to "preach the unsearchable riches of Christ!" And how gloriously was that faith vindicated! Paul himself lived to preach at Athens, at Corinth and at Rome, the great centers, at that time, of earth's learning and commerce and political power.

Paul died; died by the sword in the hand of that persecuting power that had set its iron heel on the Christian Church. But the Gospel which he had preached lived; lived and won its way; won its way though wealth and learning, and earth's strongest government arrayed themselves against it; won its way in spite of the long and cruel persecutions of its bitter enemies; won its way, though it had no earthly armor for its protection and no carnal

weapons for its conquests; won its way by the simple power of its truth and its love; won its way until it stood triumphant, while the conquered Roman empire came and bowed low before the Cross.

And still it wins its widening way. All Europe to-day, and America, and the isles of the sea, redeemed from idolatry and barbarism, and worshipping the one true God, stand sublime monuments of the Christian faith.

This same Christianity comes now to stand face to face with the hoary superstitions and idolatries of these old nations of the East. Here on these great heathen fields it comes to claim its final victories. The victory is sure. Just as surely as there is a God in heaven, or has been a Saviour on earth, just so surely is the time hastening on when the idols of China, and Japan, and Corea, and Siam, and India, shall be trampled in the dust. "And the Lord alone shall be exalted in that day."

Cheerfully then let us labor on in faith, and hope, and love, and while remembering that our work will be accomplished "not by might, nor by power," remembering also for our comfort that we may join with every act of worship, or of service, this other thought, with which our Saviour closed the prayer which He taught His disciples, "For thine is the kingdom and the power and the glory forever and ever."

Outrages on the American Baptist Mission at Kho-khoi, near Swatow.

BY REV. W. ASHMORE, D.D., SWATOW.

II.

Summary of Former Article.

THE narrative in the last article comes down to about nine or ten o'clock on the night of March 6th (1st moon, 23rd). We were told of the career of the ruffian Chau A-ming. On account of his bad conduct a reward had been offered for his apprehension, and he had been compelled to run away from home. What he did is thus stated by the magistrate in reporting A-ming's own testimony about himself—"he therefore fearing hid, and afterwards entered the Roman Catholic Church." After this he ventured back and enrolled adherents to the number of several hundreds, and perhaps over a thousand. He set up an administration of his own; began practising extortions and drove a magistrate out of his office, and then announced his purpose to drive the Baptist Christians out of town.

We were told also how at about seven o'clock on the night above mentioned Chau A-ming with two of his lieutenants, Li A-ò and Li Chin-feng, came to the Baptist chapel at Kho-khoi and disturbed a religious meeting being held, ordering the Baptists to clear out of town and threatening dire vengeance on them and their building; and also that soon after their meeting was over a friendly neighbor—not himself a Christian—slipped in and whispered that A-ming and some of his gang were getting weapons ready over in the other part of the village, and they needed to be on their guard. The narrative is now resumed.

The Midnight Attack on the Chapel.

After the messenger bringing such unwelcome tidings left them, the assembled worshippers were greatly dismayed. What should they do? What could they do? They talked long and late. If indeed an attack was to be made that night they must meet it as best they could. It was decided that over a dozen of them should stay and guard the chapel; they had some spears, some bamboo poles, some swords and two old pistols purchased long before to scare away thieves. Fight for their beloved chapel if need be they would, and would do their utmost. At last the lights were put out, and they laid down, but not to sleep; nobody could sleep. They started up at every sound outside. But the night was wearing away; their fears might be groundless after all. All at once they heard the sound of voices and the shuffling of footsteps. They sprang to their feet, each one laying hold of his weapon of defence, whatever it was. Soon the voices and the footsteps were in the yard around the chapel. The trouble had come sure enough. How many there were nobody knew; the uproar was not great at first. Then the punching up of the tiles began over the gateway, the breaking up of the roof had commenced. Stop it they would if they could. They opened the doors to drive back the assailants. They were taken aback at the number they saw in front of the door; possibly the assailants were surprised to find over a dozen defenders when they expected to meet only three or four, and to make an easy capture of the pastor and the school teachers. Those outside tried to rush in; those inside no longer thought of rushing out; they would have quite enough to do to maintain themselves as they were. So there was a short and stubborn fight across the threshold. Soon, however, the defenders had to range themselves on the two sides of the door to avoid spear thrusts in front; a gunshot from outside wounded one of the defenders inside; a return pistol shot from the inside wounded severely, in the side as was afterwards found, one of the assailants on the outside; the clashing of bamboo poles and tridents and the noise of voices was now very great. In the midst

of it an alarm gong sounded, and the friends of the Christians came running out to their help. One more effort to force their way in was made, which failed before the shower of blows, and the assailants fell back entirely. In this last attack one man in the forefront, in the very door-way itself, received a tremendous blow over the head from probably a bamboo carrying-stick. It stunned him; he staggered and fell just as his forces drew back not to return. The prostrate captive was gathered up and drawn in. Who he was no one knew; at the time it was hazy and dark; forms could be seen, but faces could not be distinguished. After the assailing party had withdrawn and a light had been brought to bear on the face of the prisoner it was found to be none other than Chau A-ming himself, the leader of the whole ruffian band. It was not a pleasant discovery. They wanted to have nothing to do with him. His lieutenants, Li A-ò, Li Chin-feng and Li Sam-hui, would be sure to follow him up. They had several hundred men at command. What could the handful of Baptists do against them? What to do with him they did not know. Some of them would have let him go, but they feared his vindictiveness. There was nothing to do but to inform the magistrates, and ask them to take consideration of the case By daylight a messenger was on the way with a request to be relieved of their dangerous captive.

The Attack on the Baptist Part of the Village next Morning.

For safer keeping, until the magistrate could come, the prisoner was taken inside the Protestant part of the village. On the forenoon of the next day Li A-ò and Li Sam-hui gathered a large force, some two or three hundred, for an attack on the Protestants in their homes. The object was revenge—for the rescue of A-ming and for pillage, for some pillage had already been done. A little street led up to the Baptist quarters. Along this came Li A-ò and Li Sam-hui beating a drum and advancing to the attack. Just then for the first time appeared the tardy police force of soldiers represented by the men who waved the cards of their superiors and ordered peace. The Christians said, Yes, what we want is peace. You see we are on our own ground defending our property. Li A-ò's gang flouted the messengers, and the latter then ran away. Li A-ò had a small cannon besides fire arms, which were used repeatedly, but not with any serious results. The conflict continued for about a couple of hours and then abated. Concerning this encounter Captain Fong, who brought more soldiers a few days after, told Mr. McKibben, who also had now arrived, that "our people were in their own quarter of the village and simply resisted the attack in defence of their lives and their homes." At the same time he volunteered his own opinion of the situation. He said to Mr.

McKibben, "Your people are good and law-abiding Chinese subjects, but A-ming is an old offender, and his people are destitute of all regard for law and order, and are a savage lot."

Yamên People and Soldiers begin to arrive.

This was on Saturday, a little after noon—one officer on horse back, half a dozen secretaries in long gowns, and chairs, and about twenty-five soldiers. They went—as the custom is—to get the use of the ancestral hall as a lodging place. But Li A-ò and the others of A-ming's gang gave them a flat refusal and told them to clear out. They did not want any magistrates stopping in their part of the town. They were angry at the appearance of these men at the time, for they hoped to have the Baptists at their mercy, and now these officials might interfere. The discomfited applicants came over and asked permission to stop in the Baptist chapel. It was granted, and there some of them still are to-day after more than three months' occupancy. The same thing was repeated a few days later, when the district magistrate himself appeared, and more than a hundred soldiers with him. His clerks went over and asked the use of the same ancestral hall. They were refused with as much curtness as the others had been. The magistrate had to pocket the snub, and he too came and asked for a lodgment in the chapel for himself, and received it.

A Wine Feast for Mutual Pledging.

As already stated, a samshu feast for consolidation had been planned. It had been put off till Saturday in consequence of some of the parties holding back a little, being not quite ready to commit themselves to all of A-ming's projects. Some wise relatives living in Chau-yang advised them to be cautious, as A-ming was reckless, and might involve them in serious trouble with the higher authorities, for he was connected with a secret society that boded no good. Certain persons thus warned sent in their contribution to the feast, but excused themselves from coming, so that now there were to be only sixty pledged conspirators where eighty had been expected. But the time having come the feast now came off. From witnesses and listeners we know a little of what took place. It was a sorrowful time for them. It was to have been a feast of honor to A-ming, and now he was a captive in consequence of their failure the night before. But Li A-ò and Li Sam-hui, the next in command, filled the breach. They banded themselves to stand together, to maintain their organization, to rescue their leader and abate not a single feature of their plans, whatever these plans were. They cursed the Baptists, they vowed vengeance and extermination, they cursed the soldiers and they cursed the magistrates. Another feast

of the same kind took place a week later, at which fresh emphasis was given to the purpose not to submit to magistrates and to the superadded feature of opposing foreigners as already stated. They pledged themselves over their cups and then dispersed to carry out their plans, and as we also know to continue to enrol members and to take the prescribed fees.

Roman Catholic Priests called in.

A-ming had pledged the backing of the priests in case it should be needed. A time had come; the mandarins were on the way. The gang did not care a rap for the Baptists; they could finish them up in no time if those mandarins would not interfere. But now, since they were coming, they would need the help of the priests, for that was what A-ming assured them they would get; they ground their teeth as they saw soldiers and constables dropping in on them and hurried off to summon the reserve power of the priest. On Monday a priest got there, a native Chinese priest and the one whom A-ming and Li A-ò had evidently relied upon as consulting attorney and paying teller of the promises of the Church. It would now be the priest against the mandarin. Some thirty or forty of them went to the next market town to meet and escort him; he came with great ostentation and parade. There was a salute of cannon such as is given to a mandarin; then thirteen strokes of the gong such as announces a high mandarin. When his chair was set down his new-made converts knelt down on the dirt and paid homage as if he were a very vicar of God. He sent his card at once over to the petty official quartered in the Baptist chapel. That functionary did not know the name, but concluding it must be some lofty personage, and perhaps a consul, donned his robe and hurried over. He was surprised to see nobody but the native priest, who at once imperiously demanded the release of A-ming as he was a Roman Catholic, and must not be held, or there would be trouble. The petty official said he had no authority to do anything of the kind, and came off at once indignant and disgusted. "Why," said he after he came back, "the fellow had not even the politeness to ask me to take a seat."

Next the same priest hastened off to Swatow to get the help of French priests and to influence, if possible, the action of the American Consular agent. But now an explanation against our case must needs be provided. People would want to know how A-ming happened to be over there in the hands of the Baptist Christians as a prisoner. Would it do to admit that he had been knocked down and stunned and seized as he was making a murderous raid on the Baptist chapel at the dead hour of midnight? Never! That would put them in

the wrong with everybody. Yet the thing must be accounted for in some way.

What so plausible, and so Chinesey, as to just change the place of the capture and say it was at the Roman Catholic chapel instead of the Baptist. The rest could be made to fit in. Then they themselves would be made to appear all right and the Baptists all wrong. The story would have its difficulties, but then, if well stuck to and not scrutinised too minutely, it could be made to work. *And so the story was started by Li A-ò and Li Sam-hui*, old hands at all such tricks. They gave out that A-ming, all innocent, guileless and unsuspecting, while sleeping quietly in the Roman Catholic chapel, was seized and abducted by a gang of these desperate and wicked Protestants, who "wanted to destroy the French religion," and was carried off out from the midst of his adherents, who certainly must have numbered, then and there, within reach, not less than two or three hundred. Rapidly they spread the story up and down a score of villages by means of their thousand followers while the pitiful handful of Baptists were all shut up in a state of siege in their own part of the village, not daring to go out to dig potatoes for their food, much less to venture to the villages to tell their own truthful story in vindication.

Equipped with this invention of Li A-ò the Chinese priest came out to Swatow and started it on its way among his superiors. He then returned to Kho-khoi. Whatever of good exhortation he may have given in the way of peace did not weigh much with them. How should it? their natures were not changed. They inaugurated a regular pillage of the fields in broad daylight. They built a high scaffolding from which they could fire down into the yards of the Baptist Christians. Mr. McKibben, who was present part of the time, recognised Li A-ò on the top of it directing the work. In giving an account of matters the district magistrate is reported to have written: "Li A-ò assembled a company of vagrants and built a fighting tower, and moreover plundered sugar cane and sweet potatoes, saying that the priest had authorised him to do it." It is incredible that any respectable native priest should do such a thing, but that is the story the "new converts" told. However, be those things as they may, one thing we do know that Li A-ò and his fellows were raving at the presence of soldiers and officials, and were pouring out their threats of the quick work that would be made of the "Jesus-teaching people" as soon as the hated soldiers could be got out of the way.

Meanwhile while making his second visit the Chinese priest called on the district magistrate who had now arrived, and who, having been refused lodgings in A-ming's part of the town, had found shelter in the Baptist chapel. There was plenty of room among those fellows for the priests, but none for their own magistrates. Mr.

McKibben was there at the time, and able to know for himself all that was going on. With one or two hundred of A-ming's followers and a miscellaneous rabble besides, the Chinese priest again with parade and ostentation made his call. It was intended to impress the magistrate with the importance of his errand. He demanded the release of A-ming on the ground that he was a Roman Catholic. "Release A-ming!" "Release A-ming!" This was the incessant refrain. Just here we must call attention to a notable fact. If it had been really true that A-ming had been kidnapped while sleeping the sleep of innocence, then and there, while confronting the magistrate, was the time to have pushed it on his attention. It would have been their most powerful plea, and the fact would have been their most damaging charge against the Baptists. Kidnapping a man out of a house—breaking in the doors to do it— is a great crime in China. If the Baptists had been guilty the air would have been blue with objurgations, the building would have rung with the demand for justice. Nothing of the kind. That explanation would do for the priests outside. It had not been worked into shape as yet to use before a magistrate who, if he took a notion, could puncture it. Things were too recent to venture a risk of that kind. They touched delicately on that key. They laid their stress on the fact that "A-ming was a Roman Catholic." "A-ming was a good man." "A-ming had been baptized, and now belonged to them." "A-ming MUST BE RELEASED;" "if he was not released there would be trouble." The priest was not at all hesitating in his reiterations. Nor did he fail to impress them that he represented some tremendous power behind himself. Even a district magistrate would see the importance of taking heed to his ways. What authority he had for all this no one could say, but he spoke as though he knew what he could depend on. It is not at all strange that the magistrate was angry at what he considered his presumption. He rebuked him roughly. Yet, as we shall find bye and bye, he was seriously disturbed by those not at all obscure hints about trouble with the French if he did not release A-ming.

The Chinese priest now disappears for a time. French priests come to the front and push a demand for the immediate and unconditioned release of A-ming. To the shelter of the French priests now betook themselves, too, the pillagers Li A-ò and Li Sam-hui. On account of violence and pillage complaint had been lodged against them, and the American Consul had called for their arrest. No arrest was then made. Li A-ò was seen coming and going under priestly escort for long weeks after, and the consular request was set at nought. To the all-important work of getting A-ming back the priests now applied themselves with promptness and vigor. It was needful

they should. Upon success in saving him and the others from the mandarin's clutch would depend the success of the whole movement towards the Roman Catholic Church.

The priests went to work on the American Consular agent, on the American missionaries, on the local magistrates, on their bishop and their Consul at Canton, and their minister at Pekin. The chief aim never lost sight of was the "*Release of A-ming!*" "*Release A-ming!*" Release A-ming or there will be no end of trouble. In pursuing this aim the story invented by Li A-ô and Li Sam-hui as to the whereabouts of A-ming's capture was put forward, but with reserve and caution in quarters where it was likely to be challenged. If we are to believe the Yamên people the refrain to them was, "Don't believe the stories of the Protestants; they are all false; take our version of the story and take it on our word; the American missionaries are deceived—they are being made the tools and dupes of their disciples—it is 'a put up job' on the part of them all. As for A-ming he has not always been just what he should be, but he is all right now; we can guarantee him; he has been baptized, and is now a Roman Catholic, and is a good man. He must be released, or there will be trouble." The priests complained of the disadvantage they were under in not having a Consul of their own at Swatow. They did not need it as much as some others; they are said to send in their own correspondence as many priests claim the right to do. Protestants are not so assertive, but usually follow a different method. Yet the priests did know how to avail themselves occasionally of the help of other Consuls. At the very outset of the correspondence, when our consular agent was sending in a dispatch for us, making some statements and requests on our behalf, one of the priests is said to have taken a letter of his own, and have asked the Consul, as an act of international courtesy, to allow his messenger to take it in along with his own dispatch. Such a procedure would be fitted only to muddle the mind of a magistrate, and would make a Consul to appear to be sending a private reversal of his official request. We do not say there was any such design, but if anyone wanted to neutralize a Consul's action, a more ingenious little device could not be thought of than asking permission to ride behind on the same official pony.

Mr. Ashmore and Mr. McKibben met one of the priests in a conference. He complained of them for having gone to a Consul at all instead of having come to himself. The Americans objected to such a method. They did not claim the right as ministers to exercise civil functions themselves, and they could not concede it to him. This was not a case of Protestants against Catholics at all, nor a case of religious dispute. It was not a case against Roman

Catholics, but against ruffians and law breakers and assailants of our chapel, irrespective of any religion they may be professing just now or at any other time. Furthermore, they told the priest that without any disrespect to himself personally they did not believe that he could control such men as those gang leaders were if they once saw it to be to their interest to bolt the tracks. And besides we enjoyed our protection in China by virtue of our treaty and not by ecclesiastical grace from any body.

It was apparent from the start that the supreme object of the priest was to demand the release of A-ming. He evinced no interest in anything else. Mr. McKibben thought to do him a real service by showing him the unworthy and selfish character of A-ming's confederacy, and told him what he had seen with his own eyes of its lawlessness and violence, of the fighting tower and of the mobbing of the district magistrate which had taken place only the day before, and how he himself saw the discomfited magistrate racing back to the shelter of our well-built chapel; and then he went back a little and spoke of the seizure of the village magistrate. None of these things appeared to move him in the least. It was not information of that kind that he seemed to be after. Referring to the seizure and punishment of the village magistrate he said, "Ah, that was because he wronged some of our people," and then passed over the subject. Coming to his main point he said, "The thing to do *now* is to release A-ming, and if he were held, or given over to the authorities, more serious trouble would follow, and it would make a big affair of it;" later he added, "If he were handed over he feared there would be fighting." In a word, what he demanded, as they both understood him, was "the unconditional release of A-ming on his (the priest's) desire and on his personal guarantee for the future, with a smoothing over of the whole affair."

Much to the same purport, if we are to credit the Yamên secretaries, were certain letters said to have been sent in by the priests to the officials. They contained the same demand for the release of A-ming, together with the same curt threat—as he must regard it—of what would happen in case the request was not complied with. One of these sentences, claiming to be a quotation, says, "If you do not release A-ming I fear the hearts of the people will not submit, and it will give rise to a big affair in the future, and it will certainly be difficult to deal with it according to law."

It soon became known that not only the priests, but also the bishop at Canton, were all uniting in a determined effort to have A-ming set loose at once. When a bishop besieges a Consul for near four hours to constrain his decision it will be seen what importance is attached to success in the endeavor.

It remains next in order to speak of two things: I. The effects on the hundreds of A-ming's adherents of the discovery that the words of their leader were likely to prove true that they would be backed up by all the power of the French Catholic Church. II. The effects on the local authorities of the apprehension that if they did anything at all they must do it in such a way as to avoid giving the French an opportunity to come down on them.

Self-support in Native Churches.

BY REV. J. N. B. SMITH, D.D.

IT is generally conceded that the work of the evangelization and conversion of the Chinese nation to Christianity must be accomplished, for the most part, through the instrumentality of native Christians. This fact was recognized at the beginning of missionary operations, and, taken in connection with their greater cheapness, led to a larger employment of natives as evangelists and pastors than was for the best interests of the work. The greatest injury being the controversy concerning the employment of native evangelists, which has since been waged with more or less heat, and, candor compels us to say, with occasional forgetfulness of Christian courtesy and charity.

While it is true that mistakes have been made in the employment of natives as evangelists, and while the support of native pastors by mission funds (so-called) has been at times a source of evil, the mistakes have not been so numerous, nor the evils so gigantic as to justify a sweeping condemnation of the policy of supporting native evangelists and pastors by contributions from foreign Christians. On the contrary, the good which has resulted from doing this warrants the conclusion that the trouble is not with the principle, but with the methods of applying it. Is there not an essential difference between supporting a man because he is an evangelist (*i.e.*, one called of God to preach the Gospel) and employing a native as an evanglelist? and is it not also the case that we are accustomed to speak and write of employing native assistants rather than of supporting native workers? It may seem to some as a mere quibble, but it is well before men begin to discuss any question to know just what they are talking about. In this case at least no little difficulty and misapprehension might have been avoided if the different parties had seen that they were not discussing the same question.

There are two propositions to which all missionaries will give their assent, and a statement of these may clear the way for a consideration of the real difficulty before us.

First. It is wrong to *employ* any man as an evangelist. Simon could not *buy* the gift of the Holy Spirit, and we cannot bestow it by paying men to receive it.

Second. The money contributed to the societies and boards for the purpose of supporting mission work is neither foreign or native money, but the Lord's money, and while we may use the term mission funds as a convenient appellation we should always bear in mind that the societies, boards, missions and missionaries are only trustees or stewards of the Lord's bounty.

These statements are not presented as new discoveries, but as generally accepted conclusions which form the basis on which the support of native evangelists and pastors by foreign contributions is justifiable. It will be generally conceded that the natives whom God has called to take part of this ministry with us are as much entitled to be supported by the Lord's bounty as we are; but this fact does not release the particular Church from its duty to do what it can towards the support of its pastor, neither does it relieve the individual Christians from their duty to do what they can to preach, pay and pray for the progress of the Gospel.

As stewards of God's bounty we are responsible to Him for the wise, impartial and economical administration of our trust. This includes not only the question of supporting native preachers, but also the whole question of financial policy:—the comparative value of foreign missionaries and native workers, the proportion of money to be expended in different branches of mission work (evangelical, educational, etc.) and other questions which are constantly occurring to all of us. But so far as native preachers are concerned, whether they be engaged as pastors or evangelists, no other consideration than the one that they are called of God justifies the use of the Lord's money in supporting them.

One reason and the principal reason for the presence of a hireling spirit in the native ministry and the lack of independence on the part of the native Church has been because boards, societies, missions and missionaries have used the Lord's money as though it were their own. Men have been sought out and employed because of their fitness as agents of the mission, not supported because they were called of God. It is true that missionaries have, as a rule, endeavored to employ only those men whom they felt gave evidence of a call from God; but it is also true that they are human, and it is not improbable that undue stress has been laid upon a man's success as a winner of souls, as an evidence of his call to the

ministry, forgetting that many a man is successful in winning souls because he is not a preacher and is engaged in some business or occupation by which he supports himself. Many of the mistakes which have been made in employing improper and incompetent men as preachers are excusable; but they have been made, and not only this, but whatever motives may have influenced the mission or missionary in employing or supporting a man as a preacher the man has usually been made to feel that he is employed as the agent of the mission and the people generally consider that the preachers are "eating mission rice."

The Lord who "hath ordained that they who preach the Gospel should live of the Gospel" hath also "made of one blood all nations of men for to dwell on the face of the earth." While, therefore, we have Scriptural warrant for using the Lord's money to support His servants we have no such warrant for the discrimination between foreign and native preachers and contributions, which is implied when we speak of the preachers as foreign missionaries and native assistants, and of the contributions as foreign money and native contributions. The same considerations which justify the appointment and support of the foreigner as a missionary justify the appointment and support of the native as an evangelist, and whenever a discrimination is made between the two, simply because of nationality, it is sure to make trouble. Is it not a fact that the evils which are said to be due to the use of mission funds in supporting native preachers are for the most part the result of treating these men as assistants and employées instead of welcoming them as co-workers and brethren?

There are many reasons which might be given to show that it is the duty of the native Church to support native preachers, especially when they are acting as pastors; but the right of native preachers to be supported from the Lord's bounty is one question, and the duty of the native Church to contribute to their support is another.

It is also well to bear in mind that the duties and responsibilities of an evangelist are different from the duties and responsibilities of a pastor, and the reasons which would justify the use of foreign contributions to support a man as an evangelist would not justify his full support as a pastor by the same means. In fact when a man accepts a call to be pastor of a particular church it becomes the duty of that church to provide for his support, and contributions to the pastor's salary are of the nature of assistance to the Church. It is possible that different views of church polity may lead to a different conclusion; but in practical work it will be found a safe principle to go on that the preacher is to look under God to that

organization which calls him or engages his services for his financial support, whether the organization be a society, a mission, or a church. Whenever a man who has been appointed and supported by a mission accepts the pastoral charge of a church the duty of the mission to support him ceases as truly as it would if he were to accept an appointment under another society. The mission would not be expected to support him if he were to go as pastor to a church in connection with another mission; why then support him when he is pastor of a church in connection with the mission?

The fact that it is the duty of each individual church to provide for the support of its pastor does not lessen the duty of the Church at large and of the mission as the agent of the Church to provide for the pastoral oversight of each individual church and the pastoral care of each individual.

Every Christian is entitled to the benefits of pastoral aid, instruction and encouragement, and for these he is to render service in kind for his Master. God will accept a free-will offering of money as part of this service; but the services of the faithful pastor cannot be computed on a money basis, and we have no warrant in the Bible for accepting a money gift in lieu of other service. We have Christ's word for it that it is not the amount of the gift, but the ability and spirit of the giver, which determines the spiritual value of a financial offering (Luke ii. 1-4, see also 2 Cor. viii. 12.) Just as the poor widow who gave her all was more worthy of praise than the rich who gave of their superfluity (Revised version), so the small and poor congregation which gives all that it can to the support of the Gospel is more worthy of a pastor than the large and comparatively wealthy congregation which supports (?) itself by supplying the finances necessary to pay the salary of a pastor and other expenses of the church.

It is the duty of the Church to provide for the necessities of those whom God has called to preach, and whenever any particular church does its duty in this respect it will be blessed. When we prevent the church from doing its duty by supplying them with a pastor at "mission expense" we prevent the blessing; and when we withhold the assistance to which their necessities and services entitle them we withhold the blessing which comes to the cheerful giver. We know what trouble it makes in the particular church when the wealthy members assume control and dictate as to the policy of the church because they contribute more to the finances of the church than their poorer but more spiritually-minded brethren. There have been cases in which particular congregations have endeavored to control the policy of the Church in view of their wealth; but they have found that they overrated their influence, or if

they have succeeded it has been to the detriment of the church. All these things go to show that financial ability is not the criterion by which to judge the progress of the Church, and that it is wrong to assume that only those churches are self-supporting which pay the salary of their pastors and other expenses connected with their particular church.

Is it not true that a majority of our native churches are really self-supporting in that they are doing a work for the Lord which entitles them to all the benefits they receive from the care and oversight of their pastors? The wife who keeps the house and prepares the food or sees to its preparation supports herself just as truly as the husband who provides the house and the raw material for food. So, too, the son who works for his father supports himself just as much as though he worked for another person and paid his father for his food, clothes and other expenses. More than this the son who does his duty in school is as worthy of support as he who does his duty in the field or shop. So, too, the church which does its duty in the way of working and praying for the progress of the Gospel is just as truly self-supporting as the church which pays the salary of its pastor. Even those churches which are patiently trying to learn their duty are in God's eyes self-supporting.

This is not a mere quibble as to words, but the statement of a fact which seems to have been overlooked by those who are calling for a greater degree of self-support when they really mean larger contributions. It may be a convenient, but it certainly is a misleading expression; for many a church may support its pastor in luxury and sit at ease in its elegantly furnished house of worship, congratulating itself that it is rich and increased with goods and has need of nothing, while God says it is wretched, and miserable, and poor, and blind, and naked. The Church was not organized to support pastors and maintain houses of worship, but to make disciples of all nations and to teach them to observe all things whatsoever Christ has commanded, and the church which does these things is self-supporting.

So far as contributions to the support of the Gospel are concerned the Church in China compares favourably with the Church in Christian lands when we consider the great poverty of the Chinese Christians. So when we say they might do more we are saying no more than could be truthfully said of all Christians. The same is true in regard to all branches of Christian enterprise; and no one denies that the native Christians are wanting in aggressiveness, independence and spiritual power.

When children turn out badly it is in ninety-nine cases out of a hundred the fault of the parents. The relation which we hold to-

wards the native Church is similar to that of parents to children, and as their ideas and practice in matters of their duties to their pastors and the Church at large are, for the most part, the result of our teaching and practice it would be well for us to first cast out the beams out of our own eyes before we undertake to cast out the motes out of the eyes of the native Christians. Let us then begin our attempts at reform by humbly confessing our own responsibility for the evils we desire to remedy and admit, without palliation or excuse, that foreign boards, societies, missions and missionaries are responsible for the present condition of the native Church.

Mistakes have been made in violation of the principles which justify the support of evangelists and the pastorate by contributions from foreign Christians:

First, by *employing* men as evangelists without taking sufficient pains to see that they were called of God.

Second, by settling men as pastors over congregations without waiting to ascertain either the willingness or ability of the people to support them.

Third, by settling men in places where they were not wanted, instead of having them go from village to village till they found a place where the people were willing to receive and help support them.

It is just to say that these have not been wilfully done; but are for the most part due to mistakes of judgment; still they have been done; and because of this the Church and the cause of Christ have suffered.

Churches and ministers have not been thoroughly instructed in their duty to, and dependence upon, God in all matters concerning ministerial support and pastoral supply and concerning the mutual and reciprocal duties of pastor and people, evangelists and the Church.

Injury has been done to the native Church, because foreigners have undertaken to regulate and control its finances; and injury is being done by the fact that so much emphasis is being laid upon financial ability as the measure of success and merit. Churches have been compelled to accept pastors at salaries fixed by the foreigners, and are now being called upon to strain every nerve to support these men on salaries which are entirely out of proportion to the ability of the people; and no matter how worthy the poor congregation, no matter how earnestly they are laboring for Christ, no matter how isolated or how important as a centre of Christian work is the position they occupy, the policy advocated by many would deprive these people of the help and guidance of a *native* pastor, unless they can pay a salary which has been fixed by the mission.

For we must face the fact that so long as the mission fixes the salary of those preachers which it supports, that salary will regulate the salary paid to pastors supported by the native contributions.

Is it less injurious to the native Church to compel it to accept the pastoral care of a foreigner supported entirely by foreign contributions than to allow it to chose a native pastor to whose support it contributes ever so little? Is it not the case that those congregations which are under the care of foreign missionaries as actual, if not nominal, pastors draw more money from mission funds for pastoral supply and pay less for the support of the Gospel than those which are under native pastors?

Does not the emphasis laid upon the duty of Christian giving, and calling it self-support, have a tendency to interfere with the development of spiritual activity which is the *only* thing which can make a Church truly self-supporting?

What is wanted in the native Church is spiritual power, not financial ability or prosperity. While it is true that spiritual power will promote Christian giving, as it does the other graces, it is unsafe and unwise to do anything which will even tend to make the people feel that they must *pay* for the blessings of the Gospel, for in so doing we shall defeat our purpose and instead of cultivating a liberal spirit we shall only confirm the mercenary spirit which the Chinese Christians have to fight against.

The difficulty we have to contend with is not a financial one, but a spiritual one. The native Christians would do more in the way of contributions to the support of pastors and the spread of the Gospel, would pray more earnestly and work more aggressively for the conversion of their fellow-countrymen if they were more spiritually-minded; and if we desire to see an independent, aggressive and successful Church in China we must first of all pray for the outpouring of the spirit, not only upon ourselves, not only upon the preachers, but upon the whole Church in China; and while we work and plan for the growth of the Church let us ever bear in mind that unless we have the blessing of the Holy Spirit, all our plans, all our efforts, even our prayers, will be in vain.

It is in this spirit of faith in the promises of Christ and reliance upon the power of the Holy Spirit that the following suggestions are offered. Some of them have been tried and found useful, others are based on principles which are generally accepted, others refer to the spirit in which we should work, while all are open to alteration to suit varying circumstances.

First. It should be borne in mind that just as in the commercial world money is valuable chiefly as a medium of exchange, and

only when it is issued and stamped by the proper authorities, so in the spiritual world money is of value only when it is given and stamped with God's approval as the free-will offering of a loving heart. We ought, therefore, to instruct the people to give, not because they want a pastor, or any other blessing, but because it is a duty that they owe to God, and that it will bring a blessing when it is done in the proper spirit, just as the performance of any other duty, and that it is as necessary to their spiritual growth and happiness as preaching and praying.

Second. We should endeavor to be the supporters, not the employers, of those whom God has called to take part of this ministry with us. At the same time as stewards of the Lord's bounty we must endeavor to see that it is wisely, impartially and economically administered, and for this reason we should take all possible precautions to assure ourselves that we are not supporting or calling those whom the Lord has not called.

Third. It is not necessary that every congregation or company of Christians should have a pastor, evangelist, or paid preacher, to preach for them every Lord's day ; neither is it necessary to have a house of worship, but the people can assemble in each other's houses and take turns in conducting services. Some of us object to a form of service ; but it is much the same when Christians think that they cannot worship God acceptably without a preacher and a set sermon. Absence of formalism does not depend upon the absence of a prayer-book.

Fourth. Native ministers should be treated more like ministers are treated in Christian lands. No man should be settled as pastor or local evangelist until he has been called to do so by the people. This would not prevent natives of ability from engaging in evangelistic work, but it would keep them from stagnating (Jer. xlviii. 11), and sooner or later they would find a city, or a village, or a hamlet, where the people would invite them to stay and offer them substantial inducements for doing so. This is in accord with the spirit of Christ's instructions to the seventy (Luke x. 3-12), and while it may cost more to pay travelling expenses of these men than it would to hire chapels it will be better for them physically, mentally and spiritually, and the Gospel will be preached over a rapidly widening area.

Fifth. When a man is called to be pastor of a church or congregation the people should fix the amount of his emolument, not the mission ; and, when possible, contiguous congregations should unite in the call and let each receive such proportion of the pastor's services as their circumstances may require. It might do to regulate this partly by the amount contributed to the pastor's salary

by each congregation. When the Church or Churches cannot contribute the full amount they should be at liberty to call on the mission for assistance. In such cases the mission should have the same rights to a portion of the preacher's services as an evangelist as the churches do to his services as pastor. The mission should fix the maximum amount of aid given to each pastorate, preferably a certain percentage of his salary. It should also be understood that when a man resigns a pastoral charge the mission will not support him, unless he is appointed or accepted by the mission as an evangelist.

Sixth. Let the Churches and congregations provide their own places of worship without calling on the mission. They cannot purchase or erect a building beyond their ability to keep in repair; but where mission aid is invoked the result is apt to be a building beyond their need, and beyond their ability to keep up.

Above all let us pray for the outpouring of the Holy Spirit upon evangelists, pastors and people, for unless they have this baptism all our labor will be in vain; but if they do have it the end we all desire will be speedily accomplished by such methods as the Spirit will lead them to employ.

At the Conference in 1890 we called for 1000 men in five years. Our prayer was heard and answered. How much better it would have been if we had called on united Christendom to pray for the outpouring of the Holy Spirit upon the Chinese Christians. What wonders He could and would have accomplished while these recruits have been gathering.

Let us confess that what China needs is not more foreign missionaries, but more native Christians full of faith and the Holy Ghost, and let us pray that He may be poured out upon our native brothers and sisters, and by the time the new recruits have learned the language there will be need for them to help us gather such a harvest as will make the world wonder. We have been seeking this blessing for ourselves, let us seek it for others. God give us grace to pray and never faint.

President Lincoln was once so impressed with the pecuniary advantages of missions that he sent a gift to a native missionary in the Marguesas Islands. An American ship had touched at one of the islands for supplies. The chief, to avenge an insult suffered many years before at the hands of unprincipled Peruvians, ordered the first mate, who had gone ashore, to be seized and dragged away for a cannibal feast. Kekela, a Hawaiian missionary on one of the islands, purchased this American's freedom, giving to the chief a six-oared boat, which was prized highly and much needed in his missionary work. Others of the crew were saved by the family of Kekela, who made signs for them to return to their vessel. President Lincoln, learning the facts, and believing that the salvation of ship and cargo, as well as crew, was due to the missionary, sent Kekela as a thank-offering $500 in gold from his own purse.

Educational Department.

Rev. John C. Ferguson, *Editor.*

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Notes on Experiments.

(Continued.)

BY PROF. W. M. HAYES.

10. *Mirage.*—Under favorable atmospheric conditions this phenomenon will be found to occur much more frequently than is generally supposed. Taking the cue from Ganot's experiment of a sheet-iron box filled with charcoal the thought occurred that on a bright day in the early spring, when the air adjoining the south side of the house is much warmer than the surrounding atmosphere, the same phenomenon should be observed. To test it a stake was placed about thirty feet from one corner of the house, a brick one, and about an inch south of the plane of the side mentioned; the observer was then stationed at the further corner of the same side of the house, and after a few trials in adjusting the eye to the correct position the stake was seen as if double. A Chinese hat was then held with the button toward the plane of the wall; two hats were at once seen; the second being the inverted image. Removing the object looked at to a greater distance will increase the distance between the direct and reflected images. To make the subject clear to the students they should be required to draw a diagram illustrating the path of the light rays; in a majority of cases they will probably draw the normal at right angles to its true position.

11. *Boiling Water in a Paper Vessel.*—Having folded a sheet of glazed letter paper, so as to form a small vessel about two and one-half inches square, suspend it, not by a thread from each corner, but by two rods running along parallel sides. In this way the points of support are increased and the vessel will sustain a greater weight of water. Next fill it half full or more with cold water and place a lighted spirit lamp beneath, taking care that the flame does not touch any part of the vessel not in contact with the water. In a short time the temperature of the latter will rise to the boiling point and can be kept at that without injury to the paper as long as may be desired. To reason out for himself why the paper does not burn will be a profitable exercise for the student.

12. *Apparent Contraction of Liquids* on First Contact with Heat.—Owing to the fact that the containing vessel is first expanded by the heat the level of the liquid is lowered and apparent contraction is thus produced. For the same reason the true co-efficient of the expansion of liquids is not easy to obtain. In demonstrating this apparent contraction the experimenter often fails, because the capacity of the bulb used is too small in comparison with the bore of the capillary tube attached. If the bulb is large and the bore of the tube quite small then on each transfer of the bulb from a vessel of cold water to a hot liquid the sinking of the colored fluid contained in it will be seen. Care must be taken not to immerse the bulb in the hot liquid up to its junction with the thick glass of the tube.

13. *Convection Currents.*—To form these, so that they may be regular and easily observed, is a matter sometimes of not a little difficulty. So many fortuitous elements, drafts of air, etc., affect the result, especially if the attempt is made with a large test tube according to most text books, that the experimenter grows conscientious over the loss of time and gives it up. To ensure success a flat-bottomed conical flask or bottle made of thin glass is required. Having filled it with water in which charcoal, sawdust or some light substance is suspended, the flame of the spirit lamp, reduced to a mere point, is applied at the centre of the base, and in a few minutes the currents are seen as theoretically they should appear.

14. *Freezing Water by Evaporation.*—Leslie's method of performing this experiment by means of a drop of water in a watch glass placed under the receiver of an air pump is interesting in that the class can observe the gradual process of crystallization. The experiment is easy to make, provided the watch glass is well coated with lamp black on the concave side and isolated by a large cork from the plate on which the receiver rests. The vessel containing the sulphuric acid used as absorbent should be flat, so as to present a large surface of acid; and the exhaustion should be effected as rapidly as possible without jarring the machine. When once little crystals are seen forming on the outside of the drop of water the pump should be stopped.

15. *Stethoscope.*—While these are not expensive, yet when a very serviceable one can be constructed cheaply it is well to teach our students how to make one. For the receiver use a thistle funnel safety tube, broken ones (such as are usually found about laboratories) are better than good ones, provided the funnel is not broken. Join this by a small piece of rubber tubing to the middle stem of a T-shaped tube such as are used in domonstrating interference of sound. This T-shaped tube may be made of brass, tin or any convenient metal. To each leg of the tube attach a piece of

India rubber tubing about eighteen inches long; and in the ends of the tubes fit small wooden tubulures to facilitate their insertion in the ear. With such an instrument the beating of the heart and the sounds of respiration are readily audible.

16. *Kundt's Apparatus* for determining the Velocity of Sound.—Glass tubing of the size usually recommended for this experiment is difficult to obtain at a moderate price, but I have found a tube three feet long and one inch in diameter to answer fully as well. Pulverized cork charcoal will be found much superior to Lycopodium powder for showing the nodes; and a dry linen or coarse cotton cloth, well dusted with resin, will be found most satisfactory for exciting the vibrations. For the stoppers common corks are best. The apparatus looks much better of course rigged out with brass mounting, but does not give any better results.

17. *Organ Pipes.*—For class work purposes such as demonstrating the position of loops, nodes, etc., any one with a few carpenter's tools can supply himself with pipes in his recreation hours. A very good one, two feet long and three inches square, can be made out of one-fourth inch deal boards. The mouth-piece which is fitted in the centre of the base passes into a small air chamber, the back of which is about one-half inch in height and the front as high again. The sloping surface forming the roof of this chamber should be smooth and slanting toward the lips of the pipe. In consequence of the shape of the air chamber the block which separates between it and the main pipe will be a trapezoid, not a triangle as sometimes represented. From the front surface of this trapezoid, when it is about one-half inch in thickness, take off a small shaving sufficient to allow the air to pass out of the air chamber and strike the beveled lips above. The clearness of the note produced will depend much on the position of this lip, and in order to adjust it correctly the board of which it forms a part should be slipped in place and pushed back or forward until the correct position is found. After one has been made any good carpenter can construct as many as are needed and fit them with glass sides and other accessories.

18. *Chladni's Figures.*—To make these interesting figures take a pane of common window glass about ten inches square, file off one of the edges, so that it will not fray the bow too much, and cement the plate of glass firmly at the centre to a wooden support. When experimenting the support should be secured fast to a solid table, in order that no other motions may affect the vibrations of the plate, and care be taken that its surface be perfectly level. The surface of the plate, as well as the sand used, should also be dry. Even with the sharp edge of the plate rounded off the bow wears out rapidly, but

fortunately one made of horse hair stretched on a hardwood frame will answer equally well.

19. *König's Resonators.*—This is another piece of apparatus which the experimenter can make for himself; care must be taken, though, that it is made large enough to secure sufficient volume of sound. The general shape can be seen from Ganot's Physics, or from the 聲學揭要, fig. 13. A good size is two inches in diameter by four inches in height; by drawing out the end which receives the sound the height can be increased to six inches. Of the height one and three-fourth inches is taken up by the bell-shaped dome, at the top of which is a small tubulure; connecting this with an India rubber tube of any considerable length the sound is conveyed to the ear. The hole in the movable base which receives the sound is about five-eighths of an inch in diameter. Holding the resonator over the keys of an organ, the notes which it will strengthen are soon discovered. One of the above dimensions can be adjusted for F. G. and A.

20. *Manometric Flames.*—For all who have apparatus for producing coal gas, or who live in ports where it is to be had, the production of these flames involves no special difficulty. The miter or beveled wheels used to transfer the motion (see Fig. 69 of Chinese text-book referred to) can be replaced by two beveled wooden wheels working on each other by friction; a common funnel will make a good mouth-piece, and the construction of the rest of the apparatus affords no special difficulty. In many respects this is one of the most interesting experiments in sound, and furnishes entertainment as well as instruction to the students. The gas jet, which should only be large enough to admit an ordinary sized darning needle, affords a convenient means of producing sensitive flames. Having turned on the gas until the flame is a foot or more high ask several of the base singers to sound *do* in concert. On their doing so the flame will duck at once to about half its former height. Over the jet fit another tube in which there are several small holes to admit air, tie a piece of fine wire meshing over the top, and the apparatus is ready to produce singing flames. The flame being reduced to about an inch in height a selection of brass and iron tubing from two to six feet in length and of various sizes will, if raised and lowered over the flame, discourse beautiful music, or if these are not to be had, serviceable ones, eight to ten feet long and about an inch and a fourth in diameter, can be made out of old oil-cans by a native tinner, though I have not succeeded in producing any very pleasing sounds with these substitutes. In the production of the sensitive and singing flames both the mirror and mouth piece are of course discarded.

Notes and Items.

THE Educational Report of Hongkong for 1895, submitted to the Legislative Council by Dr. E. J. Eitel, Inspector of Schools and Head of the Education Department, is an interesting document. It shows that a total of 236 schools with an enrolment of 10,721 scholars have been at work during the year. Of this large number of schools only 15 are wholly maintained and controlled by the government, while 106 are mission schools, which are subsidized by the government on the basis of grants-in-aid, and the remaining 113 schools are entirely independent of government, being controlled by private parties. This large amount of educational work is carried on at a very small expense, for the average cost of each scholar under instruction in the government departmental schools was $5.64 and in the mission schools $3.60. The education given in these schools is largely confined to the teaching of the Chinese classical language supplemented in the mission schools by Christian teaching. While Dr. Eitel gives a just value to ordinary Chinese classical teaching, because it has a considerable educative value in the use of a dead language and also bacause the Chinese classics are powerful exponents of a comparatively pure code of ethics, yet he turns heavy guns of cirticism upon it. "This system of teaching . . . . limits the mental and moral vision to the horizon which confined the mind of Confucius twenty-four centuries ago, cramps the intellect, stunts the growth of moral feeling and bends the will into antagonism to everything non-Chinese." Such teaching is "happily balanced by the teaching of Christianity and by the spirit of modern civilization." It is further pointed out that one great difficulty in the way of giving a European education in the English language is that there are "neither books nor methods nor organization suitable for the mass of Chinese children." This is a difficulty felt seriously by all our schools which are teaching English throughout China. The ideas which are suitable for a foreign child of six or seven years are by no means suited to the advancement of a Chinese pupil of from ten to fifteen years of age who begins the study of English. Much valuable time is wasted in the acquiring of words which are of no value to the Chinese pupil and only tend to confuse his thoughts. However, in spite of the difficulties in the way, the government is determined in future to stimulate English rather than Chinese education. H. E. Governor Robinson last year expressed the opinion before the Council "that too much attention had been hitherto paid to purely Chinese subjects. With a view therefore of promoting a more general knowledge of English amongst the Chinese the government proposes in

future to subsidize only those schools in which special attention is paid to the teaching of the English language and modern subjects. It is hoped that this will tend to educate the rising generation of Chinese to more enlightened views and ideas and to dispel the ignorance and blind superstition which have proved and are still proving such a stumbling-block to the promotion of their moral and physical well-being." This seems to be a very wise decision, and will doubtless necessitate immediate steps being taken to prepare suitable text-books for Chinese such as have already been prepared in India for the use of local schools. We know of no one more competent to undertake the preparation of such text-books than Dr. Eitel, and shall await with interest the results of his labors. Hongkong being under English control, and yet having such a large Chinese population, has always taken the initiative in all matters of educational progress, and from it we must expect in future continued advancement under the able leadership of the experienced and talented inspector.

It is to be hoped that the committees appointed by the last Triennial Meeting on Terminology will set to work at once and give us the results of their united attention to this vexed and vexing subject. Already "of making many books there has been no end," and in these books many different systems have been used. One of the first things to be done is to bring all existing terms together into a comparative table. These ought then all to be compared with the Chinese terms used in Japanese works and also whenever possible with the commercial terms used by the Customs. Such a list ought then to be carefully studied and some term chosen from the list, or, where all are obviously of no use, an entirely new term suggested. This means a great deal of labor, but it will be well spent and will be of great value to future book makers. After a decision has been reached it would be easy to change the terms in all previous books which have been stereotyped or have wooden blocks, and thus bring them into uniformity. Some new sciences, such as bacteriology, will need a new set of terms *de novo*, for nothing has yet been translated, and in others, such as organic chemistry, something better must be invented than a clumsy transliteration of English sounds. We shall be glad to hear that these committees are alive and proposing to work. We have had enough in the past of talk on this question, and are now anxious for something to be done.

We are pleased to learn that the editor of the *Chung Si Kiao Hwei Pao* proposes to establish an Educational Department in connection with his excellent magazine. He desires items relating to the

religious tone and influence of schools or to the application of modern methods of teaching and solicits contributions from those who are engaged or interested in educational work. This new undertaking ought to commend itself to all educators and ought to be supported. While expecting to make our own plans for permanent literature in Chinese all members of the Educational Association ought to encourage this new attempt. The more that can be done to spread the knowledge of the possibility of something better than the dry husks of Chinese classical literature, the sooner will be the emancipation and evangelization of China. All contributions intended for insertion ought to be sent to Rev. E T. Williams, 14 Miller Road, Shanghai.

There can be no doubt that pupils in our schools generally have a greater aversion to Chinese studies than to English or scientific studies. Some are inclined to the view that the reason for this can be found in the greater labor and drudgery which the committing to memory of long passages daily requires. In other words, it would be set down to the natural human depravity which seeks to do as little as possible. This, however, does not solve the problem, for often pupils are found who need to be continually urged to diligence in Chinese studies, who at the same time are most diligent in other classes. Another more plausible reason which seems to be more true to the circumstances is that the difference lies in the *personnel* and methods of the teachers themselves. Our teachers of English and science have had training, and seek to *interest* their pupils as well as instruct them. Pupils like them, and are eager to do well the work which they assign. On the contrary our ordinary Chinese teachers trust to the awe and fear which they can impress upon their pupils. Low talking, the liberal use of the ferrule and plenty of reviling are their stock methods. They seek to *force* their pupils to learn, and thus stir up rebellion. If they also could use tact and wisdom in *interesting* their pupils they could easily stir them to earnest work. Pupils come to our schools primarily for a Western education, and any Chinese teacher who is able to bring them also to diligence in Chinese studies must be liked by them and be able to attract, more than to rule.

G. A. Stuart, M.D. (Harv.), Dean of the Medical School of Nanking University, has in course of preparation a text-book on "Bacteriology," designed for the use of medical classes. This science has made so many discoveries as to have practically revolutionized many medical theories. Its first introduction to Chinese pupils will help to modernize their medical literature and to bring them into

touch with the new and advancing thought of the West. We understand that this new book is only the beginning of a series of others on allied subjects brought down to date and in agreement with the latest scientific facts.

By a two-thirds vote of the entire membership the last Wednesday in May has been settled on as the date of the Triennial Meeting instead of the first Wednesday as heretofore. At the same time the Executive Committee has been increased from three to five members, Miss L. A. Haygood and Rev. J. A. Silsby being elected as the additional members.

Correspondence.

MR. REID'S FOURTH REPORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We have just been reading with great interest the fourth report of Mr. Reid, telling us of his progress in the work of the mission to the higher classes of China. This work, like all the other kinds, is hedged about with difficulties peculiar to it. It requires prolonged patience, nice discrimination, a wide knowledge of official habits and modes of thought and a careful attention to many wearisome details. Although we cannot help feeling dubious as to the possibility of any general regeneration of the official classes, yet surely it is a great deal that an intelligent missionary has been able to meet personally one hundred and fifty men of rank, numbering amongst them some of the highest officials of the empire. And at these interviews they have listened to wholesome words concerning imperatively needed reforms, and not seldom also have heard the Gospel story.

If this old empire hangs together there will have to be such a series of political and industrial and religious revolutions (peaceful and gradual let us hope) as would cause a cold horror to creep over the souls of some of the aged and conservative statesmen in Peking. But as the dawn for these great changes is breaking, Mr. Reid may soon find many more doors opened to his effort, for the Chinese officials will, in the midst of this breaking up of the old ice, feel their helplessness more and more keenly. Then, too, should Mr. Reid succeed in creating a favorable impression regarding missions in their minds the work of the missionary body will be furthered more or less all over the empire.

We think Mr. Reid's purpose to extend his work to provincial officials temporarily in the capital a very wise one.

Many an official would gladly make or receive calls when out of office and away from home, which he could hardly accept if in active life.

It is a remarkable fact that Mr. Reid has succeeded in getting a friendly letter from the governor

of Shantung, who has been hitherto bitterly anti-foreign.

Mr. Reid's literary work has covered a wide field. He has prepared in Chinese "The Peaceful Solution of the Missionary Problem," "The Wise Policy as to Loans," "The Reform for China's Corruption" and many other documents. One of the censors has twice memorialized the throne in regard to the paper called "The Peaceful Solution of the Missionary Problem."

In regard to Mr. Reid's report one cannot but be struck with the moderation and self-control with which he writes. He frankly discusses the difficulties and the uncertainties that hang about his work. His plans are in brief, to cultivate social relations with officials and other men of influence, with a view to inducing them to show a more friendly spirit towards Christianity and towards all reform. His methods for furthering this consist in personal interviews, dissemination of Christian and scientific literature and preparation of special letters. Surely this is a good work that calls for sympathy and prayers and financial support from the missionary body.

We notice the rigid economy which Mr. Reid practices in his personal expenses; his account for food for six months being $21.00 gold. We note also that from Oct. to April he has devoted $289.68 gold from his own salary to his work.

During the six months Mr. Reid has found time to do a good deal of missionary work along the regular lines in connection with the Presbyterian and Congregational Missions in Peking. Any who feel like subscribing to Mr. Reid's work can send funds to his account to the Hongkong and Shanghai Bank at Shanghai, or to Brown Brothers, 59 Wall Street, New York city, U. S. A.

P. D. B.

SCRIPTURE ONOMATOLOGY.

To the Editor of

"THE CHINESE RECORDER."

The Transliteration of Scripture Names in Chinese.

I think no better representation of Marc (Μαρκ) could be found than Ming 名.

Luc (Λευκ Lux) Liang 亮.

There are some incongruities in Dr. Gregory's proposed "equivalents" given in the RECORDER for August of last year.

Deca *polis* 波里.
Amphi *polis* ditto.
Nea *polis* 波利.
Abra(*m*)ham 拉.
Rama 拉馬.
Aram 亞藍.
Zerub*babel* 巴伯.
Babylon 巴比倫.
Moloch 摩落.
Melchi-zedek 寬基 西得.
Zadok 撒督.
Sadducee 撒土蓋.
Lao *dicea* 底架
*Theo*philus 提阿.
Timo*thy* 提.
Dio-trephes 丟 特腓.
*Troph*imus 多腓.
*Tryph*ena 土腓.
Hosea 何西.
Je *sus* 穌.
Je sus 耶.
Ur *iah* 亞.
Eli jah 以里.
Eli zabeth 衣利.
Eli *azar* 亞撒.
[e] L拉*azar*us 撒路.

If such variety of syllabization occurs among New Testament specimens merely, what would be the confusion discovered when the complete nomenclature of Old and New Testaments is presented? Etymology has been ignored.

Syllables were originally separate words. When inflections are removed and finals are restored, when inserted and affixed letters l and r are rejected and when prefixed sibilants are retained or rejected according to the analogy of Chinese, then Chinese, Hebrew, Greek and Latin are found to agree in *sound* AND *sense*.

Syllables and words are found to be identical.

γ pronounced with sibilant is gzh csh gz cs ξ.

δ pronounced with sibilant is dzh tsh dz ts ζ.

Gzh dzh are pronounced alike; csh tsh also, hence interchange in Hebrew.

Would not Dam 丹 or 阿丹 best represent Adam?

So thought Arab, Persian and Turk in the T'ang dynasty.

Does not 設 naturally occur for Seth?

Would not 寧, a greater than Tao Kuang, stand for Noah.

Albeit mythology does not corroborate it, it may yet be found that 堯 and 舜 are none other than Noah and Shem.

Eber over 盡 are nearer related than 希伯來.

Abram is 阿爸隆, Isaac is 笑, Jacob is 挾.

No better "equivalents" for the Strong One, and the Living One can be found than 有力量的 and 活爺.

Chinese ideographs have not grown with the living speech, hence the impossibility of writing their mother tongue with these antiquated symbols.

Chinese dissyllables, many of which are simply the same sound doubled, show this when an attempt is made to write in the character, *e.g.*, tong-si, thing; li-liang, strength; sī-siang, think; en-kuang, grace; iong-kuang, iong-iao, kuang-huei, liang-kuang, light.

"Scripture Onomatology," by E. Flecker, M.A. ...
"Evolution of Chinese Language," by J. Edkins, D.D. ... ...
"Evolution of Hebrew Language" ... ...
} are indispensable.

Dr. Edkins gives the original sounds and meanings.

Mr. Flecker shows how the translators of the Hebrew into Greek dealt with the problem.

GEORGE PARKER.

REPLY TO DR. WHITING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A careful reading of the letter of Dr. Whiting in the June number of the RECORDER on Appeals to the Civil Power has impressed me with the sincere and kindly spirit of your esteemed correspondent, but has failed to convince one of the solidity of his reasoning. In questions of duty on the mission field I am compelled to look with mistrust on all arguments based on what is supposed to be a difference between the circumstances of the missionaries of the New Testament and those in which we work. The Bible, as has been pointed out before, presents itself to us as a complete guide-book for all times and all circumstances. It is "given by inspiration of God . . . . that the man of God may be perfect, thoroughly furnished unto all good works."

When, therefore, Dr. Whiting says that the "question of running away" is modified by the fact that many of our modern missionaries are married men he seems to overlook the fact that the command of our Lord to flee was given to the twelve apostles, most, if not all, of whom were married, and who took their wives with them in the broad

work for the world (1. Cor. ix. 5.) When he speaks of the amount of property in the hands of the modern missionary as a reason for not complying with this command to flee he appears to leave out of view the significant circumstance that the primitive missionaries, who held so little property and were ever ready to forsake all that they held, achieved results and obtained blessings which the modern missionary, with his large properties, scarcely knows. Let us not forget the well-known story of Thomas Aquinas and the Pope. "Thomas," said the Pope, pointing to the riches in the Vatican, "the successors of St. Peter cannot say as he said, "Silver and gold have I none." "True," replied Aquinas, "neither can they say to the lame man, Rise up and walk."

In our study of the Bible we must also be careful not to put into the text anything which the Holy Spirit has not put there. The words which Paul spoke about the magistrates in Philippi were, "They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out." Dr. Whiting sees in these words "a threat," which he expresses as follows: "If you do not come and bring us out and set us right before the citizens of Philippi we will report the case to the proper authorities." I fail to see this threat in Paul's words. All that he said was that, if the magistrates did not come and fetch him and Silas out of prison they would remain in prison. This was sufficient. The result of their remaining where they were is plainly indicated in Acts xxv. 16, 17. In due time they would have been brought before a Roman governor for trial, and then the outrageous conduct of the magistrates would have been exposed. As innocent prisoners Paul and Silas were entitled to a public acquittal. If the magistrates would grant this, very well; if not, the prisoners would await their trial, hoping to obtain justice then. I do not see how the words of Paul can be fairly construed to mean more than this.

In this whole matter of "appealing to the proper authorities" I am further unable to see how the different views which Dr. Whiting holds can be reconciled. He argues that it is the bounden duty of a missionary to report to the Minister or Consul of his government those infractions of the treaties which injure him. It is the intention of the treaties, he says, that the missionary should do this, and as the treaties belong to those "ordinances of man" to which we are commanded by the apostles of Christ to submit ourselves we should comply with their intention. "How can we reconcile our actions with the injunctions of the apostles," asks Dr. Whiting, "if we refuse to follow these directions?" According to this it is a solemn obligation resting on a missionary to report to his government the dirturbances which are in violation of treaty rights.

And yet, in a most important class of these disturbances, Dr. Whiting holds that it is best in general not to report to Consul or Minister the violations of the treaties. If there be one infraction of treaty right which more than another touches the heart of the true missionary it is the persecutions which fall on the native Christians. The primitive missionaries thought more of the welfare of their converts than of their own. "The good shepherd giveth his life for the sheep." "Being affectionately desirous of you we were willing to have imparted unto you not the Gospel of God only, but also our own souls." Now as to the native converts, Dr. Whiting quotes from Dr. Nevius:

"Bitter and unjust as the treatment has been, which our Christians have often received, it is a growing opinion here that the best weapons with which to meet this opposition are Christian patience and forbearance, and that the surest victory, and the one which will be followed by the best results, is that of overcoming evil with good. We are less and less disposed to appeal to the civil power on behalf of our people, except is extreme cases." Dr. Whiting adds, "With the sentiments expressed by Dr. Nevius I heartily concur." Now here are many serious infractions of the treaties which Dr. Whiting does not think it the duty of a missionary to report to Consul or Minister; why then does he argue that the failure to report infractions of the treaties is a violation of the "ordinance" appointed by God?

I venture to think that Dr. Whiting is close to the true mark in his expression of sympathy with Dr. Nevius, and that he is wrong in his argument. Laws and treaties are indeed those ordinances to which we should submit ourselves, as far as they are not inconsistent with God's Word. But, when men injure us in violation of the ordinance it by no means follows that it is our duty to report the injury to the civil power. If a man is offended at the truth I preach, and slaps me in the face, he has violated the "ordinance of man." Is it my duty, therefore, to report him to the government which enacted the ordinance? Nay. "Whosoever shall smite thee on the right cheek turn to him the other also."

All missionaries agree, I presume, as to the value of good treaties and good laws, for which we give thanks to God. All missionaries hold that the civil power is ordained of God, and we should be subject to it. To say that in our mission work there is a sphere of movement and of speech, which is independent of the civil power, is not to imply that there is in it anything antagonistic to the civil power. On the contrary, the whole work is a support to the powers that be. Neither is it to imply that the missionary, if he violate any just law, is not amenable to the representative of his government. He is amenable. But the statement does imply the high and important truth that the work of the missionary bears a relation to the civil government widely different from that which is borne by the work of the merchant, or the mining engineer. The missionary has come to this land under a command from Jesus Christ, the Lord of heaven and earth, which bids him go forward and preach the Gospel to every creature. When an open door is set before him he is bound to enter in and proclaim the glad-tidings of pardon and life to perishing men, whether the civil power favor, or whether it forbid. In this, his duty rests on considerations which do not affect the merchant.

No command from the throne of heaven bids the merchant move out from the treaty port to the interior of China. Where the civil government tells him he may trade he trades; he does not go beyond. And because he moves or stays at the behest of the civil power it is right and just that he claim protection of that power. But how is it with the missionary, who does not move or stay at the command of the civil government? With what propriety, with what fairness, can he claim protection as the merchant does? Or, if he claim this protection, if he put himself on the same footing with the merchant in his relation to government, how can he refuse to obey the government in regard to his movements just as the merchant obeys? And if he move or stay at the

command of his Consul or Minister what becomes of his loyalty to his King on high?

Here then is the gravity of the position taken by Dr. Whiting and those who favor appeals to the civil power. They make the missionary, in his movements on the field, subject to Ministers and Consuls just as the merchant is. The language of Dr. Whiting is explicit. "We are placed," he says, "under Ministers and Consuls, who are appointed to manage the affairs of their fellow-citizens in accordance with the provisions of the treaties;" and therefore "in common with other citizens" we "may properly claim" protection. The same position is taken by the Rev. Dr. S. L. Baldwin, formerly a missionary to China, in a paper read last January at a conference of the representatives of the Foreign Mission Boards in the United States and Canada, held in the city of New York. Dr. Baldwin says: "So far as the missionary is concerned he stands in the same relation to government as any other citizen .... His proper position may be expressed in these words: I am a citizen of the United States. I have the same right to preach the Gospel as my neighbour has to sell cotton goods or to purchase tea. I claim the protection of the government in the legitimate calling in which I am engaged."

Now if Dr. Whiting and Dr. Baldwin submit the above statements to their government they must not be surprised if the government replies, "You claim that missionaries are on the same footing as merchants and are entitled to the same protection. Such being the case missionaries must obey the orders of Ministers and Consuls just as merchants do. You must not move beyond the limits which the government officials prescribe." And this is exactly the reply which the governments of the United States and Great Britain have already practically made. As I pointed out in my first letter Consuls have already in certain cases issued orders to missionaries, informing them to what points they may go and from what points they must withdraw; and it is with regret I add, some missionaries who think it right to claim protection of government are found ready to disobey these orders of government—a very inconsistent course, to say the least.

From all this difficulty the example of the New Testament missionaries gives deliverance. In their movements on the mission field they asked no protection of the civil power; they accepted no orders from it. Whether they went forward, or whether they withdrew, they had but one guide, the Holy Spirit, the ever present Executor of Christ, their King; they sought but one protection, that which comes from Him who is seated at the right hand of the Majesty on high. Dr. Whiting thinks that the modern missionary who declines to appeal to the civil power has reached this conclusion by "a narrow exposition" of his Bible. May I ask whether the narrow view is not that which places the missionary "under Ministers and Consuls," so that he is restricted in his movements "in common with other citizens" by these officials? Is not the broad view that which leaves him to be guided by the Holy Spirit alone? "Where the Spirit of the Lord is there is liberty."

Respectfully yours,

M. H. Houston.

Our Book Table.

John Chinaman, his Ways and Notions, by Rev. G. Cockburn, M.A., formerly of Ichang. Edinburgh: J. Gardner Hitt.

Although it cannot be said that this book adds anything to our knowledge either of the Chinese people or their institutions, yet it has merits which ought to win for it an appreciative reception. In little more than pp. 200 the author gives us what will be recognized as a fairly faithful picture of the typical Chinese amidst his everyday surroundings. He writes throughout as one who knows. Having looked at things Chinese with his own eyes he tells us what he has observed with the directness and clearness which proves a practised pen. The reader is not irritated and "tripped up" by such pit-falls as are sometimes found in books of this class, and which occur in connection with the use of the terms "if" and "perhaps." Facts, rather than opinions or theories, are here represented. While never blind to the faults of the Chinese there is, on the part of the writer, an evident sympathy with them which is not so common as it ought to be. He sees the good in them and the capacity which they have for attaining yet higher good. In some few instances Mr. Cockburn has fallen into error, probably as a consequence of regarding the Ichang man as in everything representative of the Chinese man. Thus, for example, he tells us that, "with the partial exception of the dragon no animal, real or supposititious, is worshipped by the Chinese;" he overlooks the fact that both the fox and some kinds of snakes are worshipped in the north and also in some parts of Central China. Dr. Ross, of Moukden, has stated that the most conspicuous temple in that city is dedicated to the fox-god, and Dr. H. M. Woods has given witness to the snake worship practised in Ts'ing-kiang-p'u. This, however, is a small matter, comparatively, and scarcely takes anything from the value of a book that we have no hesitation in warmly recommending. We must give expression to our regret that Mr. Cockburn employs the strange and most objectionable term "Chinaman." The word "Chinese" is just as easy to write, and it is every way a better word. We do not say "America man," or "Britain man;" why then say "Chinaman?"

S.

聖經要道. *Important Doctrines of the Bible* in 100 questions and answers, with several hundred Scripture-quotations given in full. *Kwan-hwa.* 109 leaves (Kung-pao size) on white Chinese paper. By Pastor P. Kranz. Sold at 25 cents (*i.e.*, a little *under* cost price) per copy. At the American Presbyterian Mission Press, Shanghai.

This is a Catechism of Christian Doctrine, divided into three main divisions (卷). Each begins with a thesis, which is printed in bold type, and further sub-divided into sections (章), which elaborate the subject. Each proposition, which is put in question form, is supported by Scripture quotations printed in full with references to the places quoted from.

Section I (which may be regarded as a sample of the whole) takes as its subject Sin and its Punishment. Then follow questions dealing with the truths related to it, as the law gives a knowledge of sin: the Ten Commandments; The purport of the Law; On searching out our own sin; What is sin? The origin of sin, and the result of sin.

Other truths are similarly dealt with in later sections, and the Apostles' Creed is given in full and explained.

The salient points in question and answer are indicated by inverted commas placed beside the character or expression containing them. This arrangement, while it disfigures the page, calls attention to the part considered the most important by the author.

It is written in Mandarin (官話) throughout, and we would suggest that when this edition is exhausted that parts of it be revised with a view to the improvement of the style in some places.

The work is not intended to take the place of oral teaching, but to supply evangelists and teachers with a hand-book which they can fill out with illustrations and examples from Scripture experience and daily life.

In the explanation of the passage, He descended into hell, the statement is made that Jesus went to the place of the souls of the dead to preach the Gospel; and that this clearly reveals to us that we may hope that He not only wishes to save those now living, but also those who formerly had not heard the Gospel (耶穌身死之後到了那死者的靈魂所在去傳道, 那事示明我們可以巴望耶穌不但要救現時的活人而且要救那從前沒有聽過福音的死人). In proof of this the famous passage I. Pet. iii, 18-20 is partially quoted with some alterations. Had the passage been given in full we think it would have cast sufficient light upon the subject to suggest a different exegesis. It seems clear that the human soul of Christ did not preach to the once disobedient spirits. Further that they were disobedient *in the times of Noah* during the 120 years of his ministry when, as we gather from the apostles' second Epistle (II. Pet. ii. 5), he preached righteousness to them. During this time the Spirit of God strove with men (Gen. vi. 3), and in this passage the Son of God is said to have preached "by the Spirit." So that the spirits who were in prison when Peter wrote were those whose sins and impenitence brought down the judgment of God in the Deluge; but in the long suffering of God His Son, by the Spirit, preached righteousness to them through Noah. Perhaps further consideration may lead to a recasting of this section in future editions.

With this exception, so far as we have examined the work, we can recommend it and wish it a wide circulation and usefulness.

F. W. Baller.

A String of Chinese Peach Stones, by W. Arthur Cornaby. London: Charles H. Kelly. (May be had at Presbyterian Mission Press. Price $4.50).

A characteristic feature of modern literature is the importance attached, by many of the best writers, to the lives of ordinary people. In the joys and sorrows, hopes and fears, trials and difficulties of lives which frequently have not risen above a respectable mediocrity, there has been found a human interest that was wanting in "the fate of heroes and the fall of kings." And of all the many lessons that are being learnt from the common felicities or afflictions of ordinary life one of the most important is how the humblest and commonest earthly lot may have its horizon widened by an outlook into things unseen and eternal. In the book before us Mr. Cornaby presents many of the common tragedies of Chinese daily life and makes clear to the sympathetic reader the manner in which satisfaction can be afforded to the soul-hunger of a people generally supposed to be very materialistic. And yet to those who

are satisfied with nothing less than the significant "pointers" of historic catastrophes much matter of interest will be found in the thread on which the "peach stones" are strung; for, as the author points out in his introduction, his "object has not been to attempt anything like a novel, but by means of a series of character sketches, in which the details are drawn from life, to picture the normal village life of Central China, to describe some leading incidents in the earlier Taiping Rebellion, and to indicate how Chinese character may be modified under the changes which come, and must come, even in 'the changeless East.'"

Mr. Cornaby was fortunate at the outset of his residence in China to gain a Chinese friend of his own age, a young man of more than ordinary intelligence and communicativeness—a walking encyclopædia of anecdote, who had been school-boy, "house-boy," colporteur's assistant, a partner in a little firm, pottery painter and opium smoker. "A serious illness," says Mr. Cornaby, "having destroyed the opium craving he came to live under my roof, accompanying me in my journeys, and our companionship (yes, we plied our chop-sticks together for a long time) only ceased when I buried him—and buried a bit of my heart with him." But in the helpfulness of the author's friend we must not forget the author. The first perusal of Mr. Cornaby's book shows that the work has the stamp of genius; but when we remember that Carlyle puts genius down as the capacity for taking pains we recognise how painstaking the author has been in cultivating the acquaintance of his story-telling friend, in noting all he heard, in reading Chinese story and other books and in making personal researches into the folklore of the people among whom he lived and worked.

But there is more than painstaking genius evident in this work. The author possesses a genius creative, perceptive and reflective. All the impressions he has received have been pondered over, both as to *why* they are thus and *where* and *how* they came.

A few sentences culled here and there may give an idea of the author's style. Referring to the children's fondness for crackers he says: "Without dealing with higher mathematics we may safely set down the equation—Chinese child + handful of crackers=intense delight." On page 29 will be found some quaint remarks on the place of infant cries in philology. In Chapter V. on "Compensations" we find an exemplification of the idea that it is the balance of contending interests which keeps the empire from falling. On page 97 we read that "the flagstaff of 'truth' is kept in position by theories the most opposite, and, to our minds, most contradictory. There is first, and chiefly, the cord of Sadducean Confucianism, opposite to which is the rope of ancestral worship, and the cord of Buddhism is kept from overbalancing the pole by that of Taoism." Want of space prevents us quoting from the "art" talk in Chapter XIX., or speaking of the meeting with the missionaries, or describing how the opium habit was battled with.

But it is impossible by quotation to give an idea of Mr. Cornaby's sparkling style, or of his remarkable insight into Chinese character. On page 46 he remarks: "Foreigners, you know . . . are credited with the power of seeing into the earth. It is the treasures thus discovered that make them rich. But few, alas! spite of all maxims, can see into a Chinaman." This work, however, shows that, like the talented author of "Chinese Characteristics," he sees a long way further than most people into the tortuous workings of a

Chinese mind, and probably the result of such an insight on Mr. Cornaby's part is the presentation of a more generous phase than is met with in the other work. The characters of Mr. Nieh, the village schoolmaster; Li Seng-teh, his future son-in-law; Lieu, the crafty tea-shop proprietor; Li, the farmer; and the other Li (the crouching tiger), a Taiping commander, etc., are admirably delineated; whilst their varied experiences are graphically narrated. But it is impossible in a short review to further indicate the good things to be found in the book. To describe it is difficult, as it is neither a history, nor a work of fiction, nor a book of travel, nor an encyclopædia of things Chinese, and yet it is all of these, and strikingly original withal.

A word of caution ought to be given to the reader. To understand and appreciate all the good things in the book, and learn its many lessons, a careful, almost strenuous, study is necessary. In a hurried perusal of the 480 pages much subtle humour, philosophic mysticism and helpful inspiration will be missed.

A word of praise is due to the excellent get-up of the book. Mr. Cornaby is well known as an artist, but here in the lavish illustrations he excels anything he has ever done. To all lovers of art the original drawings, the adapted Chinese pictures, as well as the unique and antique cover, will be a source of real pleasure.

G. M.

The Diary of a Japanese Convert. By Kanzo Uchimura. Fleming H. Revell Company, New York, Chicago, Toronto. Pp. 212, 1895. Presbyterian Mission Press. Price 50 cents.

This is a small book, but a very remarkable one. It tells in his own quaint English the intellectual and spiritual history of a Japanese who belonged to a good family, and was of intense national spirit, who, when a very young man, came under the influence of President Clark, of Amherst, Mass., who went to Japan to start an agricultural college in the northern part of the empire, who was filled with an earnest determination to make the Bible the basis of all his instructions. Dr. J. D. Davis, of Kyoto, says in an introductory note that 'the little band of believers whom he left there have held out through more than twenty years; almost every one of them a tower of strength in Japan.' The story of Mr. Uchimura's experience is told in part by a running diary and in part by later comments upon the same. This makes a curious intellectual kaleidoscope, in which the progress of a devoutly loyal 'heathen' from resolute adherence to Confucianism and to everything Japanese, up to the most implicit faith in deep spiritual truth, is clearly traced. The swiftness of the transition from darkness to light is positively bewildering, and is of itself an unintentional argument for the power of Christianity much more effective than any to be found in text-books. Here is a man of transparent truthfulness writing of his own inner life in terms which multitudes, in lands nominally Christian, could not honestly employ. The impression made upon such a mind by the Christian civilization of the United States is the next most interesting part of this unique contribution to missionary literature. His comments are caustic, and for the most part self-evidently just. The perusal of the chapter entitled, 'The First Impressions of Christendom,' would materially alter the easy self-complacency of many of our home Church goers, who can afford a gleam of pity for 'the poor heathen' that have not the advantage of our meridian splendors to illuminate their darkness.

One of the finest qualities in this simple autobiography is the testimony to the power of the lives of individual Christians, such as the physician of the asylum in which Mr. Uchimura was for a time employed, and especially the distinguished college president, whom we learn to have been the late Dr. Julius L. Seelye, of Amherst. This book is not remarkable alone in its point of view, but in the intellectual traits of the writer. He is a genuine oriental, but he is an oriental early and deeply imbued with occidental ideas; his studies were of the most miscellaneous description, from engineering up to theology, which he found very dry and disappointing. He talks of his 'didaskalos,' and constantly (and evidently without any thought of pedantry) introduces Greek, Latin, French and German phrases. He quotes Carlyle, Bryant, Whittier and many others, but always with discrimination, and often uses expressions which display the originality of his mind and its capacity to assimilate new ideas. Thus he informs us that 'oftentimes severity in etiquette is inversely proportional as the square of distance between the communing hearts!' With true Japanese superiority to criticism he has disdained to invite any of his friends to inspect his manuscript, and the result is so peculiar that the publishers have wisely let it stand as its own best authentication. "I had not seen," he says, "a greenback, or a 'we trust in God' for a long time." 'Better one year of Europe,' he charges sect-bound Christians with saying, 'than a Cycle of Cathay.' He read Francis (sic) Havergal and 'Madame Guiyon.' He descends into Greek letters and desires not to be tormented 'with the etymolgy of *βαπτιεω*' (sic). He objects to 'the hedonistic view of the spirit of freedom.' Those who have wrestled in vain with the sinuosities of the Japanese tongue can appreciate the knight-errant boldness with which this oriental plunges into English idioms. The methodist clergyman who baptized him, he says, was a man 'of most admiring character.' He found invitations to friendly dinners 'deprived of much of the anticipated pleasures on account of extra attentions necessary for conducting prehensions, mastications and deglutitions in accordance with fixed table-laws.' He speaks of 'the trodding of the same old paths.' His father was converted by being almost forced to read Dr. Faber's 'Civilization,' and then 'he stopped to scoff at Christianity.' At Amherst Mr. Uchimura says, "I never absented myself from chapel-service, even for the sole purpose of casting a view upon the venerable president."

The English article is often—but by no means always—too much for him, so he finds 'Prof. in German jolly and Prof. in history a gentleman.' 'One Jno. B. Cough and the huge intemperance begins to totter.' Neander is 'the father of the Church history.' He finds himself 'one of God's chosen elects.' On one occasion 'every nook was filled with a human species of some kind.' Among the words which he found it advisable to coin we meet with such gems of purest ray serene as Americanianity, Anglicanianity, straightcutedness, Christianness, humbugness, ecclesiasticalisism, insanoid, blockheart, saintesses, paully-minded and die-to-self-ing!!!

We hope the time will ere long come when a book of this description may be written by a Chinese whose experience will as fully witness to the power of the spirit of God as does that of Kanzo Uchimura.

A. H. S.

Editorial Comment.

THE peculiarities of language are analogous to the peculiarities of human beings. You can classify not only Chinese characters, but the dispositions of people also by "tone." There is the "ping-sheng," —low, steady, placidly pursuing his even way. He may not appear to have any special intentions, doesn't emphasize any particular action, but he has a purpose, and carries it quietly to completion, whether you will or no. His treatment of other men is also unbrokenly kind. There is the "shang-sheng,"—up in the air, full of plans and theories. Rather variable in his enthusiasm, he begins high, but often drops to the ground. There is the "ch'ü-sheng,"—up in a minute, easily excited, but with his excitement gone almost as soon as roused. There is the "ru-sheng," —abrupt, whose plans are more meditated upon than expressed, and are not exactly self-centred, but decided upon by himself and then made known to those whom they effect. He will often—and often unjustly—be looked upon as arbitrary. Of all four classes the safest are the first; they are to be depended on in a crisis.

* * *

AMONG missionaries one finds all these classes. It may seem to some degree a fanciful distinction; yet there is a lesson for us in it. The Chinese divide tones into "even" and "uneven." In so far as a missionary cultivates the "even" disposition will he be able to influence his converts, his neighbors, his servants, for the greatest good. It has frequently been noted that the Chinese are keen readers of human nature, and can "size up" a foreigner in an hour. Observation convinces us of these two things: first, that their decision is generally not far wrong; second, that their decision most often is made along the lines described above, and that the man who can most influence them is the man of "even tone."

* * *

IN a note received from Rev. D. Willard Lyon, from Chefoo, we are pleased to learn that the meetings in connection with Mr. Mott have been blessed beyond all of his expectations. Following these will be the meetings in Tientsin and then those in Shanghai. Let all have these meetings continually upon their hearts, and may such blessing come from them as has hitherto been unknown in China.

* * *

THE copy of the *Golden Rule* just to hand, and a set of the *Washington Evening Star*, kindly sent by President Clark, show the recent Annual Convention of the United Society of Christian Endeavor, held in Washington, while not so great in point of numbers as the one last year, was yet an unqualified success. 2,750,000 Endeavorers are now reported, and there appear no signs of letting up in the onward push. For Deeper Spiritual Life is the key-note for the coming year, and in the prayer and effort for this all readers of the RECORDER can most heartily join.

* * *

MORE and more it is coming to be acknowledged that it is the part of true wisdom and economy that missionaries, especially those living in the interior, should have a month or so of change and rest during the summer. Those who have thus been away come back to their work, as a rule, greatly refreshed and with a zest and impetus

in their work which would simply have been impossible had they remained uninterruptedly at their post. And the benefit to health is felt throughout all the year. And the separation from the native Christians for a few weeks ought not to work harm, but rather good to them in making them more self-reliant and more appreciative of the missionary when he does return. We have been led to this train of thought from witnessing the brightened faces of a number of missionaries who have just returned from Japan and elsewhere, and from having ourselves luxuriated for nearly two weeks in cool mountain air and beautiful scenery and companionship of fellow-missionaries from other places—all of which has done us a world of good, and which is infinitely better than quinine or physic. Where to go? That is not what we set out to answer. There are various places. One need not always go to the same.

Missionary News.

The Rev. J. A. B. Cook writes from Singapore that there is a strong anti-Christian movement against educational work done by missionaries there, but does not mention the cause.

At the twenty-fifth Annual Commencement of Syracuse University (N. Y.) Rev. C. F. Kupfer, of Chinkiang, received the degree of Doctor of Philosophy on examination in German Language and Literature and a Dissertation upon Gotthold Ephraim Lessing.

We have received from Mr. J. D. Chang, of the Shanghai Dispensary, a bottle of "Sun Cholera Mixture" in tabloid form, each tabloid containing 10 minims. This presents this valuable preparation in a very suitable form for administering, and, not being in liquid form, is very convenient for carrying about. It would be well for missionaries to be constantly supplied with a quantity of these tabloids, both for their own safety and for use among the Chinese. Mr. Chang has conferred a great favor by presenting them in this form.

The first Missionary Church of the Chinese in Malaysia was opened at Gaylang, Singapore, on July 21st, when a large gathering of Chinese Christians took place. There were several European friends present, including the Revs. J. Geisfler, of Batavia; S. S. Walker, the Presbyterian Minister; C. C. Kelso, Principal of the Anglo-Chinese School; W. G. Shellabear, Presiding Elder of the M. E. Church Missions; Messrs. John Haffenden, Agent of the B. & F. Bible Society; C. Phillips; Liu Yuk-lin, the Acting Chinese Consul, and others. The Rev. J. A. B. Cook, of the Presbyterian Church of England, presided, and gave a statement as to the origin of this movement, which is purely Chinese; the Church has been built by them, and they have chosen one of their own number as their first missionary.

The recent affliction we have been called to pass through in Ch'u-cheo in the sudden loss of our beloved fellow-worker, Rev. Edwin Perfect Hearnden, has been used of God in the salvation of precious souls. The light is shining through the darkness. In the Church, Sun-

day-school, and day-school, there has been much awakening. Seven out and out conversions have taken place, and others are almost persuaded. At the two village outstations and from the village homes of several Christian farmers—whose homes the faithful missionary had visited on the day of his death—numbers are enquiring of the way of Life.

It is proposed to build a memorial chapel in Ch'u-cheo, and as an expression of their love and esteem the native Christians, and not a few neighbours and friends, are engraving a stone tablet to erect in the walls of the proposed building.

The care of the Church is a precious trust. The communicants now number eighteen, and the Sunday afternoon Bible class and Tuesday night prayer meeting are well attended. We are to be privileged in welcoming to Ch'u-cheo, as successor to Rev. E. P. Hearnden, our former yoke-fellow and associate, Rev. A. F. H. Saw and his wife. He came to China in 1886 with our late co-worker, and was, with him, instrumental in founding the work in Ch'u-cheo. Pray for us and for these "other sheep" that they may be "filled with the knowledge of His will in all spiritual wisdom and understanding" to walk worthily of the Lord unto all pleasing, bearing fruit in every good work and increasing in the knowledge of God.

WM. REMFRY HUNT.

C'hu-cheo, An-huei.

CENTRAL CHINA CONFERENCE OF CHRISTIAN WORKERS.

Time and Place.—According to the announcement already issued the Central China Conference of Christian Workers, by invitation of the Shanghai Missionary Association, will meet at Shanghai from September 30th to October 5th.

Programme.—Mr. John Mott, Chairman of the Student Volunteer Movement for Foreign Missions of America, and General Secretary of the World's Student Christian Federation, who has been making a tour of Europe, Ceylon, India and Australia, where he has taken a leading part in a number of conferences for students and Christian workers, will be the chief speaker. He and others will give addresses on the following among other subjects: On the Holy Spirit, The Place of Prayer in Life and Work, Methods of Bible Study, The Student Volunteer Movement in Home Lands, China's Spiritual Need and Claims.

The following among others are expected to take part in the meetings: The Revs. Dr. Muirhead, P. F. Price, D. Willard Lyon, Y. K. Yen.

Sessions.—Unless otherwise announced meetings will be held as follows: Sep. 30th, Oct. 1st, 2nd, 3rd and 5th, 10 to 12 a.m. and 6 to 7.30 p.m.

Union meetings of Chinese and foreigners conducted in Chinese from 3 to 4.30 p.m. each day.

Attendance.—It is very important that friends from a distance, who hope to be present at the meetings, should write to the Chairman of the Attendance Committee, the Rev. Ernest Box, before Sep. 15th, if possible, so that adequate arrangements may be made for entertainment.

Special Meetings.—Sunday evening, public meeting, from 8.30 to 10 p.m.

For Chinese, Friday evening, 9 to 10 p.m. Sunday 3 to 4.30 p.m.

All the meetings for English-speaking friends will be held in the Union Church.

Meetings for Chinese will be held in the Methodist Episcopal Church in the Yunnan Road.

Hymn Books.—At the English meetings "Sacred Songs and Solos"

will be used; at the Chinese meetings the Shanghai Hymn-book.

May He, who is the Giver of every good gift, help us to look up and expect great things at this time. And may such a blessing be given that very many may have cause long to remember the Shanghai Conference of 1896.

Yours on behalf of the Shanghai Missionary Association,

D. H. DAVIS,
Chairman.

A JUBILEE.

Rev. William Muirhead, D.D., to-day completes the 50th anniversary of his arrival in Shanghai. Through all these years he has been closely identified with the interests of the Settlement, which he has seen grow from nothingness to its present magnificent proportions. The London Mission, with which he is connected, began work here in 1843, as soon as possible after the opening of the port to foreign residence. Their first work was done near the South Gate, but in 1845 land was secured at the present site on Shantung Road, and when Dr. Muirhead arrived in 1846 he found Dr. Lockhart and his associates, Messrs., afterwards Drs. Milne and Medhurst, comfortably installed in their new homes on the mission premises. Much of the land purchased at that time has since been sold. Dr. Lockhart located his hospital a little to the west of the present building. From its first opening the charges of this work have been borne by the foreign community. It was removed to its present quarters in 1872. The average attendance of in-patients and out-patients is about 50,000 per annum. Dr. Muirhead was many years ago assigned the conduct of the daily religious services in the hospital, and he still continues this work. Besides this he has done a large amount of evangelistic work, both in Shanghai and in the surrounding country, and prepared a great deal of Christian literature for the Chinese. About six years ago the country work was turned over to younger members of the Mission. Altogether some 1500 Chinamen have been received into the Church in this district by this Mission during the past half century. Dr. Muirhead has baptized fifteen since his return in March last. There are altogether eighteen out-stations in connection with the work, in which the missionaries are assisted by ten native preachers, besides several Bible-women and colporteurs. There are also two schools for girls and four for boys, under the care of the Mission.

Dr. Muirhead has seen great changes, of course, during his residence in Shanghai. Most of his early associates have already passed away. For many years he served as pastor of the Union Church, which in 1863 built the chapel on Shantung Road, which is now used for Chinese services. It was built on ground leased from the London Mission, and twenty-one years later was turned over to the Mission, when the new Church building was erected at the present site on the Soochow Road.

We congratulate Dr. Muirhead on the long term of service which he has been permitted to complete in China and on the encouraging results of his labours. The devotion which he has shown to his work merits our high appreciation, and the great sacrifices which he has made are not unknown to us, though no word of them ever falls from his own lips. Years have turned his hair to snowy whiteness, but a half-century of this unwholesome climate has not abated his vigour. We trust he may be preserved for many more long years of useful work in our midst.—*Shanghai Mercury*.

A CHINA CHAUTAUQUA.

In the Huchow mountains, 莫竿山, in the north-western part of Chekiang province, nature has provided good sites for summer sanitariums for missionaries, for instance at San-che-wu, 山居戶, in Vu-k'ang, 武康, hien. Elevation 1400 feet or more, with granite summits near, rising five hundred to one thousand feet higher, mosquitos and malaria left far below, air the purest, spring water unfailing, bubbling in rocky brooks, cascades falling fifty feet to cool bathing pools, quiet paths winding through bamboo parks, affording miles of mountain walks, shady most of the day, the grass in the groves trimmed in many places and the air laden with fragrance of new mown hay mingled with the breath of pines,—these are some of the charms which a few missionaries have enjoyed for several seasons since the discovery of the place in 1887. Here the mocking birds in June and July provide a full orchestra for those who awake early. Here are hidden nooks for prayer and reading. Here you shall get near to nature's heart if you have a heart. And you may "cease from man." San-che-wu has but a half dozen families of Chinese, civil and friendly. The houses are all separate. Visitors rent the chambers for four dollars a room for the summer. But when it does not rain we live out doors from morning till night. One could live in a tent in August after the rains are past.

A Chautauquan summer resort, combining recreation and study, might be made here if some one would invest a few thousand dollars in cottages to rent. Take a half hour's walk along the brook to Zih-ih-z, 石頤寺. Enjoy the green banks and deep shade of its groves and say if you have seen finer sylvan beauty in Japan or China. Or, climb up a little and look! North are the broad T'a-hu Lake, its islands and the back ground of Soochow hills fifty miles distant. Eastward is the great coast plain of Hangchow and Kia-hing, on some days looking very like the ocean. That long silver band thirty miles south-east is the great Ts'ien-t'ang River, the haunt of the tidal wave. The Shao-hing and Kin-hwa hills look beautiful, but one gazes longest to the south and west on glorious phalanxes of mountains in purple and blue, the advance guard of the Himalaya hosts.

But, to come down to business, this Arcadia is accessible. From Hangchow, Kia-hing or Shanghai your boat is drawn in the daily Shanghai and Hangchow boat-train. You drop off at Dông-si, 塘棲, or Wu-ling-deo 武林頭, and go west sixty *li* to San-gyao-bu, 山橋埠. Thence in a chair, three or four hundred cash, to Moh-koen-wu village, twelve *li*, and then walk four *li* up the mountain. Or you may hire a chair from San-gyao-bu all the way up to San-che-wu for six hundred cash.

GEO. L. MASON.
Care of 8 Seward Road, Shanghai.

A MISSIONARY PROGRAMME.

(Continued.)

By Rev. W. MUIRHEAD, D.D.

We are here as a band whose hearts the Lord has touched, commissioned and inspired to carry out His great command, and the way is open in all directions for doing so. Now there are multitudes in our immediate neighbourhood and beyond still ignorant of the Word of life, and it is ours to make them acquainted with it by one means and another, which we have to no small extent within our reach, and for the right use of which we are in no small measure responsible. Alike foreign missionaries and native Christians are on the field in sufficient numbers to make an

impression on the crowds that are round about us. Only let all be fired with a holy burning zeal in the discharge of our incumbent duty in the matter, and with God's blessing we shall see wonders of grace everywhere effected. The means thus at our disposal require to be appropriately and adequately employed, and the promise connected with them will assuredly be accomplished. We need in our individual and united capacities to be filled and constrained by one idea,—the Love of Christ and sympathy for perishing souls, so as to be led on in a course of active and entire devotedness, which is absolutely necessary for the right and successful prosecution of our work. Let us sink every other consideration, such as nationality, denominationalism and aught besides, and be supremely concerned to make known Christ and Him crucified for the salvation of lost men.

What then is the course we have to suggest for the attainment of the end in view,—the evangelization of the multitudes on every hand? Without varying any particular line of labour in which we are engaged it may be, let us *in the main* follow Christ in imitation of His example and obedience to His command. There is a loud outcry in certain circles at home expressed in the words, "Back to Christ;" as if we had forsaken Him as our Divine Teacher and had lost sight of His Divine teachings. However this may have been in the history of the Church all the ages through, we have to note the method He employed in the prosecution of His missionary work. Is this not as binding on and as exemplary to us as His recorded teachings are? And how did He proceed? Alone and in company with His chosen followers he went everywhere preaching the Gospel. It was needful that He should thus bear testimony to Himself and the message He had to proclaim, preparing in the meantime those who were with Him, for the same work when He should leave them. Happily His charge to the disciples has been largely answered here and elsewhere. "Pray ye, therefore, the Lord of the harvest, that He send forth labourers into the harvest." This renders the work more easy of accomplishment without altering the conditions, the form, the method in which it is to be carried on. Our sphere of labour may necessarily be more limited and more defined, but no less calling for cultivation and harvesting, and in the main by the same means which our Lord employed. We are indeed far more favorably situated than He was, by the circumstances in which we are placed, the facilities at our command, and the opportunities we enjoy for spreading the Gospel among the multitudes around. Take any department of our work, especially that of preaching and that of Bible and Tract distribution. These are open to us on every side and in a remarkable way in the case of such a people as the Chinese. They are wonderfully prepared and qualified for the appreciation of these forms of Christian labour, and it is ours to take advantage of it to the utmost possible extent.

We venture to propose, therefore, that the whole field in the city, settlements and country round about should be occupied by us in our work of evangelization. Not that stations should be opened in every place, but by itinerant effort every house, shop, school, etc., within our reach should be visited, taken, as it were, under our hand and the tidings of salvation conveyed to all with whom we thus come in contact. Such a course of labour, as could be easily and satisfactorily arranged by mutual concert, would of necessity involve a harmony of action, a sympathy of feeling, a union in prayer, a completeness of

work, and an anticipation of blessing, altogether desirable in connection with us. Time was when it was said of only two devoted servants of Christ; "these men that have turned the world upside down have come hither also." And what should hinder the attainment of the same thing here? Let us be wholly given to it in a like spirit and in a like manner, and what might we not expect as the result? Meanwhile we plead that such a course of evangelistic effort be seriously considered, and whatever difficulties stand in the way, we may have in consequence the satisfaction of having done what we could in carrying out the Great Commission.

THE ARIMA CHRISTIAN CONFERENCE.

The meetings of the Arima Conference were brought to a close last Monday, August 10th.

They began on Saturday, August 1st, with a meeting for prayer in the evening, led by the Rev. W. E. Towson, of Osaka, and on Sunday morning the service was conducted by the Rev. R. H. Consterdine, of Tokushima, who also preached the opening sermon. The evening service was led by the Rev. S. H. Wainright, M.D., of Kobe.

On Monday morning, at 10 a.m., the Conference was called to order by the Chairman of the Committee, Dr. Wainright, and on ballot for officers he was elected President of the Conference. The Rev. Robert A. Thomson was elected Secretary.

The subject for the day was "Japan Missions," the special topic being, "How to foster and encourage the Establishment of Christian Home and Social Life among the Japanese," and was opened by a most excellent paper by the Rev. J. B Hail, of Wakayama. It was an interesting question and a difficult one to handle. Both the paper and the discussion made it apparent that this was one of the great problems of this country and might well engage the minds of thoughtful men with a view to seeking means for its improvement. The evening meeting was of a devotional character on the subject of the morning, and was led by the Rev. A. D. Hail, D.D., of Osaka.

On Tuesday morning a Bible Reading on "Christ in the Historical Books of the Old Testament" was given by the Rev. T. H. Haden, of Tadotsu. Following this was a paper on "The Union of Christ with the Believer," by the Rev. N. Maynard, of Kokura. In the absence of the writer the paper was read by the Secretary.

It was a thoughtful study of an important subject, and was listened to with great attention. The evening service was along the same lines, and was led by the Rev. J. H. Scott, of Osaka.

Wednesday was devoted to the discussion of mission work in China, and was opened by a well-prepared paper on "The Character and Results of Educational Work in China," by the Rev J. N. Hayes, of Soochow. It was a strong argument for increased attention to educational work in that country, based on the excellent results of what had already been accomplished along those lines. The paper was followed by an address from the Rev. H. DuBose, D.D., of China, emphasizing the need of more schools, and this thought was shared by many of the missionaries from China.

The evening service was on mission work in China, and was led by the Rev. A. S. Nichols, and was of a devotional character; other missionaries taking part.

The meeting on Thursday was opened with a Bible Reading on "Christ in the Poetical Books of the Old Testament," and was led by the Rev. H. McC. E. Price, of Osaka. The subject for the morning was "The Providence of God in Modern Missions," and was opened with a paper by the Rev. W. A. Davis,

of Uwajima. It was a broad and comprehensive survey of missions from the 15th century to the present date, showing how the hand of God had led in all the great enterprises of the Church.

The evening meeting was led by the Rev. R. E. McAlpine, of Kobe, and was along the same lines of the morning subject.

On Friday the first hour was devoted to a prayer meeting, and was led by the Rev. N. W. Utley, and was followed by a paper on "St. Paul and the Planting of the Church," by the Rev. J. A. B. Scherer, of Saga. In his absence the paper was read by Mr. Price. The evening meeting was led by the Rev. J. Y. McGinnis, of China.

On Saturday morning the session opened with a Bible Reading on "Christ in the Prophetical Books of the Old Testament," led by the Rev. W. Wynd, of Osaka. Then a "Question Box" was opened by the Rev. A. D. Hail, D.D., of Osaka, which resulted in an interesting discussion of missionary policy in Japan. There was no evening session on Saturday.

The Sunday morning service was conducted by the Rev. W. N. Crozier, of China. Sunday evening, being the closing service of the Conference, was led by the President, who gave an interesting address, summing up the subjects which had been under discussion during the week.

The Conference as a whole was a most enjoyable one to all present at the meetings, as there was a variety in the programme, and yet the central thought was "Christ," the series of Bible Readings being one of the marked features of the meetings.

The usual business meeting of the Conference was held on Monday, Aug. 10th, and after making some few alterations in the rules governing the Conference the following Committee was elected for another year:—Revs. S. H. Wainright, R. A. Thomson, H. McC. E. Price, J. A. B. Scherer, A. D. Hail, D.D., and J. N. Hayes, from China.

The Conference then adjourned with prayer.

ROBERT A. THOMSON,
Hon. Secretary.

Missionary Journal.

BIRTHS.

AT St. James' Place, Hillhead, Glasgow, on 14th June, the wife of GEORGE GRAHAM BROWN, China Inland Mission, of a son.

AT Western Hills (Peking), on June 29th, 1896, the wife of Dr. J. H. INGRAM, A. B. C. F. M., of a daughter.

AT the London Mission, Peking, on the 7th July, the wife of the Rev. J. M. ALLARDYCE, M.A., of a daughter.

AT Chen-tu, July 26th, the wife of Rev. H. OLIN CADY, of a son.

AT Têng-chow-fu, August 11th, the wife of Dr. W. F. SEYMOUR, of a son.

AT Lao-hu-keo, on August 18th, 1896, the wife of W. M. CAMERON, American Bible Society, of a daughter.

MARRIAGES.

AT the Cathedral, Shanghai, Aug. 7, Mr. GILBERT RITCHIE, to Miss E. BROOMHALL, both of C. I. M.

At the Cathedral, Shanghai, Aug. 25, Dr. J. E. WILLIAMS, to Miss JOHANNA LLOYD, both of C. I. M.

AT St. Margaret's Church, Lee, S. E. on 1st July, LEONARD JOHN DAY, of the British and Foreign Bible Society, Shanghai, to ALICE GATRELL, of Dacre Park, Lee, Kent, S. E.

AT Chefoo, Miss AUGUSTA GRAVES, of Hangchow, to Rev. HUGH W. WHITE, of Shu-chien.

DEATHS.

AT Kwang-chi, on July 29th, DAVID KIMBER, the beloved son of J. K. and H. L. Hill, aged eleven months.

AT Ch'en-tu, July 29th, the infant son of Rev. and Mrs. H. OLIN CADY.

AT Chu-wang, Honan, August 5th, of meningitis, MARGERY FINLEY, infant daughter of Dr. and Mrs. McClure, of Canadian Presbyterian Mission, aged 7 months.

Near K'ien-cheo, Shensi, Aug. 13, Mr. CHAS. HOKOBIN, of C. I. M.

DEPARTURE.

Aug. 15, Mr. and Mrs. W. PERCY KNIGHT, C. I. M., for America.

THE

CHINESE RECORDER

AND

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Woman's God-appointed Sphere as set forth in Scripture.

BY REV. H. M. WOODS, D.D.

"In God's great field of labor
All work is not the same."
Hush! oh, hush! for the Father portioneth as He will
To all His beloved children, and shall they not be still?
Is not His will the wisest, is not His will the best?
And in perfect acquiescence is there not perfect rest?

FRANCES RIDLEY HAVERGAL.

ALL Christians will cordially agree that in deciding this question there should be but one criterion, viz., What is God's will concerning us as revealed in His Holy Word. Neither prejudice, fear nor favor should enter into consideration. We should not be swerved by the desire to deal liberally with those whom we highly esteem; and we should not shrink from holding ground, because it may be unpopular, or our motive may be misunderstood. Nor should one yield to "the spirit of the age," the pressure of a ceaseless agitation which asserts itself in the social and political world, and which, unperceived, may intrude more than one imagines into the field of religious thought. Striving honestly to shut out all disturbing influences, the only inquiry should be, What does the Bible teach? "What wouldst Thou have me to do?"

The natural question which first suggests itself to every one in dealing with any matter that affects the administration of God's Church is, Has Christ, either Himself or through His apostles, left any express deliverance to guide the Church on this point? If such a command can be found it ought to be taken as the basis of inquiry rather than isolated cases scattered throughout Scripture, *first*, because a direct, categorical statement is universally conceded to be far more valuable evidence than mere inferences; *second*, because the epistles in which such a command may be found were inspired by the Divine Head for the express purpose of laying

down principles of perpetual obligation for the administration of the Church. Taking, then, Christ's command as the permanent rule of the Church it would follow that whatever cases in Scripture do not seem to accord with it are to be considered exceptional and extraordinary. We are by no means warranted to take up the isolated cases first, deduce therefrom a principle by our own inferences and then force the plain command of Christ to agree with the standard which we ourselves have set up.

Following out this principle let us examine carefully the Divine commands defining woman's sphere, remembering the apostle's solemn reminder, "The things that I write unto you are the commandments of the Lord" (I. Cor. xiv. 37).

The first passage is the Spirit's injunction to the Corinthian Church regarding the conduct of public worship and the government of the Church.

"Let the women keep silence in the Churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they will learn anything let them ask their husbands at home; for it is shameful for a woman to speak in the Church" (I. Cor. xiv. 34-35).

The second passage is the Lord's injunction to the Church in the pastoral epistle to Timothy (I. Tim. ii. 8, 11-15).

"I desire therefore that the men (τους ἄνδρας) pray everywhere, lifting up holy hands without wrath and disputing." . . .

"Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression; but she shall be saved in childbearing if they continue in faith and love and sanctification with sobriety."

These passages state *negatively* what woman's work in the Church is *not* to be. In Titus ii. 3-5 the Spirit indicates *positively* what woman's position and work should be.

"But speak thou the things which befit the sound doctrine . . . . that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may teach the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the Word of God be not blasphemed."

Compare I. Tim. v. 4-14, where the burden of the divine injunction is the importance of domestic duties,—in *private* sphere, by word and holy life spreading the Gospel.

Again, compare I. Cor. xi. 3, 8, 9, where rules are given for divine worship:

. . . . "The head of the woman is the man . . . . For the man is not of the woman, but the woman of the man. Neither was man created for the woman, but the woman for the man."

Chapter xii. follows this up with a statement of the different spheres and duties of Christians.

"For the body is not one member but many. If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling? But now God hath set the members every one of them in the body as it hath pleased Him."

These two passages form in part the apostle's preface to the prohibition given in Ch. xiv.

It is difficult to see how language could be chosen to express the divine will more clearly than these passages do. It seems as if the Holy Spirit, foreseeing that this doctrine would be distasteful to many, repeats the injunction, giving it in positive and negative form, that there might be no doubt as to His meaning. "Keep silence in the Churches"—"it is not permitted unto them to speak." "Let them be under subjection." "It is shameful (*αἰσχρόν*, a strong word) for a woman to speak in the Church." "Learn in quietness with all subjection"—"suffer (them) not to teach"—not to "have dominion over the man"—"be in quietness"—"guide the house"—"teach the young women"—be "workers at home." With such repeated plain commands is it not reasonable to believe that the Lord meant to be taken at His word?

As to the meaning of the word "speak" in the above prohibition, the context shows that it has no reference to the *talkativeness* of the women as some have supposed; it clearly means public teaching or preaching, because it is the same word (*λαλεῖν*) used all through the chapter of the men's preaching, or prophesying (see I. Cor. xiv. 2, 3, 4, 5, etc., etc.); and the parallel prohibition in I. Tim. ii. uses the regular word for teaching (*διδάσκειν*), "I suffer not woman to teach." These prohibitions seem clearly to indicate that female Christians are not to take a leading part in the public worship of the Church, nor in mixed assemblies of men and women. Public prayer and exhortation seem alike precluded, as well as bearing rule in God's house. This is embraced not only in the general injunctions given above, but specially also in I. Tim. ii. 8, "I will therefore that *the men* (*τοὺς ἄνδρας*) pray everywhere." The contrast seems to be between men and women, as it is all through the context. The generic word (*ἄνθρωπος*), which might include women, is not used, but *ἀνήρ*, which means male in contrast to female. Bishop Ellicott understands this to be a definite prohibition. "Men, said St. Paul, in every place where a congregation was gathered, were to be the offerers of public prayer."*

There is nothing, however, to indicate, as some allege, that female Christians are hereby precluded from taking part in the singing or in the repeating of prayers by the congregation, or in saying "Amen" after prayer. To do this is not assuming a leading or conspicuous part in the services such as would be condemned by

* NOTE.—The apostle all through this passage uses these terms with discrimination. Speaking of prayer being offered for all men, *i.e.*, *mankind*, he uses the general term *ἀνθρωπος*. "Who will have *all men* to be saved," *ἀνθρωπους*, "One mediator between God and *men*, *ἀνθρώπων*, the man Christ Jesus," referring not to his sex, but to his taking *human nature*, *ἄνθρωπος*. See I. Tim. ii. 1, 4, 5. But when the apostle comes to draw a contrast between the sexes he changes his terms at once; verse 8, *τοὺς ἄνδρας*, *the men;* verse 9, *τὰς γυναῖκας*, *the women*, and so on.

the above injunctions. These commands allow Christian women a very wide sphere for spreading the Gospel. The fullest liberty is accorded them in conducting services and expounding the Word among their own sex, in teaching their children and neighbors, in doing Sabbath school work, spreading the Gospel by visitation and by private interviews with friends, in caring for the sick, both in body and in soul, and in performing those numberless honorable ministrations which Christian women of every age have so efficiently performed to the glory of God and the salvation of mankind.

In order that no one might suppose that these were merely local or temporary prohibitions, based on the peculiar conditions of women in the time of the apostle, the Divine Spirit states plainly the ground of the prohibition; in one place briefly, *as also saith the law;* in the other fully, showing that its origin dates from creation, that it was emphasized by the fall and that it would therefore continue as long as the distinction of sex and the effects of the fall would last. "For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived was in the transgression" (Compare Gen. iii. 16).

The attempted explanation that only the domestic relation of the sexes is here referred to is utterly futile. It is distinctly stated that the prohibition is given with reference to *woman's position "in the Church"* (I. Cor. xiv. 35). The passage in Timothy shows the same thing, for the chapter is giving rules for public worship. That the relation of husband and wife is not referred to, but that of man and woman, is equally clear. The overwhelming majority of authorities take this view. Adam and Eve, as in other passages, represent all their descendants, male and female, without regard to marriage.

For a better understanding of the prohibition in connection with the words, *as also saith the law,* one need only recall the relative position of the sexes under the old Dispensation. There the rule was that males, and males only, were specially set apart for the public service of God, and it cannot be denied that the expounding of the law, the offering of sacrifices and the administration of the tabernacle and temple were wholly entrusted to them. "Sanctify unto me all the first born among the children of Israel, both of man and beast, ... *the males shall be the Lord's*" (Ex. xiii. 2-12). Accordingly the *sons* of Aaron were priests; the *males* of the house of Levi were Levites. When we come to the new Dispensation, regarding salvation and the rights of private membership it is true "there is neither male nor female." But with regard to the public ministrations of God's house the Spirit plainly re-affirms the old provision concerning the sphere of the sexes, that female Christ-

ians should not publicly exercise their gifts. "It is not permitted unto them to speak (publicly teach or preach) *as also saith the law.*"

The meaning of the passage in Titus ii. is no less clear. All the duties and virtues enumerated are private and domestic. The elder women were to be "teachers of good things," but teach whom? Their own sex, the young women. What? Domestic duties. To glorify God in private by word and holy life (Titus ii. 4, 5). If the Spirit had intended to allow Christians to set aside the plain prohibitions of I. Cor. xiv. and I. Tim. ii. it is incredible that He should not have given some intimation of it in this passage. But there is not one word authorizing such a course.

That this is the correct view of woman's sphere and the one which has always been held by devout students of God's Word one might cite any number of standard commentators to prove.

Good old Matthew Henry says of I. Cor. xiv. 34:—

"Here he (the apostle) seems to forbid all public performances of theirs (women.) They are not permitted to speak in the Church, neither in praying nor prophesying."

Scott says:—

"The apostle laid it down as a general rule that woman must not be allowed to speak in the public congregations or to assume the office of public teacher . . . The original creation of man, and then the woman, and the entrance of sin by the latter, concur in showing the reasonableness of that subjection, humility and teachableness prescribed in Scripture to the woman."

Dr. Charles Hodge remarks on I. Cor. xiv. 34, 35:—

"It is not permitted unto them to speak. The speaking intended is public speaking, and especially in the Church. In the Old Testament it had been predicted that "your sons and your daughters shall prophesy," a prediction which the apostle Peter quotes as verified on the day of Pentecost, Acts ii. 17; and in Acts xxi. 9 mention is made of four daughters of Philip who prophesied. The apostle seems himself to take it for granted in Ch. xi. 5 that women might receive and exercise the gift of prophecy. It is therefore only the *public* exercise that is prohibited. The *rational* ground for this prohibition is that it is contrary to the relation of subordination in which woman stands to the man that she appear as a public teacher. The *Scriptural* ground is expressed in the words *as also saith the law, i.e.*, the will of God as made known in the Old Testament. There, as well as in the New Testament, the doctrine that women should be in subjection is clearly revealed."

Another commentator testifies:—

"In order that woman may hold her just position in society and in the Church, the Gospel would have her guard with sacred jealousy the proprieties of her sex; and by the quietness and modesty of her manners, the discreetness of her behavior in public assemblies, and the abundance of her good works, wield a redeeming influence over men and affairs. That these counsels were not intended merely for a local and temporary condition of society is plain from the fact that they are based upon the order of creation and the unchanging qualities of sex." (J. P. Thompson.)

Dr. Schaff says on I. Tim. ii. of women leading in public worship:—

"Every public act of this kind implies for the time being a superiority of the speaker over the hearers, and is also contrary to true feminine delicacy. Christianity has indeed vastly improved the condition of woman. It has brought the highest blessings of heaven within her reach. But it has not in so doing abolished the divine order of nature which restricts her to the sphere of private life. Here in the quiet circle of the family woman has the freest scope for the display of the fairest virtues."

Ellicott, expounding the same passage, pays the following just and beautiful tribute to woman's character and work:—

"The whole purpose of these weighty admonitions of the great founder of the gentile Churches relegates Christian women to their own legitimate sphere of action and influence—the quiet of their own homes. St. Paul caught well the spirit of His Master here. He raised once and forever the women of Christ out of the position of degradation and intellectual inferiority they had occupied in the various pagan systems of the East and West, and taught with all the weight of an apostle that woman was a fellow-heir with man of the glories of the kingdom where sex would exist no longer. But while teaching this great and elevating truth St. Paul shows what is the only proper sphere in which woman should work, and in which she should exercise her influence and power; while man's work and duties lay in the busy world without, woman's work was confined to the quiet stillness of home. The apostle then proceeds to ground these injunctions respecting the duties in public and private of the two sexes upon the original order of creation and upon the circumstances which attended the fall. "For Adam was first formed, then Eve." The argument here based on priority of creation is much assisted by the additional statement of I. Cor. xi. 9. "Neither was man created for the woman, but the woman for the man." This teaching of St. Paul's respecting the public position of woman as regards man, in which he shows she is to hold a subordinate place, is based upon no arbitrary, human speculation, but upon God's original order of creation,—that divine order which first created man, and after man's creation formed woman as his helpmeet." Continuing on verses 13-15, "Adam was not deceived, but the woman being deceived was in the transgression" the apostle now refers to the general basis of his direction respecting the exclusion of women from all public praying and teaching contained in verses 9-12. 'The catastrophe of Eden is the beacon for all generations where the sexes repeat the folly of Eve and Adam and exchange their distinctive position and functions.' Though their life duties must be different from those of men, yet for them, too, as for men, there was one glorious goal; but for them—the women of Christ—the only road to the goal was the faithful, true carrying out of the quiet home duties he had just sketched out for them. In other words, women would win the great salvation; but if they would win it they must fulfil their destiny; they must acquiesce in all the conditions of a woman's life, in the forefront of which St. Paul places the all-important functions and duties of a mother. The last word "modesty" (or sobriety), which includes the idea of a fight with and a victory over self, brings back the thoughts to the beautiful Pauline conception of a true woman who wins her sweet and weighty power in the world by self-effacement."

Such are some of the testimonies of students of God's Word, whose scholarship, piety and freedom from prejudice none can deny. With one voice they testify that the view above given is the true meaning of the Holy Spirit's message to the Church. Is it just to set aside such an array of evidence,—the testimony of men of prayer who have given their lives to the study of God's Word, who have humbly sought to be guided by the Spirit, and whose lives show all the fruits of the Spirit, by simply saying that they are prejudiced?

Let us now consider briefly, as space permits, the various instances in Scripture which some suppose to be at variance with the divine prohibition. First, it is important to note that the cases in the Bible of women performing public functions are extremely rare. In sacred history, covering a period of over 4000 years, there are but *five* cases of prophetesses recorded, three in the Old Testament and two in the New. These are Miriam, Deborah, Huldah, Anna and Philip's daughters. Some would include Hannah. Surely such a small number, extending over so long a period, affords slender ground for establishing a precedent.

The first is that of Miriam, but those who would argue from her case that women should have an equal right with men to preach and rule in God's house have made an unfortunate selection. Miriam's position in the congregation was undoubtedly subordinate. See Kurtz, Old Testament History. Moreover, in Numbers xii. we read that Miriam, dissatisfied with her position, rebelled against the authority of Moses and attempted to assert her equal position and power. The occasion of the outbreak was Moses' marrying an Ethiopian woman; the cause was discontent with Moses' leadership and her own inferior position. "Hath the Lord indeed only spoken by Moses? Hath he not also spoken by us?" For this she was punished by the Lord, being smitten with leprosy (Numbers xii. 1, 2, 9, 10).

The case of Hannah as a precedent for female Christians leading in public prayer is no less unfortunate. There is nothing whatever to show that she prayed publicly before the congregation. The strong probability is that it was *not* before the congregation. The only reference to the *manner* of her praying is contained in I. Sam. i. 13; this accords exactly with the Spirit's injunction of "keeping silence in the Churches." "Now Hannah, she spake in her heart; *only her lips moved, but her voice was not heard.*"

With regard to Deborah her case is clearly exceptional; it is the only one of the kind recorded. Of Huldah, Matthew Henry says: "The Jews say that she prophesied among the women, the court ladies, being herself one of them," living in the *Mishneh*, an annex to the royal palace. This would accord with the Jewish laws and the apostolic injunction.

As to Philip's daughters and other cases, there is nothing to show that they prophesied in public. The presumption is that these devout women exercised their gifts in accordance with the law. On Acts xxi. 9 Dr. Alexander remarks: "With respect to Philip's family an interesting fact is stated, viz., that four unmarried daughters were inspired, literally *prophesying*, not as public teachers, which would be wholly inconsistent with Paul's principle, as laid down both before and after these occurrences (I. Cor. xiv. 34, I. Tim. ii. 22), but in private, perhaps actually prophesying in the strict sense at the time of Paul's arrival, *i.e.*, predicting what was to befall him."

As to the texts which speak of women "laboring in the Gospel," is it not begging the question to say that this "laboring" was public preaching? Is there anything to justify the assumption that one cannot labor, and labor most efficiently for the spread of the Gospel, in a *private* sphere? In Churches where the public ministrations of women are unknown, do not noble women continually spread the truth by private teaching and labors of love, and does not every

pastor, rejoicing in their obedience to God's Word, give them the highest honor as "fellow-workers in the Gospel?" The case of the woman of Samaria shows how efficiently a woman may work for the salvation of her friends by a private word of testimony, a simple invitation given, by wise personal dealing with souls, utilizing the ordinary intercourse of daily life to lead them to Christ. Womanly tact, delicacy and sympathy enable her to do such work with a power that men can never hope to possess (John iv. 28, 29, 39).

It is hardly necessary to point out the futility of quoting Roman's xvi. 7, as it is not certainly known whether the person mentioned is a man or a woman! The Revisers incline to the belief that a man is meant, as *Junias* is the preferred reading.

The only other case which might be mentioned, and which according to the best evidence is not an exception to the rule, is that of the order of *deaconess* in apostolic times. It is probable that in the early Church women of advanced years were set apart to this office, which included religious teaching as well as works of charity. But it is equally true that their duties were private ones and for their own sex. Dr. Shedd says: "Owing to the rigid separation of the sexes, females in the early Church performed the duties of the diaconate in caring for the sick, poor and strangers of the female portion of the Church. The labor included religious teaching as well as mere diaconal work. The teaching function of women was confined to the instruction of young women" (Titus ii. 3, 4). Dr. Schaff's testimony is to the same effect.

Such then is the rule laid down by Christ to govern His Church in all ages regarding woman's position and duties. In ancient times there were rare exceptions. That there may be exceptions now no one would presume to deny, for, as the Westminster Confession reverently says, the all-wise Spirit may work "when and where and by whom He wills." The important point for all true Christians to note is, that a *permanent rule has been clearly laid down by the Divine Head for their guidance*, and they are not justified in lightly departing from it. When an alleged exception arises there should be the most undoubted evidence furnished to show that it is a real exception. It is not sufficient for one merely to say, "I am led," "I feel called." A mere pious impulse, or some aptitude for public speaking, will not justify a Christian in disregarding the plain command of Christ any more than the pious intention of Uzzah justified him in putting his hand to the ark. But the trouble is not with rare, extraordinary cases. The difficulty is, there are some Christians who would turn the whole scheme round, making the exception the rule and rendering the Divine commands practically a dead letter. One cannot but view such a

movement with the greatest regret as calculated to lead Christians to treat God's Word lightly, and thus bring great damage upon the Church.

A curious confirmation of the truth of the interpretation here given is found in the admissions of its opponents, especially in the so-called "Women's Bible" movement. So convinced are the advocates of the movement that the conservative view of woman's position is the true Bible view, and that as long as the Bible is accepted their opinion cannot gain ground, that they boldly propose to make a new Bible, by either expunging or changing all passages which teach the subordination of the female sex. Not a few, including professed Christians, realizing that it is impossible to deny that St. Paul meant to teach plainly that women were not to preach or hold rule in the Church, try to cut the Gordian knot by denying that he spoke by divine inspiration, although the apostle distinctly declares that this prohibition is "the commandment of the Lord." Knowing the sincerity and devotion of Christian women generally one is not surprised to hear that this movement is meeting with strong disapproval; and one rejoices to believe that the great majority of our sisters do not desire the change contemplated, being convinced that such is not the divine plan, and that they will best glorify God in a private sphere. The fact remains, however, as a significant testimony from the opposite side, that the interpretation here presented regarding woman's position is actually the Bible doctrine. It is also a solemn warning of the danger of drifting, when one begins to explain away the teachings of God's Word.

We heartily rejoice in the great work Christian women have accomplished, and are now accomplishing for the spread of the Gospel. We praise God that "the women that publish the tidings are a great host." God grant that their number may yet more increase. But may He guide them to see that they will best publish the tidings and glorify Him by occupying the sphere which divine wisdom has assigned. It is because we have their honor and their highest usefulness at heart that we desire to see them walking in "the old paths, where is the good way."

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[1] The Rev. Thomas Craven, writing in the *Christian Advocate* on Methodist education in India, says: "In an article upon the work of the Young Men's Christian Association of India the General Secretary puts the number of young men attending colleges at fourteen thousand; of these, he says, 'eight hundred are Christians.' When we therefore consider that the population of India is as two hundred and eighty non-Christian to one Christian, this proportion of eighteen non-Christian students to one Christian student we contend is not a gloomy forecast of the influence Christianity is going to exert in the future."

The Student Volunteer Movement.

Foochow, China, Aug. 17th, 1896.

To the Editor of
"THE CHINESE RECORDER,"
Shanghai.

DEAR SIR: Friday, August 14, thirty or forty missionaries from different parts of Fuhkien province, who are spending a part of the summer at Mount Kuliang, near Foochow, met in conference to consider the Student Volunteer Movement for Foreign Missions. In view of the Conferences which are being held in different parts of China, at which Mr. John R. Mott, the American representative of this Movement, will be present, the Kuliang Conference requested me to send to you a brief history of the Movement.

I am, etc.,

W. L. BEARD.

IN the summer of 1886, 251 students from 87 colleges met at Mount Hermon to study the Bible with Mr. Moody. The Conference began July 6 and closed August 1. During the first week nothing occurred to distinguish this Conference from those which had preceded it in past years. But three men—Robert P. Wilder, of Princeton, New Jersey; E. G. Tewksbury, of Harvard, and Cyrus A. Clark, of Oberlin, Ohio—had come to Mount Hermon this year under the conviction that something must be done to interest their fellow-students in the work of foreign missions: the last command of Christ and the need in the dark places of the earth should be so impressed on the minds and hearts of the students in the colleges that they would be willing to offer themselves for service.

July 16 a general call was issued for a meeting of those specially interested in the foreign work. Twenty-one men responded. Dr. A. T. Pierson accepted an invitation to address the students on the subject and made the burden of his address, "All should go, and go to all." July 23 the representatives of ten nations were each given three minutes in which to lay before the students the claims of his countrymen upon the Christian nations. Following this meeting was a night of prayer. July 27 the number of volunteers for the foreign service was 50. From twilight till midnight, July 30th, was spent in prayer. Ninety-nine had volunteered. At the farewell meeting of the Conference one more came forward, making an even 100.

Before breaking up, Robert P. Wilder and John Forman had been chosen to represent the new Movement among the colleges. A layman, whose heart had been touched during the meetings, agreed to meet the travelling expenses of these two young men.

During the year 176 institutions were visited, and the number of volunteers increased from 100 to 2200.

During the second year the Movement was without a representative among the colleges, but through the efforts of individuals and college bands the numbers swelled to 3000.

At the Students' Conference at Mount Hermon in 1888 the following dangerous tendencies in the Movement were noted: (1) loss of unity, (2) in some institutions loss of interest, (3) in some institutions conflict with existing organizations. To Mr. C. K. Ober is due much of the credit for successfully grappling with the dangers and placing the Movement on a safe and sure foundation.

The organization of the Movement now began. It was decided to confine the membership to students and to call the Movement "The Student Volunteer Movement for Foreign Missions." Most of those connected with it were found to belong to one of the following four organizations: Young Men's Christian Association, Young Women's Christian Association, American Inter-Seminary Missionary Alliance, Canadian Inter-Seminary Missionary Alliance. It was therefore decided to appoint a permanent Executive Committee of one from each of these organizations. This Committee to work in accord with the spirit and constitution of the organization they represent and to develop the Movement as an organic part of them. Therefore the Movement has no separate organization. The Y. M. C. A.'s representative was John R. Mott, who has held the position since his appointment, and who is at present in China, with the purpose of meeting the student volunteers who are already at work in the empire and all other missionaries in the several Conferences arranged to be held at Peking, Shanghai, Foochow and other centres. The Y. W. C. A. appointed Miss Nellie Dunn. The Alliances together chose Robert P. Wilder. The last two of these have been changed.

The Movement has three Secretaries: (1.) A *Travelling* Secretary, who visits the institutions in the United States and Canada with the purpose of deepening the interest in those institutions which have volunteer bands, and also of extending the Movement to other institutions. It is the aim that this Secretary, after one year of work among the colleges, should sail for the foreign field. (2.) A *Corresponding* Secretary, who keeps a record of members in connection with his other duties. (3.) An *Editorial* Secretary, who edits the *Student Volunteer*, the organ of the Movement, started in 1892. An Advisory Committee, consisting of such persons as A. J. Gordon, D.D., Bishop M. S. Baldwin, Miss Abbie C. Child, President Merrill E. Gates, and A. T. Pierson, D.D., lend counsel and aid to the Executive Committee and Secretaries. Each state and province

has its own Corresponding Secretary, and each institution its own Volunteer Band.

In 1891 the first international convention was held at Cleveland, Ohio, Feb. 26 to Mar. 1. 600 volunteers from 159 institutions, Secretaries of thirty-three missionary societies and thirty returned missionaries were present. After this there was no doubt of the full indorsement of the Movement by the Churches and missionary societies of the United States and Canada.

In 1892–3 a thorough examination was made into the methods of the Movement and into its condition. Each volunteer, whose address could be found, was corresponded with, and the list of members thoroughly revised. The revised list showed 3200 names, 686 of whom had already sailed and were at work on the foreign field.

The first pledge read, "I am willing and desirous, God permitted, to become a foreign missionary." July 14, 1892, this was changed to the declaration, "It is my purpose, if God permit, to become a foreign missionary."

The year 1894 was marked by the Detroit Convention, Feb. 28 to Mar. 4. Over 1300 delegates from the United States and Canada were present; the universities of Great Britain were represented by Donald Frazer, of Glasgow. Nearly all the missionary societies of the United States and Canada were represented, and there was a large body of returned missionaries—about twenty-five from China—present.

The Movement aims to increase missionary interest by deepening spiritual life among students in colleges, universities and theological seminaries, with the direct object in view of bringing each student face to face with the question, "Shall I go to the foreign field?" Its watch cry is, "The Evangelization of the World in this Generation."

The Movement in Great Britain was organized through the influence of Robert P. Wilder, who visited Glasgow, Edinburgh, London and Cambridge on his way to India in 1892. 500 men joined the first year. The first convention was held in Liverpool in January of this year. Twenty-four nations were represented. The volunteers numbered then 1038. 212 had sailed, and sixty-six were under appointment.

Communications to the Movement in America may be addressed: Student Volunteer Movement, 80 Institute Place, Chicago, Ill.; to the Movement in Great Britain, 93 Aldergate St., E. C., London.

We hope that this brief outline will help to prepare many missionaries in China to whom the Movement is new for the fuller explanation of the history, aims and achievements which Mr. Mott will give during the Conferences this fall.

Memorandum of Fuhkien Missionaries.

Kuliang, Aug. 27th, 1896.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I have been requested by the Committee named in the accompanying paper to transmit to you for publication in the CHINESE RECORDER the enclosed memorandum.

We trust that it will be clearly understood by all that the acts of this committee are only advisory, and are in nowise authoritative beyond the body of missionaries assembled in convention at this place.

However, may we not express the hope that all missionary bodies laboring in this province, and elsewhere as well, will give these acts their hearty sympathy and support.

On behalf of the committee,

Yours sincerely,

P. W. PITCHER.

Memorandum of Fuhkien Missionaries to their respective Boards and Pastoral Letter to the Native Christians of the Province, drawn up at the request of the Ku-liang Convention, August, 1896.

WE, the undersigned committee, members of the different missionary organizations laboring in the Fuhkien province, beg to present to the Committees and Boards of our societies in England and America the following considerations with regard to the present prospects and condition of missionary labor and status in the province of Fuhkien :—

1. The atrocious crime of August 1st, 1895, which turned the eyes of the whole world upon this part of China, has been followed by the undermentioned results.

(i.) The fact that neither the missionary societies of either America and England, whose interests were involved, nor the relatives of those who lost their lives at Hwa-sang, have asked for the slightest compensation, has afforded to the world a conspicuous example of the disinterested motives of the missionary societies and their agents.

(ii.) The abundant wealth of prayer which has ascended from all Churches in all parts of the world since the massacre of August 1st, 1895, has been manifestly followed by a widespread and general movement towards Christianity amongst all classes of the population and in all parts of the province, but especially in the neighborhood of Foochow and the northern part of the province.

(iii.) The knowledge of this movement, and the fact that in many places hundreds have joined the local Churches, has caused a feeling of uneasiness in the minds of the Chinese authorities. And parallel with the above movement there is noticeable on the part of the local authorities an organized effort to repress and to intimidate the people from joining the Christian Churches and discriminating against them in every possible circumstance and on every possible occasion.

2. "In a Christian land when a man turns to Christ it is because he is conscious of sin, and longs for forgiveness and emancipation. In a heathen land the reasons for turning to Christ may well be more imperfect and more mixed." It may be that it is "not hunger for spiritual things which gives this movement its growing impulse, but certainly God's Spirit is at work in those who are invoking Christian help. The desire for freedom, for alleviation in the social scale, for many good things in the world like these, may possibly form the mainspring of the movement."

"To help on such a movement and to make it subserve the highest spiritual interests is indeed the grandest work in which it is open for men and women to engage." We therefore plead for the absolute legitimacy of this stage of the Chinese nation's cry to God.

Patience with the crudeness of such a movement, generous support, hopeful prayer and steadfast labor will lift the hearts drawn to Christ up to a higher faith in Him as the Redeemer from sin under these circumstances.

We have drawn up the accompanying pastoral letter to our Chinese fellow-Christians in the Fuhkien province, which shows what we consider should be their attitude under the present form of the Chinese government.

Pastoral Letter to the Christians in the Fuhkien Province.

Greeting: As by the divine favor the truths of Christianity have been proclaimed far and wide in this province, and many have embraced them and hope for salvation; and as in many places troubles arise from the superstitious beliefs and practices of the heathen, leading them to treat you unjustly in temporal affairs and even persecute you for your religion; and as you naturally look to your foreign teachers for aid in your distresses, often expecting help which we are unable to give, and hence you are led to distrust our goodwill toward you, therefore we, a body of over eighty missionaries assembled at Ku-liang, near Foochow, have considered the matter and have decided to issue this Pastoral Letter, setting forth what in our opinion are your rights as Christians in Fuhkien and how you should endeavour to secure them.

We would therefore present to you the following points :—

1. All should understand that embracing Christianity implies a purpose to seek and practice personal holiness, to honor and serve God, to be filial to parents, to be loyal subjects and to love others as ourselves.

2. It is the duty of every one to be a true Christian, and it is possible to be such under whatever human laws or in whatever circumstances he or she may be placed.

3. Persons who have violated the civil laws by committing murder or theft, by gambling or counterfeiting, or who are guilty of any other crime, should not be received into the Church unless they have given good evidence of repentance and conversion, and should they be received they must still remember that they are amenable to the laws of the land for such crimes and have no right to expect exemption from punishment because they become Christians.

4. We have no right to expect that foreign governments will interfere and compel the Chinese government to alter its ordinary laws or their regular mode of execution.

5. The treaties with Christian nations now give the sanction of the Imperial government to any person, official or citizen, to embrace Christianity and guarantee to him religious liberty, so that he cannot lawfully be compelled to contribute money for idolatrous or immoral purposes. For many years the officials at Foochow, from District Magistrates to Viceroy and Tartar-General, have proclaimed the rights of Christians to be exempt from local taxation for such purposes.

6. Aside from cases involving religious liberty Christians should not as such claim discriminating legislation in their behalf.

7. In cases where religious liberty is at stake every effort should be made by those concerned to settle them amicably, and thus avoid appealing to the courts. Where this cannot be done they should appeal to the officials in the ordinary way, paying the usual fees. In no case should they look to the missionary to take the initiative.

8. Although there seem to be hardships in poor people securing their rights under the present government yet Chinese Christians should remember that in the providence of God they are Chinese, that the regular governmental taxes are light comparatively, and that in the present untrustworthiness of the people the system of yamên fees for services rendered is unavoidable. As the people become Christianized then gradually Christian laws and methods will become possible and can prevail.

9. At present foreign missionaries and Consuls in appealing to the officials can exert only a moral influence on behalf of the native Christians to assist them in their troubles and reforms, and it must lead naturally to hatred of Christianity and of the Christians them-

selves on the part of the officials for the foreigners to be too forward in undertaking the lead in prosecuting cases for the Christians.

10. As a general rule missionaries should appeal to the officials in behalf of Christians through their Consuls only in cases of severe persecution. The collecting of old debts, claims for fields and other property formerly taken from them by extortion and all similar civil cases should be left for the natives to manage themselves, and in all such cases they should be instructed to seek only for what is just and right. The Chinese method of magnifying one's own wrongs and of taking advantage of other people's ignorance should not be indulged in or allowed among Christians. We should remember the apostle's declaration that it is better to suffer injury than to do it to another.

11. With respect to property shared year by year in rotation we recommend that the Christians in the several prefectures, or in the entire province, unite and present the case to their officials, showing the injustice that must result in case the Christians on account of moral inability to perform ancestral worship should be deprived of their share in their patrimony. To aid in the matter it could be suggested that the money for the sacrifices and feasts should be divided among those entitled to it, and the balance belong to the party who has the control of the property for the year. Or the proposition might be made that the expenses for the repair of graves should be provided annually and the rest go to the manager for the year, or that the property be equitably divided among the heirs. The last course would naturally be the rule if all the heirs became Christians. In such application to the officials it should of course be shown that Christians are not wanting in filial piety, though they refuse to sacrifice to their ancestors.

12. With respect to reforms in marriage and social customs, such as the protection of widows from the power of their late husband's relatives; the daughter's right to share in her father's property; the matter of infant betrothals; the selling of daughters to be slave girls, and other questions which may arise, the same general method may be followed as suggested in No. 11. According to the present genius of the Chinese government this is the only way open for Christians to secure any reform in their civil rights that may be desired.

Now we publish these points for your information, and recommend that all the foreign missionaries, as well as the native Christians, conform their practice to the spirit of these statements, hoping thus to secure more harmony in practice among missionaries towards the native Christians, better feeling on the part of the Chinese officials towards both the missionaries and the Chinese Christians and more uniform good feeling on the part of the native Churches towards the foreign helpers of their faith. We trust therefore that the object

of this letter may be correctly understood by all our Chinese brethren and sisters in the Lord, and that mutual love and warmer zeal in the service of Christ may result.

Hoping that the God of all blessing may bestow on you all His richest favors, multiplying you exceedingly till all the people of the province cast away their idols and turn to the true God ; granting to you grace for holy living, making you abound in every good work, helping you to joy in tribulation if need be and fulfilling in you the hope of eternal glory,

We are,

Fraternally yours,

CHARLES HARTWELL,
A. B. C. F. M. Mis., Foochow.
JAS. SADLER,
L. M. S., Amoy.
N. J. PLUMB,
M. E. Mission, Foochow.
W. BANISTER,
Church Mis. Society, Foochow.
P. W. PITCHER,
Am. Ref. Ch. Mission, Amoy.
G. M. WALES,
Eng. Presb. Mission, Amoy.
GEO. B. SMYTH,
M. E. Mission, Foochow,
Secretary of Committee.

We also further plead with you :—

1. For your unceasing prayer that we may be given wisdom and understanding in the direction of the native Christians.

2. For your constant sympathy and consideration amongst the many difficulties which beset us in the prosecution of our missionary service in this country.

3. We further plead with you for a vigilance and watchfulness that all our rights as missionaries and as citizens, secured to us under treaty, be safe guarded, and that restrictions which are not justified, either by treaty or by circumstances, be not imposed upon us.

Fraternally yours,

CHARLES HARTWELL,
A. B. C. F. M., Foochow.
JAS. SADLER,
L. M. S., Amoy.
N. J. PLUMB,
M. E. Mission, Foochow.
W. BANISTER,
C. M. S., Foochow.
P. W. PITCHER,
Am. Ref. Ch. Mission, Amoy.
GEO. B. SMYTH,
M. E. Mission,
Secretary of Committee.

Ku-liang, Foochow, China, Aug. 26th, 1896.

Outrages on the American Baptist Mission at Kho-khoi (near Swatow).

BY REV. W. ASHMORE, D.D., SWATOW.

III.

IN two articles already given we have the following points: (1.) A notorious ruffian named Chau A-ming, for various acts of lawlessness, had a price set upon him by the officials, and runs away to avoid arrest. (2.) While a fugitive from justice, he hears that if he should join the French Catholic Church his own officials will not dare to arrest him. He at once joins the French Catholics. (3.) He comes back to his old haunts cautiously, a little, at first, but gaining in boldness and effrontery with great rapidity as he finds himself safe and unobstructed, notwithstanding the large reward over his head. (4.) He begins to enrol followers among that class of "beggars and ruffians" as the Chinese authorities styled them, who had been his adherents before he ran away. In the course of three or four months, and up to March 1st of the current year, these "adherents" already numbered six or eight hundred at the least, and, as one local magistrate declared, to "more than a thousand." Each applicant for enrollment in A-ming's book had to pay fees varying from one to four dollars. This done they were promised the help afforded by the organization, of which Chau A-ming was the head—assistance in law suits, protection from mandarins, escape from payment of taxes and disagreeable debts. Inasmuch as A-ming now claimed to have some sort of position in the French Church, the impression was current that the whole organization would be under the protection of the French. Therefore a friendly attitude was expected toward the French Church, though membership in the Church was not considered so important as membership in A-ming. Indeed by the great mass the former was not regarded as indispensable at all. (5.) Having got his organization in working order, with Li A-ò and Li Sam-hui and Li Chin-feng and some others as lieutenants, Chau A-ming boldly commenced to take law in his own hands and to redeem his pledges to his adherents. Some cases of extortion were insignificant as compared with his bold open assault on the office of a village magistrate to punish and disgrace him for an alleged injustice to one of the "new adherents." (6.) Having taken offence at some of the Baptist Christians he gave them notice that they must submit to him or clear out. His threats, made

in advance, and in the open market place, were put in execution on the night of Friday, March 6. Having first visited the Baptist chapel in the early evening and disturbed a religious meeting he went away and came back at a late hour of the night with an armed band to make an assault on the building, and, as there is reason to believe, to seize and abduct the pastor and the school teacher of the Baptist Christians. In the struggle that ensued in the door-way his followers were beaten back, but the leader himself was struck down and stunned and became a prisoner. (7.) The "adherents" of A-ming immediately hurried off to advise the priests of their loss and to invoke their immediate help to recover him out of the hands of the Baptist Christians, who now held him, and to neutralise any efforts the American missionaries might now be supposed to make to have him dealt with according to law. (8.) The priests did come forward with great promptness and assertiveness, and at once claimed A-ming as a convert of theirs and threw over him all the protecting power of the French Roman Catholic name.

We are now to notice the effect of this last movement upon different parties according as it was apprehended—rightfully or wrongfully—by the parties themselves.

I. *On the Adherents of A-ming.*—This speedy intervention of priests, in case of any trouble, was exactly what A-ming had led them to look for. It was what he said then, and what he has been heard to say since, that the priests would stand by him, and that, having "entered the doctrine," the mandarins would not dare molest him. To be sure he had been caught, but his release would be only a matter of time. The priests would get him off in spite of his record. So they reasoned about it as they saw the priests on the move hastening to and fro. They felt satisfied in their own minds that the priests had immense power with French high officials, and that, if it came to a grapple, the native officials would have to go under.

To enter a little into details the effect on them was seen :

(1). In the bold and defiant attitude assumed towards the Baptist Christians,—they breathed out threatening and slaughter against them,—they pushed on their apparatus for fight, they ran up their fighting tower, they set at nought all regard for Baptist property and pillaged their fields day and night. That the French priests did not know of some of these things and would have condemned them if they had known we are quite certain, but A-ming's followers were very numerous and powerful in and of themselves, and did not feel the need of waiting for a clerical deliverance on everything. They showed the exuberance arising from a consciousness of powerful backing, without stopping to know just how far they might presume upon it. They may have no warrant for it, but they were

manifestly of the opinion that they would come out all safe and sound, and in the end would not have to pay for anything.

(2). The effect is seen further in the supercilious and disdainful way in which they answered the summons of their magistrate to appear for examination. Rev. Mr. McKibben, who was there part of the time, in his testimony says: "While at Kho-khoi the magistrate repeatedly sent word by his constables to A-ming's adherents to come and give testimony to whatever charges they had against the Protestants, but they never obeyed the summons, except in the case of two who had wounds to be inspected and one other who came with them. Both the magistrates and his constables told me this." The reason for this refusal can be found in a letter of the magistrate to the priest, showing how he at least viewed it. He says: "I now find that Li A-ò and Li Sam-hui and others are drawing together a great number of lawless men and secreting cannon and foreign guns, etc., etc. Li A-ò and the others say that 'Tan Keng-siu must decide, even though we should be willing,'" that is, 'to obey your commands.' [Tan Keng-siu is the native Chinese priest already referred to.] At a later date all the parties were summoned to appear at the Yamên. The Protestant people all went. A-ming's followers sent in a note excusing themselves on the authority of the priests, and did not appear.

(3). Again, the effect was seen in the extraordinary and sudden awakening towards the French Roman Catholic Church. It was not the Roman Catholic Church in general, but the French part of it. Had it been an English or a German Catholic church no such interest would have been evoked. It was the French, and we now find the adherents of A-ming and A-ming himself in all their statements and all their papers giving great prominence to the word "French." In proof of this see examination before the magistrate. It was the "French Church," and the "French teaching," and the "French religion" on all occasions, with a carefulness of specification which showed their estimate of its importance as a protection. It was not Christianity that attracted them, but Roman Catholicism, and not any and every Roman Catholicism, but it must be *French* Roman Catholicism.

As already stated, two things were notoriously true at the time of the outrages by A-ming's gang along from the latter part of February up to the 6th of March when he was captured. One is that, by the admission of the French priests themselves, they had only one recognised Roman Catholic in Ko-khoi apart from A-ming, though they had "adherents" of whom, however, they appear to have had very vague ideas; the other is that, at that very date the followers of A-ming were several hundred, and were rapidly increasing.

Now all at once there was a sudden shifting over of many of the neutrals on to positive Roman Catholic grounds. There was a "revival." There was a reason for it. The possibility had been foreshadowed long before under A-ming's inducements, secular, and possibly spiritual to a small extent. A member of our own mission, an American lady, visiting our station there a short time before had occasion to call a sedan. As they were tarrying at a certain place one of the bearers asked her, "What sort of teaching is this Roman Catholic teaching?" "Is it good or not good?" Why do you ask me that," she replied. "Because," returned the bearer, "there are about a hundred of us who think of entering". It was certain secular advantages they were after. To get them they thought of "entering." Since here was a foreigner, who might be supposed to know, this man was ready to look a little into the moral value of affairs merely as an incidental thing.

Immediately after the capture of A-ming it was announced that French priests were coming to the rescue. This, taken with all the attendant circumstances, was regarded as conclusive proof that all of A-ming's assurances of protection by the French were valid. That tilted the beam. Doubtful ones went over the fence, but not all of them by any means. They would be glad of French protection, but had not made up their minds to accept French religion, even in an attenuated form as A-ming had proposed. However, when the priests did come they found quite a number who had made up their minds. There were conferences, and names were handed in. How much was fully consummated and how much was to be left tentative is not known to outsiders, but it is known that when the priests came back they expressed, as we are told, their surprise and delight that instead of having so few converts as they had supposed there were really so many—"a good many more than the Protestants had." But were there more Christians? We should be glad to think they were, but a tree is known by its fruits. If they had became Christians in truth our people would have had no more reason to fear the pillaging of their fields or to apprehend violence to their own persons. Their apprehensions were not diminished, nor could the magistrates themselves give any assurance that their new-made French converts would behave themselves. And that accorded with public opinion generally as we have abundant testimony. People who pillage rice fields and corn fields are not Christians, whatever else they may be.

(4). Another result of the expectation of support they would get from the priests and the French government was seen when they mobbed a magistrate and ran him out of town. A-ming had told them that if they became French Catholics they need not fear the

magistrates; their own native priests had been exacting and haughty in their presence. Now why should the commoners stand in dread?

After he had been there about a week, lodged in the Baptist chapel, the only place he could get, the village magistrate went out to make a survey of the two parts of the village. He was afraid to go until he could have at least two hundred soldiers within call—afraid of those adherents of A-ming and of those expectant members of the French Catholic Church. At last he got his men. He then started out, taking along a few to act as his body guard, and taking along a Baptist Christian and some others, outsiders, to show him the way. He could not get any of A-ming's followers to serve. They all went into the village where A-ming's people were. Several hundred of the latter at once gathered around the magistrate's chair. They raised the cry, "*Release A-ming! Release A-ming!*" They then tried to get the official to get out of his chair and come into their ancestral hall. He was too old to be caught in that trap, and bade his men hurry along. He did not care to be made a prisoner himself, and be compelled to yield to their demands in order to get out. Seeing that he had taken the alarm and was about to escape them—then the mobbing began. They jostled his chair to upset it; they jostled his soldiers; they laid hands on his secretaries and tore from one of them the long gown on his back; they yelled and screamed, "*Release A-ming! Release A-ming!*"—"pig mandarin!" "dog mandarin!" The soldiers beat back the mob; the secretaries shouted for order, the frightened magistrate hurried up his bearers to get out of the place as fast as possible. So there was jam, and a rush made for the gate. The Baptist guide saved himself by jumping in between the two poles of the sedan while the constables fought the mob right and left. In a moment or two the gate was reached, and the magistrate's company ran as for dear life.

The tumult was heard by Mr. McKibben of our own mission a quarter of a mile away. He thought a fight must have begun. He soon saw the routed cavalcade of the magistrate in wild confusion rushing back. They came up panting and trembling, pointing to their torn garments, filled with rage and humiliation at their defeat, while the hoots and jeers of A-ming's triumphant gang rang out on the air behind them.

II. *The Effect on the Chinese Officials.*—The case as presented to them by the Americans was very simple. Certain ruffians had made an attack on our chapel and people; one of them had been caught. The authorities were asked to look into the whole and render a decision according to the facts. But the moment it was understood that A-ming's gang claimed to be "French" Catholics and expected protection of the priests and of

their spiritual and secular superiors, the magistrates began to parry responsibility.

(1). They paid but little attention to the requests of the American Consul; the plunderers of the fields were allowed to remain at large.

(2). The magistrate evinced his supreme dread of the French. He admitted it openly to Mr. McKibben; and that his decision must not be such as would offend the French, he also indicated clearly from the start. He said to Mr. McKibben that it was true that A-ming was a notoriously bad man, but he had now joined the Catholics, and to treat him as a robber would cause international complication, as the French government would be displeased. Mr. McKibben reasoned with him that in a case like this, if there was a proposal to protect a well-known criminal that surely the French Consul and the French Minister would repudiate it. But, continues Mr. McKibben in his testimony, the magistrate was not to be convinced. He did not conceal his dread of France and felt forced to recognise that A-ming had gained a different footing by getting into the French Church.

(3). This same opinion led them to think that A-ming, ruffian though he was, being now under Church protection, the only way to do would be to get the priests to turn him out, which would be a cancelling of their protection, and then they could deal with him. It was this that led the Taotai to telegraph down frantically that the priests ought to turn A-ming out of the Church so as to give the Chinese an opportunity to act. The district magistrate said also to Mr. McKibben: "I tell you what I will do. I will write to the priest and tell him what kind of a man A-ming is, and get him to put him out of the Church, and then I will deal with him." The magistrate applied this same rule afterwards to a notable associate of A-ming's, saying, "the priest should disown him and hand him over to the magistrate to be dealt with."

(4). From the very start it was apparent, first from the magistrate's conference with Mr. McKibben and afterwards from his conference with Mr. Ashmore and Mr. McKibben, that he had made up his mind to render a neutral decision on the vital question as to where A-ming had been captured. It was not to be a question of evidence or a question of justice, but a question of expediency. They were having trouble enough with the French already. He did not mean to give them any further occasion by deciding against them and for the Americans. He would average things up and make them come out both about even and so escape responsibility. Before he had heard the evidence at all we knew from his own talk just what he intended to do. Afterwards it came out just so.

(5). In order to give effect to his purpose to dodge responsibility he laid a plan to force a compromise. It failed utterly, because of its gross absurdity, inefficiency, and injustice to the Baptist Christians who were expected to admit that it was impossible to find out whether they had captured A-ming while he was making an assault on the Baptist chapel, or whether they had gone and kidnapped him from the Roman Catholic chapel.

(6). The magistrate was betrayed into conceding, by implication, a right on the part of priests, and consequently ministers of religion of any kind, to exercise civil control over their converts, a false and most dangerous position, and one which certainly will incur the disapprobation of his superiors. Writing to a priest, the magistrate says: "Do you, honorable Sir, please send immediately some man of wisdom to disperse them and to await the investigation." This was said about Li A-ô, Li Sam-hui, and a large number of lawless men who were secreting cannon and foreign guns for the purpose of armed conflict. It is a humiliating state of things for the Chinese when they have to ask a priest or a missionary or any other foreign teacher to disperse a mob for them, especially when they have two or three hundred soldiers of their own at command. What does it indicate?

(7). The exceeding fear of the Chinese at this powerful organization of A-ming's followers, dangerous enough in itself, and now emboldened by their confident expectation of French backing, was seen in the final taking over of A-ming. For seventeen days the magistrate had hesitated to take delivery of the prisoner. Indeed it seemed at one time that he was seeking for a pretext to get rid of the troublesome burden by letting him go; or that he was hoping that something would happen and so end the question; or that the Baptist Christians and the gang would fight it out and leave him to come in and have to deal only with a vanquished party and play off the two sides, one against the other. But nothing "turned up," and so he had to act. But he was afraid to act in daylight. He concealed his plans. At midnight he suddenly called for a hundred soldiers, who were ordered to make no noise whatever. With equal suddenness a sedan chair in which to carry a prisoner was brought up. Then men were sent over into the Baptist part of the town where Aming was still under guard by his captors, who were utterly exhausted in looking after him. The wooden fetters were sawed off, the man was chained and gagged and hurried into the sedan, the bearers were then started on a run and the soldiers on a run; not a lantern was allowed. The magistrate was busy hurrying them off in great impatience and solicitude, lest the gang should get a hint of it and swoop down for a rescue as soon as the party was in the open.

About two or three o'clock they were off, hurrying up each other in suppressed voices, and blundering and stumbling along in the darkness. The hundred soldiers attended the prisoner for some six miles of the journey until it began to be daylight and until it was considered that pursuit could not be made. Some twenty-five of them continued on to the district city and the others returned in triumph to their valorous and victorious strategist, the district magistrate.

A Trial and a Decision.

These were had on May 1st and 2nd. Two French priests were there to help A-ming and support Li A-ò; and Mr. McKibben and Mr. Ashmore were there, hoping to see justice done for our people.

The trial was a farce. Plaintiffs, defendants and issuers were all jumbled up together. From the start it was plain the magistrate did not want any evidence that would interfere with his foregone conclusion already indicated to Mr. McKibben. When our people began to give detailed testimony about the circumstances of the capture he shut them up with the same old objection, "Oh you say one thing and they say another. It is impossible to know."

A-ming's examination was a scene. He and Li A-ò and the others had been conferring, and had decided on their tactics. It was to deny everything. He denied that he had assailed the Baptist chapel; he denied that he had had a reward offered for him; he denied that he had raided the magistrate; and Li A-ò denied that fields had been plundered. Such brazen effrontery enraged the magistrate; he roared like a bull of Bashan. What! Had he not seen it? How dare they deny to his face that they had jostled his chair? The petty village magistrate, forgetting the usage of the court-room, jumped up and pointing his finger to Li A-ò screamed out, "You! you deny that!" I paid the money into *your* hands The magistrate would have called for his bamboo, but there stood the priests. Here now were two stories mutually contradictory. Whichever was true the other was a colossal lie, and ought to be exposed without mercy. Right then and there was the magistrate's opportunity. He could easily have found out. The American missionaries begged him to do it, but he was determined not to. His whole examination was so conducted as not to let one side get ahead of the other. It was to be six of one and half a dozen of the other. While he was full of rage at A-ming and Li A-ò, yet he had to smother it all, for there stood the priests, and he was afraid of the French power, which he had said was behind them.

His perplexity was pitiable. Nothing could get him to face the vital questions. "*When and where was A-ming captured?*" and "*What was Li Chin-feng doing when he was shot?*" Again and

again did his pitiful evasion show itself; he wriggled sadly; the same old refrain. How could he tell; it was at midnight; he was not there, alas, to see for himself; one party said one thing and the other party another; if they would only say the same thing it could be easy, but two stories bothered him.

The decision was in accord; there was an exact *lie* in the evidence. So they must even the matter up; the side that had the most wounds and knocks was to have it made up to them by a compensation, and something for pillage must also be allowed; they were then to affix their thumb marks to an agreement to accept the decision and to be good all round, and that part of the affair should be considered as happily ended. As for the robber A-ming they had a case of their own against him, and would be glad of his company a while longer. And since they were going to keep him, and as they knew that would anger the Catholics, they would just hold in durance, as a sort of an off-set, the Baptist school teacher. It would look as though they wanted to balance things all around and show no partiality.

The attitude of the three parties at the time are the main questions. We summarise and repeat a little.

I. *The American Missionaries and their People.*—They contended that this was a case against A-ming, not as a Catholic but as a bandit, for an attack on their chapel. They had abundant evidence at hand, but it was not allowed a hearing. In view of the fact that a supposititious counter charge of exactly the same kind had been foisted in to neutralise the Baptist charge they now demanded that the magistrate institute a most vigorous examination, and ascertain, first of all, "Where A-ming was captured" and "What Li Chin-feng was doing when he was shot." On the determination of these two questions depended a right decision of all the others. They held that to get at the truth would be perfectly easy, *then* and *there*, and that it was indispensable to get at the truth. Of course they objected to a decision which was not a decision of the issues involved, and was therefore no decision at all.

II. *The Chinese Authorities.*—What the Americans did want was what the Chinese resolutely did *not* want. They did not want to face the question, Where was A-ming captured? They were bound not to face it. They did not intend to give the French displeasure. So they said, "We really cannot tell where A-ming was captured. It is impossible to find out"—and that too notwithstanding that first and last there were more than a hundred persons out at that midnight hour. "Do not ask us. We cannot tell. No body can tell. Let us balance the Americans and the Frenchmen one off against the other and let *us* get out of the responsibility."

III. *A-ming's Adherents and the Roman Catholics who backed him up.*—When the magistrate declared that it was impossible to tell where A-ming was captured, and that consequently things would be "evened-up" on that basis they were delighted. They at once lifted up their voices and began to extol the magistrate for his clear mindedness. "Yes, yes." "That is a good decision." "The magistrate is a good magistrate." "We cheerfully accept so wise a decision." "Really it is impossible to tell at which chapel A-ming was captured." "A wise magistrate truly." In this medley of voices sounds were heard that were *French*, and not Chinese. The men who were so quick to praise the magistrate's decision that it was impossible to say where A-ming was captured, gave themselves away as did the woman in Solomon's judgment.

A simile will illustrate the whole case. A man is passing along a lonely road with a bag of dollars over his arm. A thief jumps out and seizes one end of the bag, the owner holds on to the other; a struggle begins. "Help!" cries the owner, "*I am being robbed!*" A policeman appears. Too late to escape him the thief raises a counter cry, "Help, I am being robbed." "Here! Here! Hold!" says the policeman, who takes it on him to act as judge. "You are both pulling at the bag. You both claim it as yours. I do not know which of you is right. My decision is that you divide equally. Sign an agreement, and go your ways in peace." "Not so, Oh policeman," says the owner, "The money is all mine. Why should I be compelled to give half of it to a thief"? The thief cries out, "A wise decision! Oh most clear headed policeman! I accept it cheerfully! Give me my half and let me go." Which of the two is the real owner of the bag?

It is plain the case must go to Peking. Can justice be had there, or will A-ming's audacious lies be accepted and all comparison of evidence be refused outright? Will A-ming the bandit be backed up through thick and thin, because he is a Roman Catholic?

"Talk about the questions of the day," says Gladstone, "*there is but one question*, that is the Gospel; it can and will correct everything needing correction; my only hope for the world is in bringing the human mind into contact with divine revelation." "And I, if I be lifted up, will draw all men unto me."—*Ex.*

Francis of Assisi one day stepped down into the cloisters of his monastery and said to a young monk, "Brother, let us go down to the town to-day to preach." So they went forth, the venerable father and the young man, conversing as they went along the street to the outskirts of the town, returning at length to the gate of the monastery. Then spoke the young monk: "Father, when shall we begin to preach?" "My child," said Francis, "we have been preaching; we were preaching while we walked. Ah, my son, it is no use that we walk anywhere to preach, unless we preach as we walk. We have been seen—looked at; our behavior has been remarked; and so we delivered a morning sermon. We must be Christs to those we would win for Christ."—*From Life of Francis of Assisi.*

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China.

Medical Schools.

BY GEO. A. STUART, M.D.

THERE are many points of view from which the giving of a medical education to the Chinese may be advantageously considered as a useful part of missionary work. All Christian endeavor is in the truest sense philanthropic. Jesus Christ was the great and true philanthropist. It has remained for the last few decades of the present century to begin to appreciate the wide range of possibilities in Christian benevolence. Formerly, when the miracles of Christ were considered to be a manifestation of His divine power, and "all for His own glory," rather than a revelation of His love and compassion ; and when the orthodox were about ready to cast the Epistle of St. James out of the canon, because it teaches faith from a practical standpoint; there were very few of the institutions that in Christian lands now stand open on every hand for the relief of sorrow and suffering and for the rescue of the degraded and fallen. The Master's example and many injunctions, together with the assurance that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," are taken in a more literal sense than formerly, with the result that suffering is alleviated, destitution is provided for, the "submerged tenth" is being brought out of its misery and filth, the race is being brought nearer together in the bonds of human sympathy and love and nearer to the father-heart of God. To the good results obtained the medical profession has contributed much. Many of the duties to be performed are the peculiar province of the physician, and in accordance with the canons of his profession he has accepted the God-given trust. A duty rests upon him, and he only seeks a method whereby he may be able to afford relief to the greater number. The multiplying of himself by instructing others in this useful art is a tempting method to the man of broad sympathies.

The amount of disease and suffering in China is very great, and the methods of native medical practice tend rather to increase than to lessen it. The rich and poor alike suffer. Ignorance, superstition and filth are as apparent and potent among the wealthy as

among the poor. Diseases are left to the unaided powers of nature, or, what is far worse, are treated by crude and inappropriate methods. Scientific diagnosis and rational treatment are an impossibility even to the most wealthy, for the reason that the knowledge of scientific medicine cannot be said to exist in China at the present time. Our mission hospitals do much to relieve suffering and to spread the knowledge of hygienic and physiologic laws. But it is neither possible nor desirable to confine this work to hospitals. The physician in private practice has opportunities for usefulness not accorded to one in a hospital. Graduates in Western medicine, in whose equipment a thorough knowledge of hygienic methods has been included, located for practice in different parts of the country, if properly imbued with the spirit of the profession, will act as foci of scientific living and will incalculably influence in elevating the people out of their filth and squalor, leading them to live cleaner lives, thus preventing disease and lessening the sum total of human suffering for that district. It is needless for me to say to members of this Association that these are things devoutly to be wished for; for the elevation of this people is the one object of all of our educational work.

In connection with some of our institutions there are industrial schools, in which it is proposed to teach certain classes of our pupils a useful trade, thus enabling them to become skilled artizans, and providing those who otherwise would have no visible means of support with a way of gaining a livelihood for themselves and for those dependent upon them. While it is not usually desirable to appeal to the money-getting side of the Chinese character—for our principal aim should rather be the elevation of his moral, social and spiritual nature—yet secondarily this is an element that may be counted with for good, if directed in the right channels. A number as large as in many trades or other occupations may, in the practice of medicine, find a means of lucrative employment. And if these men are Christians, as most of them should be, if educated in Christian schools, they may become the nucleus of self-support in the church with which they are connected. As having paid first or last for their professional training, as being wholly self-supporting so far as their own needs are concerned, and as contributing of their own earnings to the work of the church, they will give to those about them, and especially to church members, a true conception of the duty of Christian-giving. Much of the good to be derived in this way will depend upon the faithfulness of the pastor in dealing with these men. But if judiciously employed, and faithfully followed up, we are sure that much good may result in this secondary manner from our medical schools.

From a purely evangelistic standpoint we look for large results. Many of these students will be Christians or from Christian families, while others coming under the religious influences of the school will become Christians during their course. Many will receive some sort of recognition from the church as local or lay-preachers, and even as simple members of the church will be encouraged to do more or less direct evangelistic work as opportunity offers. The establishing of a Christian family amidst a surrounding heathenism will be no small factor in spreading Christianity. And when we add the influence and example of a respected and respectable physician we have done that which will greatly tell for purity and righteousness in the community. If such a person makes himself friendly and popular with the other business men along his street, his influence in bringing them into the services of the church will be great. A foreign pastor informed the writer that one such man had wielded a very great influence for good in this way in his city. Here again the securing of these desired results will largely depend on the faithful efforts and friendly counsels of the pastor; but with this care and encouragement such results are possible.

The necessity of having trained assistants in our hospitals and dispensaries, and the demand from some quarters for medical evangelists, make it necessary to have a certain amount of medical teaching going on. And while we are training these we may as well include in our classes others who will expect to engage in business for themselves. Common honesty and sincerity and a fitting appreciation of our responsibility in the matter require us to give these men the best training possible. This means, at the very least, a course the equivalent of that given by the average medical school of the West. We wrong ourselves; we wrong medical science and the medical profession as well as hinder the proper advancement of Western science and learning in this empire; we wrong the student; but above all we wrong those who may hereafter come under his professional care, if we require a course any less thorough than this. But under conditions eminently practicable we can do even better than this. A graded course of four or five years, such as we can give, will bestow upon the student the degree of preparation required for the rational practice of his profession. The single physician teaching in his hospital, with a large medical work on his hands, and possibly with evangelistic and other duties devolving upon him, cannot do this work with any degree of thoroughness. Aside from this the man who has not kept up *closely* with the discoveries made in the elementary sciences within the last few years will scarcely feel able to do justice to the student in teaching these subjects. The investigations of the German

anatomists and the development of the sciences of embryology and morphology have revolutionized the study of anatomy. An eminent teacher in one of the best American schools when speaking of text-books said, "The text-book in which the chapter on the anatomy of the nervous system has not within the last fifteen years been re-written in the light of the best German investigators will certainly give the student most erroneous ideas of the anatomy of these important organs." Then what of physiology? What of chemistry? What of histology, without a knowledge of which pathologic-anatomy is incomprehensible? What of pathologic-anatomy itself, that study of disease processes and the basis of the art of medicine? What of embryology, the foundation of morphology and anatomy? What of bacteriology, the modern science that has driven away many of the mists that obscured the etiology of disease and that promises to do yet more, not only in pathology, but in therapeutics? All of these must be taught by practical laboratory work, and with unimportant exceptions can be taught in China as successfully as elsewhere. But where is the physician who has the time and apparatus for such teaching? It will require not only the collaboration of several men in this work, but also that one or more shall devote themselves largely to teaching the elementary branches and to the direction of the laboratories. It will also require native teachers, demonstrators, and laboratory assistants, and these must be trained for the work. It will also require a place for such teaching—rooms for laboratories and lecture halls. As already indicated there should be a graded course of study of four or five years at least, and such course should require no clinical work for the first two or three years. For many reasons it would be better that the school should not be in the hospital. Students should not be allowed to assist in the wards, operating-room, drug-room or dispensaries until they have completed the elementary text-book and laboratory course. In this way we will prevent many from taking partial courses, besides obviating other evils. There is no legal requirement in regard to the practice of medicine in China at present. Those who may receive appointments in the army or navy will probably be required to have completed some course of study. But the physician to the people at large may know as much or as little as he pleases. The people who employ him will not know the difference, and therefore we should use every means to protect them so far as our students are concerned, by so arranging our courses that the student must complete the preparation necessary to the practice of scientific medicine. At least one of my present class (besides others who did not enter on account of this requirement) is very much disappointed that he cannot at once go into the hospital as a student-helper. I

am sure that this man would remain with me only a short time if it were so that he could see all of the clinical work going on in the wards and dispensaries. He would then go out, advertising himself a foreign-trained doctor and use my name on his sign-board. Students are not altogether to be blamed for this, for they have no true conception of the range of preparation necessary to make a safe and successful practitioner of Western medicine and surgery. After they have been required to devote themselves for a year or two to this elementary work most of them will appreciate the necessity of completing the course. For these and other reasons there is no better plan than to have this elementary instruction given in connection with some scientific school at a distance from the hospital. The students may have the advantage of the school scientific apparatus, and teachers in the study of such branches as chemistry, physics and botany, and the additional laboratories required by the medical school could be utilized with advantage by the scientific school in teaching physiology, hygiene, bacteriology and the like.

After having completed the course and having passed a successful examination the school should issue to the student a certificate (call it a diploma or what you like) to that effect. This should be done in order that a clear distinction may be drawn between those who have completed the course and those who have not. They may be requested, or under certain conditions required, to pass other examinations before an Examining Board for the diploma or degree such Board may be empowered to grant; but this will in no way interfere with the school granting its own certificate, or conferring its degree if authorized to do so.

Much has been written on both sides of the question as to whether scientific instruction, and especially medical teaching, shall be done in the Chinese or the English language. Among those advocating teaching in English, the want of a sufficient terminology in Chinese is urged as a difficulty in the way of using the latter language. While a good scientific nomenclature is necessary, and at the present moment is the thing most to be desired, the difficulties in the way of acquiring it are generally very much overestimated. The language yields itself very readily to scientific uses. There already exist many characters with fixed technical meanings; other descriptive terms may be used, and will soon be understood in their new signification ; yet others have so long been in use in scientific books that their specific meaning is already well defined; while other rare or obsolete characters, that by their composition can be made to answer to definite meanings, may be revived for the uses of modern science. Where these are insufficient we have the privilege of making up characters from suitable radicals

and phonetics (as has been done in the case of many of the elements), or we may transliterate foreign terms. In a choice between making up characters and transliteration, the former has in most instances the decided advantage. For in the latter case we either do the former by adding the "mouth" radical to some phonetic to show that it is a transliteration, or we use common phonetics, many of which have important meanings of their own, and thus render the term difficult of comprehension. Of all of the methods of acquiring scientific terms, certainly transliteration is the most cumbersome and unsatisfactory. It is an easy method, but the man of science should be the last to consult his own ease. If we will but devote some time and care to the subject, the acquiring of sufficient and suitable terms presents no great difficulty. The thing most to be desired now is that these terms be fixed by some sort of authority. Undoubtedly the Committees on Nomenclature were appointed to do this thing; and now let them act with the least possible delay, and after they have come to a decision let every teacher and pupil go over his text-books and correct in accordance with the adopted vocabulary. Then let every author and translator lay aside his preferences and use these terms to the exclusion of all others. In this way we shall soon have a settled terminology. It will not be necessary to wait until the Chinese themselves are able to do this work. There are members of this Association who can arrange a better, and therefore a more useful, set of terms than the native scholars will be able to give in the next twenty or thirty years. For the native to be able to settle this question of scientific terminology presupposes a knowledge of the Chinese language above the ordinary, with a special knowledge of the character and its construction; a sufficient knowledge of the English $\frac{\text{and}}{\text{or}}$ other European languages to be able to thoroughly understand a scientific book when he reads it; a sufficient knowledge of Latin and Greek to understand the derivation of the scientific terms in use in the West; and that he be naturally endowed with the power of linguistic analysis. I am safe in saying that the last named quality will be wanting, as the methods used in native schools do not tend to the development of this faculty. Twice thirty years will be required to produce such men in China, unless a change in the method of study is speedily brought about. What the native will do in the way of terms can probably be surmised from what the Japanese have done in this direction. Speaking from the standpoint of expressiveness a more unsatisfactory nomenclature than that in use by the Japanese does not exist in any language. Yet they use them! Inasmuch as we already have the material for a much better vocabulary our committees may go forward in confidence, knowing that "a rose by

any other name will smell as sweet," and that almost any term will do if given a definite technical significance. Thus will one of the chief difficulties in the way of teaching science in the Chinese language be overcome.

The insuperable obstacle to teaching medicine in English will be the lack of a sufficient knowledge of that language on the part of the student. To acquire it satisfactorily he must have commenced its study in childhood and have pursued his studies at some place where the language is largely spoken, as at Shanghai or Hongkong; and at these places it may be possible to secure a few students who will be able to take their training in English, but in the out-ports and interior this will be impossible. Few families have the financial ability to give their sons such an English education as will be necessary, and of those who have the ability few indeed will have any inclination for it. The English itself fits them for a more lucrative employment than the practice of medicine promises, and positions can be had at once instead of having to devote four or five years' time and much money to a course of special preparation. So we cannot depend upon these uncertain conditions for the education of physicians for the millions of this people. The mountain cannot come to Mahomet; Mahomet must go to the mountain.

The lack of medical literature in Chinese will soon be supplied. As students go out of our schools, if they have been taught to appreciate the need of suitable literature, they will create a demand for it, which the teachers of medicine and medical missionaries will be glad to help in supplying. Dr. Cousland's scheme for starting a medical journal in Chinese is a good one, and should be encouraged by every medical missionary and educator. Students and native physicians should be requested to subscribe for it and contribute to its columns. This will be the beginning of a periodical medical literature for China. Medical works, not necessarily text-books, but such as may be used as works of reference, may be translated, and thus add to the native physician's armamentarium. I am sure there are many medical missionaries who will be glad to do this work, and once the nomenclature is settled it will be a comparatively easy thing to do. Special works on the Practice of Medicine and Surgery, Therapeutics, Physical Diagnosis, Gynecology, Otology, Laryngology, Diseases of the Nervous System, Diseases of the Skin, and the like will be useful, and there cannot be too many of them.

In the line of text-books for our immediate needs in teaching there is certainly much to be desired. Hobson's works, useful in their day, are now out of date and practically useless. Dr. Dudgeon's Anatomy, also somewhat out of date, is an expensive book for the amount of material it contains, and its arrangement

makes it not altogether convenient as a text-book. Whitney's revision of Osgood's Anatomy is fairly good, and with the aid of another work to supply its deficiencies in History and Morphology will serve well as a text-book on descriptive anatomy. The writer is preparing laboratory hand-books on Qualitative Analysis, Physiological and Clinical Chemistry. With the aid of these the existing works on Chemistry, if made uniform in terminology, will do very well. Text-books on Bacteriology and Histology are also in course of preparation. Good works on the following subjects are needed at once, viz., Physiology, Pathology, Therapeutics, Minor Surgery and Obstetrics. If all those engaged in teaching would devote themselves to the translation or preparation of one or more good books, each of these needs would soon be supplied. The tendency in the past has been either to translate short manuals and "Essentials," or to abridge larger works, with the result that few of the books thus produced have been at all satisfactory. The text-book used in the schools of England or America will not be too large for our Chinese students.

Notes and Items.

THE following editorial note from the N. Y. *Independent* shows that some of the thoughtful Christian people of the West are as alive to the real interests of China as they have been in the past. . . . . "The Chinese statesman, Li Hung-chang, has been visiting Prince Bismarck. When he asked the ex-Chancellor's advice what he should do for the benefit of the empire, the answer was, Get an army of fifty thousand men, thoroughly disciplined, and then build railroads by which a force can be speedily despatched to any part of the empire. Li Hung-chang will have passed away from earth before those railroads are more than begun. What the empire needs most of all is what Japan needed and was wise enough to do. Let the Chinese government send five thousand of its brightest boys and girls to be educated in Europe and America, and let it at the same time introduce Western education in its own schools. Let this process go on for twenty-five years, and the railroads will come and China will be the strongest instead of the weakest power in the world."

Dr. Sheffield in writing of the forthcoming Report of the Triennial Meeting of our Association utters some important words. "The Report, when published, I think will widen the influence of our Association in bringing before the missionary body the many ways

in which education touches all other departments of work, and finally puts it on a broader, more enduring basis. I think there is need of more discussion on this subject, as I observe that the tendency of Missionary Secretaries and Boards is to regard education as something decidedly secondary to other lines of Christian activity. I believe that sound Christian education supplies the conditions for sound and enduring evangelistic work. Without such education men and women will not be produced to enter upon the work prepared by the missionaries and carry it forward without compromise with heathenism."

Military Academy at Nanking.

The regulations for the new school soon to be opened have been recently circulated and students are being sought. The pamphlet states that the Imperial government has decided to carry on military affairs after the model of Germany, and for this purpose has already engaged German instructors for the army. Now it is decided to open a school after the model of the one at Tientsin, where military tactics, geography, mensuration, drawing, mathematics and other military studies will all be taught in the German language. As this language is difficult to acquire, only clever and promising boys need apply for admission. At present 120 youths will be admitted who are to be between 13 and 20 years of age, and who have already had a good Chinese education. Candidates are to be taken four months on probation and if approved must then give an agreement to remain three years. During the first year each pupil will receive Tls. 2 per mensem, and, if examinations are passed successively will be added one tael each year so that during the last year he will receive Tls. 4. At the completion of the course of study the students are to be sent to Germany for one or two years' further study. On their return to China they are to be placed in charge of a camp of soldiers and after four years may become generals. These are the flattering inducements held out to pupils, and the prefects and magistrates of the province are commanded to search out good pupils so that the full number of required pupils may be obtained. What the results of the new plan may be will be seen some years hence. At present we can but wish it complete success.—*N.-C. Daily News*, September 8th.

During the past few years a class of students has been receiving instruction under Prof. H. H. Robinson in the subjects of Chemistry and Physics in an institution attached to the Board of Mines of the Hupei province, under the Viceroy Chang, and more immediately under H. E. Tsai, Taotai, the Director of the Board. This

class has now come to a close and the authorities are in favour of continuing the instruction if a suitable class can be formed.

It is now desired to find out how many Chinese youths can be obtained, having a sufficient knowledge of English, of sufficiently good social standing, who receive a good character from their foreign teacher and are recommended by him as being likely to turn out satisfactory students and useful men hereafter.

If the authorities think the prospects satisfactory, the candidates recommended are to come to Wuchang for an examination and a period of trial.

As regards the inducements to students to join the class:—The most definite inducement is that the course of study is designed to teach the students how to analyse quantitatively and report on various ores, so that they may be fit for employment in connection with various mines. There seems a fair prospect of the mining industry in China being developed in the near future and of there being a demand for a certain number of analysts in connection with the mines. The course will also fit them to analyse metals and other materials, though the largest demand for analysts seems to be in the direction of ores. Another inducement, although not quite so definite as the preceding one, is the value of a knowledge of these two sciences to anyone who is going to hold a position superior to that of a foreman in various manufacturing industries.

As regards payment, the students would live in the institution receiving a monthly pay of 4, 6 or 8 Taels according to their knowledge, abilities, and the way they worked; they would also receive their board.

What is wanted are youths with a good knowledge of English, so that they can understand and benefit by the instruction given and also hereafter be able to find out information for themselves from English works of reference (a most important point for those who intend to gain their money by their scientific attainments); a knowledge of elementary mathematics is also desirable.

In Memoriam.

REV. SIMEON F. WOODIN.

News has just reached us of the sudden and unexpected death on 28th June, at the home of his son, Rev. Herbert P. Woodin, America, Duchess Co., New York, of Rev. S. F. Woodin, of the A. B. C. F. M. Mission at Foochow. He with Mrs. Woodin left for U. S. A. in April, 1895, on account of his ill-health. During his furlough his health had apparently been restored, so that not only Mrs. Woodin and himself

regarded him as a well man, but he was pronounced to be such by his physician, and plans had been laid for the return of himself and Mrs. Woodin to Foochow the coming autumn. So confident were they in their plans that there are goods now on the way out which they were expecting to need on their arrival. On 10th June Mr. and Mrs. Woodin went to Clifton Springs and attended the meeting of the International Missionary Conference. After their return he had a brief attack of malarial fever, and died of heart failure on the 28th of the month.

Mr. Woodin was an able and useful missionary. He was an accurate scholar, graduating at William's College with the second rank in his class. While attending Union Theological Seminary in New York city he engaged in mission work, laboring among some of the rough boys gathered into Sunday schools. It was while in the Seminary that, hearing an address by Dr. C. C. Baldwin on the Missionary Work in China, he decided to give his life to laboring among this people. He and Mrs. Woodin reached Foochow, in company with Dr. and Mrs. Baldwin on their return, in February, 1860.

He acquired a good knowledge of the language and shared in translating the Old Testament into the Foochow Colloquial; Dr. Baldwin and himself doing the major part of the work. The subsequent thorough revision, however, was mainly by Dr. Baldwin and Rev. Ll. Lloyd, of the C. M. S. Mr. Woodin prepared the "Life of Christ," combining the four Gospels in the Foochow Colloquial, which is now published by the North Fuhkien Religious Tract Society. He also secured the writing by Dr. Sai Sek-ong in Easy Wên-li of the book "Lady Su's Family Instruction," now published by the same Society. This was a prize treatise for Chinese Sunday schools, for which fifty dollars was given by a lady in America. Besides some other tracts Mr. Woodin prepared in the Foochow Colloquial Dr. Nevius' "Instructions for Inquirers." This book has been quite useful.

As a preacher Mr. Woodin was always instructive, and dwelt on spiritual themes. He was kind and sympathetic in his conduct towards the native Christians, was patient in dealing with them and ready to aid them in their times of trouble. He did a good deal of itinerating work, and had the hilly district of Yung-fuh under his special charge for nearly thirty years. He was so modest and reticent in respect to his work that some of his associates have not fully appreciated the amount of his influence there till visiting the district since he left for America. The present writer was much pleased in the spring of 1895 to have a laborer in a field—not a church member—leave his work and run out to greet him when passing along the road, and who appeared quite disappointed at not finding that it was his old friend Mr. Woodin. The ingathering which has begun the present year in the Yung-fuh district is doubtless in a good measure the result of his faithful sowing of the seed in that region.

Mr. Woodin labored also in school work, having had charge of the Boys' Boarding School in Foochow city for a number of years, and having

shared also in the instruction of theological students. For a number of years past he has been quite strenuous in trying to establish self-support in the native church. He was earnest for a time in adopting Dr. Nevius' method of working without having native helpers aided by mission funds. His object was excellent, and some of his associates thought that he pressed the point quite far enough in view of the circumstances of the mission. He was liberal in his views, but strong in his opinions, and persevering and persistent in carrying out his plans. He was faithful to his convictions of duty, remarkable for his self-poise and a kind and noble Christian man. His labor is done, and the good influence of his life will continue for many years to come.

C. HARTWELL.

Foochow, 14th August, 1896.

Correspondence.

BOOKS FOR NEW BOOK-SHOPS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly allow me to ask for suggestions from those who have opened book-shops in large Chinese cities as to the works most likely to be popular at the commencement of such an enterprize. The range of subjects may be unlimited. Such suggestions, published in the RECORDER would, I have no doubt, be of interest to many.

Yours sincerely,

JOHN STEELE.

Swatow.

THE FUTURE OF "MANDARIN."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your note on the recent Convention of the United Societies of Christian Endeavour (p. 307) you inadvertently make the following misleading remark in alluding to "the difficulty in the matter of dialect:" "This suggests whether or not it may be well to divide and have three conventions—one for the South, one for Central and one for North China." Now it has always seemed to the writer that our brethren in Central and North China were laboring under a misapprehension as to the dialects of the south. If the above mentioned convention had met in any city in the Fuhkien province and interpreters had been discarded the language used would have been the mandarin. If such a convention were held by Fuhkien societies only and interpreting disallowed the delegates would doubtless agree to "try" the mandarin. Comparatively few would claim to understand this dialect well, and yet fewer would claim to have a fluent use of it in speaking, but it would come nearer the requirements of the occasion than any one of the three or more leading dialects in the province. In other words, there are more people in Foochow who understand mandarin than there are who understand the Hing-hua, or even the Amoy dialect; there are more people in Hing-hua who understand the mandarin than there are of those who understand either the Amoy or Foochow dialect.

Aside from the fact that a fluent use of the mandarin is considered an accomplishment, the greater facility with which it is acquired as compared with these home dialects renders it highly probable that the introduction of it will be the first reform of the school system in Southern China. First, a knowledge of the mandarin dialect imparted orally and by means of Romanized text books; second, a knowledge of the classics through the medium of Romanized editions (in mandarin); third, the sciences; fourth, one or more foreign languages; and fifth, the Wên-li for, say, one student or *specialist* out of ten. This seems to be prophesied by the signs of the times as the school curriculum of the near future. Never did the people heap so much ridicule upon the "read-book-stupid" as they seem to be doing at present. Scores of anxious parents who are trying to educate their children have told me that they should like to have their children acquire *real* knowledge, "but, when will they get the time with all this shouting over the classics for half a life-time!" This is the question that occupies the thoughts of many among the awakening masses in Southern China. The difference between these dialects is much greater than that between the dialects of North Germany, South Germany and Swiss (German), yet even there all are shut out from the school room and from the public assembly. The high German, or German proper, only may be used in publicly imparting instruction. Mandarin will sooner or later hold the same position in China, and your note, Mr. Editor, simply tells your missionary readers to do their part in *gradually* preparing the way. Our numerous schools afford us special opportunities.

ONE WHO DOES NOT SPEAK MANDARIN.

THE APOSTLE PAUL AND THE CIVIL POWER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Apostle Paul was so ideal a missionary both as to personal character, judicious methods, wholehearted labour and remarkable success, that it is no wonder his name has appeared so frequently and prominently in the discussions on the missionary's proper attitude to the civil power. I am not satisfied, however, that I have anywhere seen his mission policy in regard to the civil power accurately stated.

I consider it of some importance to note that Paul was never, as a missionary, beyond the sweep of Roman law, never away from the control of a Roman judge, never outside the bounds of the Roman Empire. He preached therefore, strictly speaking, in no foreign land. Mission work as conducted in India, Jamaica, Kaffraria and some other parts of Africa give us an analogy to the conditions in which Paul carried on his mission work. The missions in China, Japan and other self-governing non-Christian lands do not give us this analogy. Had he gone to Parthia in the east, to Ethiopia in the south, or the country of the Goths in the north, he would be situated politically as are the missions in China. How he would have acted towards those governments it is not difficult, I think, to infer when we closely examine his actual policy towards his native government.

Paul was frequently threatened with bodily assault and even death. These threats were in the majority of cases made known to him, and he avoided the threatened attacks by fleeing beyond the reach of his persecutors. He did not consider it his duty to remain where he was, after he was forewarned, and demand the local authority to stand

between him and his foes. But not infrequently he was overtaken by his enemies suddenly before he had time to slip away. He writes of having been five times flogged (2 Cor. xi. 24), each time with 39 stripes. He was three times beaten with rods. Of these beatings there is no trace in the Acts of the Apostles, if the beating in Philippi be not one.

At Lystra he was suddenly attacked by a mob, which a few minutes before fell down to worship him. He was stoned and left for dead. His friends, going out to the field to secure his dead body, found him breathing. They took him into town, and as soon as he was able they sent him quietly away out of reach of the mob. Neither he nor his friends endeavoured to punish the malefactors. He was severely beaten and then ignominiously imprisoned in Philippi. This was the work not of a mob, but of the Roman magistrate. This magistrate would have been degraded and otherwise severely punished had Paul accused him. But Paul's revenge was the demand for a private apology, which would guarantee against the recurrence of such action. By the commanding officer in Jerusalem, Paul was ordered to be bound and scourged. He was bound, but asked the officer in charge of the execution of this order whether it was according to law to bind and scourge a Roman citizen unconvicted of any crime. The subordinate officer rushed in trepidation and reported to his superior that Paul was a Roman citizen. The officer ordered him to be at once unbound, and was needlessly alarmed that he would suffer from a formal accusation by Paul. When in Caesarea Paul was virtually handed over by Festus to the Jews to work their will upon him. He appealed for a fair trial to the highest court. On his way to trial he deprecated the idea that he was about to accuse his hostile countrymen. He was not there as the accuser of anyone. He but demanded a fair trial to meet charges made against him by his enemies. When threatened by mobs of Jews or gentiles or when actually attacked by them Paul made no reference to his special privileges as a Roman citizen. Yet he had, as every subject of Rome had, the right to appeal against unjust treatment as an ordinary subject. This he never did. Thrice he was illegally treated by Roman officials, and on each occasion he appealed to the fact that he was a citizen of Rome. In no single instance was this done to punish ill-treatment already past. In each case it was with the design of preventing trouble in the future. On not a single occasion did Paul accuse his persecutors. Never did he demand punishment for crimes already perpetrated, either in the way of revenge or in order to prevent similar crimes in the future. When missionaries therefore plead the example of Paul as a justification in demanding punishment for any outrage of any kind, they do so not only without a trace of reason, but against the plain teaching of the known history of Paul. The example of Paul condemns any such action on the part of a missionary. To argue that it be or be not the duty of a foreign government to throw its shield over all its subjects in another land, irrespective of mode of life or place of residence, is not within the scope of my design in this paper. I desire merely to free the memory of Paul from the reproach so often made against him of acting to a certain extent at variance with the teachings of his adored Master. If any justification can be attempted of punishment for outrages already inflicted, such justification must be sought elsewhere than in the example of Paul and outside the teachings of the New Testament.

JOHN ROSS.

MISSIONARIES IN RELATION TO OTHER FOREIGN RESIDENTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the July issue of the RECORDER the writer of the leading article on "The Relation of the Missionary to other Foreign Residents in the East" treats with such a wonderfully strange classification of mankind, that I cannot refrain from expressing an opposite view of the whole situation. Missionaries and all other foreign residents he classifies as clergymen and laymen. Using the word "laity" in an ecclesiastical sense, as the writer here does, it always means the members of a church in distinction from the clergy who are set apart by ordination to the service of God in the church, and never is it understood to mean the people at large. We do not object to the exercise of great liberality towards the men of the world, but we find nothing that warrants us to apply the term "laymen" to such as are members of no church and do not wish to be considered as church members. And this is really the class that must have called forth Mr. Pott's article —the world as it is arrayed against the church, and not the laity in the church. His premise being wrong it naturally follows that his argument is misleading. Those who really are meant—the men of the world—will feel that they have been ushered into church without their knowing it, and will begin to think that they are not such bad fellows after all. While those who were not intended, but really denominated—the laymen—will feel that they have been misrepresented, and that their best efforts are not appreciated by the missionaries. I have made the observation that laymen in China, that is, those who deserve that name, respect the missionary just as much as the laymen do the clergyman at home. There are not a few foreigners in China who have united with a neighboring church and bend their influence to the good of the church. These people should be encouraged and not classified with the men at large who delight to think evil of all the good that is done. The premise assumed by Mr. Pott has led him in his observation into another error, namely: "That there is about as great a distinction between the missionary and the non-missionary as there is between the out-door and in-door staff of the Customs' service." That statement may be true in Shanghai, but it is not in the out-ports. It has been my observation that Consuls' and Commissioners' families are far more sociable with missionaries than with men of the out-door staff of the Customs. And again I have observed that they are about as sociable with these poor out-door men as some missionaries are. A missionary who will hobnob and play tennis with the in-door men and Consuls and then quietly slip into the home of the Samaritan out-door man and ask to pray with him deserves to be snubbed by all classes.

And I have made another observation, and that is, that persons who denounce the missionaries as a class can always be put down as upstarts of inferior breeding, would-be infidels. For respectable people of the world—say nothing of Christianity—will always respect decent people, an attribute of the missionaries which has *never* been called in question. They may not seek our company; they may not love us; indeed I think in their hearts they hate us, and we should not expect anything else from them. "If the world hate you, ye know that it hated me before it hated you." It is the unregenerated nature of man brought face to face with the work of Christ in the regenerated which always have been and always will be at enmity with each other. As long as the heart of man is despe-

rately wicked and deceitful above all things, so long will the men of the world hate the true Christian. And there is absolutely no human power or wisdom that can remove this estranged condition. It is the same spirit that manifested itself when the first two brothers were having a talk on spiritual things: "And it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him."

The chief objection to the spirit of the whole article is that it obliterates the line between the church and the world, and thus makes every man, the infidel, the drunkard and the whoremonger, laymen in the church of God. That men of the world are ever quick to catch at such liberal treatment is again shown by the enthusiastic manner in which the secular press commented on Mr. Pott's liberality. Why did that press not also take cognizance of Dr. Ashmore's valuable article on "The Origin of the Missionary Troubles"? Ah, because that "bit of exhumed history" lays to their door the very thing for which the missionary has been blamed. It was telling the truth, and not having been made free by the Truth they do not care to hear it. To be told that they have many just causes for despising the missionaries is taken up with acclamation and praise. Neither the world nor Satan have ever needed any encouragement along that line.

That it is a matter of sincerest regret that so many of our countrymen are living among the heathen more disreputable lives than many of the heathen themselves, no doubt every missionary keenly feels and greatly deprecates; but that the methods to reach such men should be different here in the East than it is at home is to me incomprehensible. Human nature is the same the world over. Men cannot be influenced for good by smoking cigars and drinking wine with them. Nor will they have more respect for the missionary who does so. They will flatter him to his face and make him think he is a fine fellow, while in their hearts they despise him.

KAPPA.

Our Book Table.

基督譬喻類纂, "*The Parabolic Teaching of Christ*", by Rev. F. L. Hawks-Pott. Mission Press, 30 cents.

Mr. Hawks-Pott has produced a hand-book on the Parables, which is very well fitted to be useful in schools and in junior classes in colleges.

It is founded, as the author tells us in his preface, on Professor Bruce's "Parabolic Teaching of Christ." It follows closely Bruce's division of the Parables as "Theoretic Parables," "Parables of Grace" and "Parables of Judgment"—an arrangement which readily lends itself to convenient exposition. Mr. Pott, however, has wisely refused New Cloth, New Wine added to II, The Goodman and the Thief, the Waiting Servants, the Porter, the Rich Fool added to III, to be too closely bound by it, and has made room within it for several parables which Professor Bruce either omitted or relegated to the subordinate category of "Parable germs."

After the general introduction, and this division of the subject, each Parable is taken up in order. References to the Gospels are given with a brief statement of the circumstances in which the Parable was uttered and a summary of its contents. Then follows the ex-

position, which is very short, but clear, and sufficient for school use. A good point in lessons is that for each a verse of Scripture, embodying the idea of the lesson, is prescribed to be learned by heart.

The book is excellent for giving a compendious view of the Parables as a whole. But preachers who wish a fuller treatment of details will still find what they need in the treatise published by Dr. Graves, of Canton, in 1877. The two books may be used together with much advantage.

If one must point out faults, a few may be noted, which could easily be removed in another edition. There is an occasional clumsiness in the Chinese, and phrases are used which are not always the neatest or best. For instance 門弟子 for disciples, and 傳福音書 for Gospel, are needlessly cumbrous. It seems a pity, too, to use 天主 for God, a term which will be acceptable to very few of those who will, we hope, use the book. On the other hand, one must note with hearty approval the careful use of 主 before 耶穌. This reverent practice should always be observed.

The strong point of the book is its clear and methodical arrangement, and it is a useful addition to our still too scanty list of school and college text-books.

A Peep into a Chinaman's Library, by James Ware. Presbyterian Mission Press. Price 60 cents.

This brochure is divided into ten chapters under the following captions:—

I. The Four Books.
II. The Five Classics.
III. Books of Moral Instruction.
IV. Excellent Maxims.
V. Manuals of Devotion.
VI. History of Deified Genii.
VII. Chinese Criminal Law.
VIII. Dramatic Works.
IX. Astronomy and Geography.
X. Christian and Scientific Works.

This list presents a formidable array of difficult subjects for any one human being to cope with, and, if thoroughly handled, is fully adapted to elevate the victim to the exalted position of a distinguished grave. But the author being, as we know, a wise as well as a busy man, proposes to take only a rapid survey of this extensive and hazardous field of Chinese literature, and hence entitles his work "A Peep into a Chinaman's Library." The booklet consists of a brief summary of native writings, with admirable quotations from the best Western authorities, such as Legge, Edkins and others. It is well adapted to general use, and will supply the returned missionary with a ready reference for unexpected calls to lecture. The part which deals with modern events will be more interesting to the average reader in the home land. We deplore the use of the word *Chinaman* for *Chinese*, which even the usually accurate writer of the Preface is betrayed into employing. Educated Chinese despise the name as much as the intelligent colored man of the South does the term "nigger." Besides, the term is ungrammatical and inelegant.

Then, too, it carries with it the idea of ridicule.

In his short quotations from "Desultory Notes on Western Customs," written by the traveller Yuan, Mr. Ware demonstrates the fact, unintentionally perhaps, that an Englishman is far more funny, queer and picturesque to a Chinese than a native of the Middle Kingdom ever can be to any subject of Her British Majesty.

SAMUEL I. WOODBRIDGE.

Editorial Comment.

As we go to press the much prayed for Conference of Christian Workers in Central China is holding its first session in Union Church, Shanghai. Next month we hope to give full particulars of these meetings. With great pleasure and in anticipation of much kindly and spiritual intercourse we welcome Mr. John R. Mott, who has been so helpful to Christian workers all along his notable tour, and also Mr. D. Willard Lyon and the other friends who have arrived from north, west and south.

* * *

A FRIEND, who was privileged to attend the meetings held in North China during August and September, tells us that the first Conference, held in Chefoo, August 23rd to 27th, was attended by ninety-seven foreigners and about two hundred Chinese. Drs. Douthwaite and Parry, Dr. Hartwell, of Tungchow, and others took part. Messrs. Mott and Lyon, however, were the main speakers. In Tientsin an all-day meeting was held, Sunday, September 6th, attended by a hundred or so of English-speaking government students from the medical college, university, etc. This meeting was addressed by Mr. Mott, Bishop Joyce, President Tenney and others.

The Peking Conference was held September 12th to 17th, and was addressed by Dr. Sheffield, Messrs. Lowrie, Ament, Bishop Joyce and others, in addition to Messrs. Mott and Lyon. This Conference was attended by 104 foreigners and about 600 Chinese, and was a remarkable meeting, alike for foreign and native Christians. "God was very evidently in our midst," added the brother who kindly gave us these facts.

* * *

WE have received a very pleasantly written and interesting "Sketch of Ku-liang Mountains," by Rev. P. W. Pitcher, Amoy. Kuliang is about four hours by chair from Foochow, some 2400 feet high, and where there are already forty or more houses for sanitariums built by missionaries and foreign merchants. In the summer of 1895 we are told that 130 missionaries, including children, met, and by the different series of meetings received such an uplift as made them all decidedly stronger and better fitted in every way for their blessed calling. In a private note from Mr. Pitcher he informs us that "land is very cheap. You can now obtain a twenty-five years lease for $60.00 with option of renewal at $3.00 per year. A house can be built for $600.00."

* * *

THOSE who have been at Ku-ling, near Kiukiang, also speak in very high terms of the advantages of a summer rest in those high altitudes, some 4000 feet. All the lots have been bought up and many more been asked for. Probably in a few summers this will also become a place of spiritual conference as well as rest and recreation, where spirit and

body shall both be refreshed for the toils and trials of every-day life throughout the rest of the year. We have no doubt that valuable lives are often saved by timely resort to those sanitariums, and the sphere of usefulness of others greatly prolonged.

* * *

For those of our isolated brethren and sisters in the interior to whom summer changes are a comparatively rare experience we have a heartfelt sympathy, and would pass on, for their benefit, a suggestion which, if acted on would, by keeping them in touch with similarly isolated and sweltering, but warm-hearted co-workers, divert their minds from the depressing effects of an unrelieved summer. We have had the privilege of seeing a little mission newspaper, printed apparently on a mimeograph, and giving items of news which must be cheering and inspiring to co-workers in neighboring or distant stations. Such an undertaking, with the facilities the mimeograph affords, entails little time and expense. That the outlay is inconsiderable may be gathered from the fact that the paper before us is issued "subscription free (50 per cent off for missionaries)!" The notice to the readers also says: "If it (the paper) comes to your address every week, be thankful. If you find it dry, be thankful it doesn't come oftener."

* * *

We have learnt with much satisfaction that the Easy Wên-li Company of Revisers have recently held a most harmonious and satisfactory conference in Hongkong, and have passed the Gospels of Sts. Matthew and Mark. We understand that a small tentative edition of these Gospels will be published shortly.

* * *

Many of our readers will have been interested in the tour of His Excellency Li Hung-chang, and from the frequent telegrams and full notices in papers published here and at home noted with amusement his interviewing of interviewers, and with surprise the royal and effusive reception given him in some of the continental centres. The latter is all the more remarkable, "for here," as was pointed out by Professor Douglas, "we have the representative of a conquered empire, whose armies suffered defeat on every occasion when they met the enemy, and whose government was compelled to purchase peace by ceding territory and by paying a heavy indemnity, treated with exaggerated respect and deference; while the distinguished officer who represents the victors in the strife is left in the comparative shade."

* * *

Li Hung-chang is astute enough to put down much of the effusiveness at its true value, being able to distinguish the tones of true courtesy and consideration, and the extravagant protestations of those who have axes to grind. In the meantime we join heartily in the good wishes expressed in the closing sentences of the address from the missionary societies in Great Britain, to His Excellency:—

". . . . We venture to look with confidence to the great statesmen of China, among whom your Excellency has so long held a position

of conspicuous influence, to give increasing effect to the gracious proclamations of the Imperial Ruler of the Middle Kingdom, so that a real safety and freedom may be enjoyed by all who are pursuing the peaceful and beneficent calling of the Christian missionary. We trust that the long journey which your Excellency has taken to visit Europe may be completed in perfect safety, and that you will return to your home in the best of health, and be spared to continue to render those distinguished services to your Emperor and your country which have made your name illustrious throughout the world. Praying ever for the peace, prosperity, and progress of the great empire you represent, and believing that these best blessings are intimately associated with the progress of the Christian religion — We have, etc."

Missionary News.

The British and Foreign Bible Society are the first, so far as we know, to issue calendars for 1897. The prices are 70 cents per 100, $6.00 per 1000.

Rev. D. S. Murray writes Sept. 12th:—I have settled in a new station, a hsien city 100 miles south of Tientsin, called Yen-shan, where I have now fourteen out-stations and a work of great promise. No missionary has been settled here before, although the place has been frequently visited from Tientsin.

The new sanatorium of Pei-tai-ho is proving of great benefit to the missionary dwellers on the hot and dusty plains of Chihli. Sixteen houses have been built this year, and more will be put up next season.

It is a delightful situation, with clear sea on one side and ranges of mountains on the Mongolian border on the other side, beautiful beaches for bathing, and walks towards the hills, strewn with a rich profusion of wild flowers.

Rev. D. W. Lyon writes us of the Conference of Christian workers in Chefoo, held during the last of August as follows:—

There were 99 foreigners who attended, of whom 77 were missionaries, 7 students, 15 other Christian workers, etc. These 77 missionaries came from 20 stations in China, and 1 in India. They represented 13 missionary societies. Of the missionaries, 52 were from Shantung and 25 were from other provinces, coming from as far north as Newchwang, as far south as Hai-nan, and as far west as Hankow.

There were 200 Chinese who regularly attended the native sessions. Of these, 18 were preachers, 33 teachers, 42 students, 107 other Christian workers, etc.

One hundred and thirty-seven delegates of the Conference decided to observe the Morning Watch.

The spiritual blessings which many testified to at the closing session were deep and full. The Holy Spirit was present throughout the entire conference in power.

Will you not pray often and earnestly for the other conferences yet to be held?

THE U. S. C. E. OF CHINA.

Notice.

The Publication Committee of the United Society of Christian Endeavour in China has appointed the Revs. Dr. Faber and Y. K. Yen to revise the Chinese text of the Society's Pledge, Rules and By-Laws. Members who have suggestions to make as regards terms, phraseology, forms, etc., will please communicate with either of the above, care of the Presbyterian Press.

Shanghai, Sept., 1896.

AN EXPRESSION OF SYMPATHY BY THE KU-LIANG CONVENTION UPON THE DEATH OF REV. S. F. WOODIN, OF THE AMERICAN BOARD MISSION, FOOCHOW, CHINA.

The missionaries assembled at the Ku-liang Convention having heard with profound sorrow of the sudden death of Rev. S. F. Woodin in Amenia, N. Y., June 28th, desire to express their high regard for his sterling Christian character, their great appreciation of his long, arduous and consecrated missionary service; and to extend to the bereaved family and sorrowing friends their deep sympathy in this sad affliction and commend them to the loving consolation and tender care of our Lord and Savior, to whom our brother has gone to receive the blessed encomium, "Well done good and faithful servant, enter thou into the joy of thy Lord."

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. Rev. xxi. 4.

Committee { J. H. Worley. / Chas. Shaw, C. M. S. / H. T. Whitney.

Kuliang, Aug. 14th, 1896

The following will be of interest to our readers:—

Oakland, Cal., August 6.

The students at the State University are taking a lively interest in the Chinese courses just announced at the State University by Professor Fryer, who recently returned to fill the chair of Oriental languages. There is some speculation as to how many young men in California there are desirous of taking up the study of the Chinese language.

Professor Fryer will endeavor to arrange the Chinese courses so as to enable an intelligent student to acquire sufficient command of the language in the four years' course as will enable him to go to China prepared to enter the Consular or Customs' service.

There has not been a rush of freshmen as yet to join the Chinese class. Professor Fryer intends to make his courses popular with the students. After the first six months he is satisfied that he will have a large following. The classes will not be confined to students. There is a special course that may be taken up by outsiders. Professor Fryer to-day announced his courses as follows:—

First Course.—The spoken language of China,—the mandarin or court dialect. This is spoken with more or less mixture of patois by all educated people throughout the empire, and is the native tongue of all the inhabitants of all the northern and central provinces. For official purposes the variety spoken at Pekin is considered the standard. The mandarin has a literature of its own and involves a study of a large portion of the characters in ordinary use. The Cantonese dialect. This is spoken in the two provinces, Kuangtung and Kuangsi, and is the native tongue of almost all of the Chinese of America,

Australia and other lands. It has no recognized literature of its own, but involves a study of a large portion of the Chinese characters of ordinary use.

Second Course.—The written language of China. Current literature, correspondence, newspaper articles, including official documents, etc. Three hours per week at least will be required for this course.

Third Course.—The religious philosophies and history of China. This course is independent of the other courses, and does not require the study of the language. At least one hour per week will be required for this course.

Dr. Fryer says that the young man who takes a full course with him will be able to stand off all ordinary Chinese when it comes to speaking and writing correctly their own language.

Diary of Events in the Far East.

August, 1896.

31st.—Great earthquake on the evening of the 31st ult. in the north-east provinces, the town of Rokugo having been entirely destroyed and others severely damaged, and many lives lost. Extensive damage was done in the southern parts of Japan by a typhoon on the same day.

September, 1896.

1st.—Outbreak of rebellion in the Philippines. From the little news that has leaked out it seems that the rising is against the government and the religious orders. From the reinforcements being sent out by the Madrid government the position is evidently critical.

2nd.—Mass meeting of native Christians of Seoul in honour of the king of Korea's birthday.

4th.—Opening of the annual meetings in Shanghai of the Southern Presbyterian Mission. Encouraging reports received from the various stations.

—The *Wah Tse Yat Po* received a telegram from Canton this morning stating that a serious conflagration occurred in Canton last night. The fire broke out about eight o'clock in the Tong-pu-lan, the western suburb, and raged with great fury until about midnight. Over two hundred houses were destroyed. The cause of fire is unknown. This part of the city is occupied chiefly by the *Yoshiwari.—China Mail.*

11th.—H. E. Li Hung-chang anxiously enquired in Canada about the proposal which has been mooted to increase the poll-tax on Chinese from fifty to five hundred dollars.

15th.—H. E. Li Hung-chang has sailed from Vancouver for China.

24th.—Opening session of the Central China Presbyterian Mission Annual Meetings in Shanghai.

30th.—Opening meeting of Central China Conference of Christian Workers. (See Editorial Comment).

A new Chief Bureau for Mining has been recently established at Chang-sha, the provincial capital of Hunan, which has for its object the opening of mines in Hunan with foreign plant. Connected with this Bureau will be the office of the commercial branch of the Telegraph Administration, while the government line office will be, for convenience sake, situated next door to the Governor's *yamên.*

Missionary Journal.

BIRTHS.

At Sheo-yang, Shan-si province, on August 5th, the wife of W. S. Johnston, of a son.

At Chefoo, on the 10th Sept., the wife of Alex. Kenmure, Agent for Korea British and Foreign Bible Society, of a son.

MARRIAGES.

At the Twin Pagodas, Soochow, on June 30th, in the presence of the Hon. T. R. Jernigan, Consul-General for the United States, by Rev. R. E. McAlpine, of Kobe, Japan, assisted by Rev. J. W. Davis, D.D., Pauline McAlpine, eldest daughter of Rev. Dr. H. C. DuBose and the Rev. Lacy L. Little, of the Southern Presbyterian Mission, Kiang-yin.

At the Cathedral, Shanghai, on 11th September, 1896, by Rev. Mr. Walshe, Rev. W. N. Fergusson, Sub-agent of the British and Foreign Bible Society, Shanghai, to Miss Sadie Duncan, daughter of William Duncan, Esq., of Flora, Ontario.

At the Cathedral, Shanghai, on 12th September, Mr. B. McOwan, to Miss E. Mitchell, both of C. I. M.

DEATHS.

At Kariuzawa, Japan, Aug. 27th, of inflammatory diarrhœa and meningitis, Charles Gordon, infant son of E. F. and A. M. Tatum.

At Nankin, on the 25th September, 1896, after a few days' illness, Mrs. Kate R., relict of Rev. E. P. Hearnden.

ARRIVALS.

At Shanghai, 10th Sept., Miss E. Mitchell, from Palestine, for C. I. M.

At Shanghai, 12th Sept., Misses M. King and Jane Davis, from North America, for C. I. Mission; Rev. C. Goodrich, wife and three children (returned), Rev. H. Kingman, wife and two children (returned), Miss Grace Newman (returned), Dr. A. L. Shapleigh and wife, Miss L. M. Hartwell (returned), all of American Board; Miss L. W. Douw (returned), I. M. Alliance; Miss McCoy (returned), Miss Emma Mitchell (returned), Miss Schockley, Rev. W. P. McKey and wife, all of M. E. Mission; and Mr. Edward Evans, of Shanghai (returned).

At Shanghai, 28th September, Mr. and Mrs. J. F. Broumton (returned), Mr. and Mrs. T. D. Begg and child (returned) and Mrs. Gracie and two children (returned), from England, for C. I. M.

At Shanghai, 29th September, Miss A. L. Howe and Rev. H. G. C. Hallock, for American Presbyterian Mission.

DEPARTURE.

From Yokohama, Japan, on September 11th, for Boston, U. S. A., Rev. E. F. and A. M. Tatum and one child.

THE

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AND

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Francis Xavier.

BY HSIANG CHANG.

IF to have a great purpose, and to carry that purpose out in the face of almost insuperable difficulties and privations is heroism, then Francis Xavier was a hero, one of the greatest heroes that the world has seen. Descended from the princely house of Navarre; moving in the best society; a man of brilliant powers; early becoming one of the most famous professors at the then most famous university in Europe, to which young men from Spain, Italy and Germany, resorted for study, viz., Paris, he had a distinguished career in prospect.

But he willingly abandoned all this that he might devote his life to the conversion of the Indies; and for the space of ten years, through joy and sorrow, through health and sickness, through good and ill, he toiled on; on even amid the shadows of the valley till death.

Francis Xavier was born in the castle of Xavier at the foot of the Pyrenees, on the 7th April, 1506. His father's name was De Jasso, a lord of considerable influence and high up in the council of state at the court of King John III. of Portugal.

His mother's name was Xavier, sole heiress of one of the most illustrious families in the kingdom; and that the name should not perish, or the inheritance become estranged, Francis and some of his brothers were given the name of Xavier.

His natural endowments were of a high order. Strong in body and vigorous in mind he early showed a strong inclination towards learning, and at the age of eighteen was sent to Paris. There he took up the study of philosophy, in which he so excelled that soon he was at the head of his class and graduated with honours. And having taken his M. A. he was appointed professor in

the university. In this position he quickly rose to eminence and acquired high reputation in his public lectures on Aristotle. But the course opening up before him was not his destined path. "It was not for those fading honours," as his biographer says, "that Divine Providence had called him to Paris."

His parents inspired him with the fear of God from his earliest years, but not as yet had he yielded himself up to feel the force of the truth in his soul issuing in personal conscious salvation.

The teachings of Luther were then attracting some attention, and men's minds were being stirred up to more earnest inquiry. And many earnest young men from Germany imbued with the reformed doctrines, had entered the university, and were in a quiet unobtrusive way seeking to spread the truth amongst their fellow-students, and Xavier, to some extent, had come under the influence of this teaching. Unfortunately, however, for Protestantism, fortunately for the Roman church, there arrived on the scene one who was destined to change the whole course of Xavier's life. Ignatius Loyola, discerning in the young professor eminent qualifications for the establishment and developing of the Society of Jesus, which he was then trying to inaugurate, set about his conversion. As Xavier was engaged in the pursuits of his varied and wonderful mind there stepped forth and spoke to him this plainly dressed but powerful preacher, of lofty bearing, of stern deportment, mighty in the assumption of a voluntary poverty. "Francis," said he, "what shall it profit a man if he gain the whole world and lose his own soul." He would not let the youth go. He attended the hall where Xavier delivered his eloquent lectures; he stood and listened before the orator's chair; but when the applause had subsided, and the crowd had retired, he touched him on the shoulder, "Francis," said he, "what shall it profit a man if he gain the whole world and lose his own soul." Noble as he was, Xavier was not rich; his affairs became embarrassed; he needed help. The stern Loyola did not forsake him; having just returned from Flanders, from which place he had brought a large amount of alms, he helped him out of his difficulty. But as he did so the same old question was urged with still greater emphasis, 'What shall it profit a man if he gain the whole world and lose his own soul.'

And we know the result; Xavier was led to see the emptiness of earthly greatness, the meanness of earthly ambitions; and touched by the power of eternal truth he resolved to live according to the Divine word and to tread in the footsteps of his spiritual Father Ignatius. And this was his key-note all through life, "What shall it profit a man if he gain the whole world and lose his

own soul." This was the question he constantly put to his hearers and friends. Again and again do we hear his voice, a voice of persuasion, entreaty, love, asking, "What shall it profit a man if he gain the whole world and lose his own soul." And the value of the soul was in his estimation of infinite worth, compared to which the riches or the most highly-prized treasures of earth were of no account. Thus we hear him, addressing some merchants towards the end of his life, say, "How bent are our desires on heaping up the frail and perishable treasures of this world; as if there were no other besides this earthly life; nor other riches besides the gold of Japan, the silks of China and the spices of the Moluccas. Ah! 'what profits it a man to gain the universe and lose his soul.'"

That his conversion was real, his abandonment of the world and his subsequent career sufficiently evidence. His piety was of a different stamp from that which passed current amongst ourselves in years gone by, and which sometimes, even to-day, is regarded as the genuine thing, viz., a desire to escape hell and gain heaven; in other words to gain happiness. But the essential idea of Christianity is different from this. Love to Christ and souls, exacting our life's noblest thought and services. Nothing else but this can fulfill the Divine purpose in us and through us. And Xavier reached this. Listen to his beautiful verses, constituting one of the finest hymns in our language :—

1. My God I love Thee, not because
I hope for heaven thereby;
Nor because they who love Thee not
Are lost eternally.

2. Thou O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nail and spear,
And manifold disgrace.

3. And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was Thine enemy.

4. Then why O blessed Jesus Christ
Should I not love Thee well?
Not for the sake of winning heaven,
Or of escaping hell.

5. Not with the hope of gaining aught,
Nor seeking a reward;
But as Thyself hast loved me,
O ever loving Lord.

6. E'en so I love Thee and will love,
And in Thy praise will sing,
Because Thou art my loving God,
And my redeeming King.

Of the genuineness of his character and the sincerity of his purpose there can be no two opinions. His enthusiastic devotion to and joy in his Master's service are apparent throughout. Christ and His salvation were the great central truths which he held with a firm unfaltering grasp, and which he strongly emphasized in his preaching. Thus in preaching to the inhabitants of Socotra he asserted that there was no possibility of salvation without a sincere faith in Jesus Christ.

But in some respects, we think, he was mistaken. He adopted, like his master Loyola, a severe ascetism which he carried to extremes; leading to unnecessary privations and suppressions of natural instincts and desires. For instance, on his journey from Paris into Italy with some other divines and students, the spirit of youthful buoyancy had asserted itself, and Xavier excelled the others in running and leaping. Immediately he felt compunction of conscience, and to mortify the flesh had tied his arms and thighs with little cords which, with the exertion of the journey, had caused his limbs to swell, and gave him such pain that he could not proceed on his way for the time being, and a physician had to be called in.

Again, when on his way to Lisbon to embark for India, though passing almost within sight of his home, and with time to spare, he yet refused to turn aside to bid farewell to his mother and those at home, considering that flesh and blood are enemies to the apostolic spirit; and that home and kindred were therefore amongst the all things that he had forsaken for the love of God. A sentence of Loyola made a deep and often recurring impression upon his mind, "We make no progress in virtue, but by vanquishing ourselves." At a subsequent date we read in one of his letters words which show that he still cherished the same idea. "I am ashamed," he says, "to have shed so many tears of joy through an excess of heavenly pleasure?"

It is remarkable at what an early period this ascetic spirit manifested itself in the Christian church, and with what persistency it has remained. It is an exaggeration of a vital truth that spiritual well-being can only be promoted by a corresponding suppression of the evil desires of the flesh, or of the unlawful indulgence of lawful desires. But this is not asceticism. To all this gratuitous suppression and infliction of pain come the words of God, "who hath required this at your hands."

Yet with all his austerity Francis Xavier was not narrow with the narrowness of some. He would not drive away all pleasure from men, who, in the strain and stress of life, felt the need of relaxation. He even joined with them in innocent games

that he might increase his influence over them. Thus, on board ship, a cavalier who had heard of Father Xavier, and wishing to see him was, on his introduction, much shocked to find him playing chess with a private soldier. It was not the games that were in his estimation forbidden, but the use of improper language or other objectionable features.

No sooner was Xavier's resolve taken than he left the university, and cast in his lot with Loyola. His heart had been set on the Indies, but for some time his heart's desire had been denied him. Eventually his way was opened. While a student in Paris his father, whose worldly concerns were not so prosperous as they had formerly been, contemplated withdrawing Francis from the university. He first consulted his eldest daughter, a lady of great sanctity and the abbess of a convent, and she warned him against doing it, stating that Francis was a chosen vessel preordained to be the apostle of the Indies, and that one day he would become a great pillar of the church. Francis was probably made aware of his sister's prophecy. At any rate when the papal decision was made known to him by Ignatius to proceed to India he confessed that for a long time he had sighed after the Indies without daring to declare it. He sailed for the lands that were after to be the scene of his labours and sufferings and death, on April 7th, 1541, his birthday; and after a weary journey, occupying thirteen months, *viâ* the Cape of Good Hope and Socotra, he arrived at Goa, then the head of a flourishing colony of Portuguese and the seat of a bishopric.

Religion amongst the colonists was at a very low ebb. All methods of heaping up money, legitimate or otherwise, were accounted lawful. Injustice and bribery existed on every hand, and gross immorality was openly practised. "The bishop of Goa, to little purpose, had threatened them with the wrath of heaven and the thunder of excommunication; no dam was sufficient for such a deluge. Their hearts were hardened against spiritual things." Father Xavier at once set to work to bring about a better state of things, and succeeded in effecting a wonderful reformation in the lives of the people, not only at Goa, but at Malacca and other places where the Portuguese resided. But for the most part these reformations were not lasting, and all through his career Francis Xavier had to confess, as many a missionary of the cross has since had to do, that the greatest hindrance to the spread of the Gospel truth amongst the heathen comes not from the heathen themselves, but from the unhallowed lives of many of those from Christian lands.

The one great object, however, for which Xavier had come to India, was never for a moment lost sight of—the conversion of the

natives. For this he lived and laboured; for this he strove and prayed. Souls, souls, for Christ; this was the burden of his cry, the enduring passion of his soul; for he believed that "the salvation of one only soul ought to comfort a missioner for all his pains."

It was a mighty work he set before himself, but his faith was mighty and his courage unflinching. The path of duty he never swerved from, not for an instant. Where the path lay he travelled; where the voice led he followed patiently, bravely.

The state of the then heathen India was enough to make the stoutest heart quail. It was indeed the stronghold of Satan. The narrative tells us that "as for the gentiles the life they led resembled that of beasts rather than of men. Uncleanness was risen to the last excess among them, and the least corrupt were those who had no religion. The greatest part of them adored the devil under an obscure figure and with ceremonies which modesty forbids to mention." Such then were some of the conditions under which this man of God launched forth on his great life work; enough to discourage a man of less faith; but only stimulating him to more incessant self-sacrificing toil.

His first care was to set himself to acquire the language, and in this he succeeded so well that in a marvellously short space of time he was able to make himself intelligible. His biographer claims for him the gift of tongues. Thus he says, "It was at this time, properly speaking," viz., while working on the coast of Travancore "when God first communicated to Xavier the gift of tongues in the Indies. The holy man spoke very well the language of those barbarians without having learnt it, and had no need of an interpreter when he instructed." And this was the authority of a young Spaniard, who was said to be an eye witness. But this does not seem to be borne out by his practice. For we find him in the early part of his ministry speaking through an interpreter; and in writing to one of his fellow-workers he says, "I am wholly ignorant of the language of the people, and they understand as little of mine; and I have no interpreter. All I can perform is to baptize children and serve the sick, an employment easily understood without the help of an interpreter by only minding what they want." Later on we find him labouring in the knowledge of the Malay tongue. And on his arrival in Japan, although he had previously gained some knowledge of the language from the three Japanese Christian youths whom he had in training at Malacca, he did not know it sufficiently to express it with any degree of freedom, and confesses that he and his companions at first stood like statues, mute and motionless. He therefore applied himself with all diligence to the study of the language.

We may therefore, I think, dismiss the gift of tongues theory along with the miracles which he is said to have performed during life and since. Such a lot of accretions have grown up round his name, and wonders ascribed to him which he himself did not claim, or, if claimed, explained on natural principles, that it is hard to get through these so as to form a just estimate of the man and his work. But brushing these aside we see a brave man who walked with God, and ever maintained the right; and because of his nearness and constancy of communion with God, had revelations not accorded to those whose manner of life was further from the Divine plane, and was enabled to accomplish what he could not otherwise have done. Well would it have been if his biographer and friends had acted on the advice which he himself gave to one of the young missionaries, "Have a care that your relations be exact, and such that our fathers at Goa may send them into Europe as so many authentic proofs of what you perform in the east." Then we should not have heard so much of the gift of tongues and of the wonderful miracles alleged to have been performed by the good Father.

Xavier's field of labour was a very wide one, extending from the Malabar coast to Ceylon, the Malacca Straits, the Moluccas or Spine Islands, and beyond even to some of the lesser known barbarian islands of the Pacific, and north to Japan. In covering this field he was ably assisted by a noble band of missioners. His first sphere was among the population of the Pearl Fisheries, along the coast from Cape Cormorin to the Isle of Manar. Some of these people were nominally Christians, but their practices were anything but comformable to their profession of Christianity. Here Father Francis laboured for over a year with great success; so much so that the number of those to be instructed and advanced in piety was far too numerous for himself to attend to unaided. He, therefore, resolved to return to Goa to seek help. He remained but a little time at Goa, and returned to these Paravas, as they are called, with all expedition, with the best provision of Gospel labourers he could procure, viz., one Portuguese, two native Indian priests, and one Portuguese unordained. Having installed these in their work among the villagers he himself penetrated further into the country; his travels covering the greater part of the south of the peninsula from Travancore to Tranquebar and the northern portion of Ceylon. Now we see him holding discussion with learned Brahmans and anon reproving robber bands, or attending to the poor in their sickness and need, or instructing the children, or evangelizing in the villages; seeking by all means to win men to the Lord Jesus Christ.

From Cande he was desirous of returning to Travancore, but contrary winds drove him back to the coast whence he had sailed;

he thereupon conceived that God had called him to other places, and at once turned his attention to the isles of the Far East. Arriving at Malacca he spent some little time there in preaching to his fellow-countrymen and in visiting the islands around. But his heart yearned for those still sitting in the region and shadow of death; and so, bidding good-bye to those who fain would have detained him, he hastened on to the more distant Moluccas; and there, with untiring zeal, he laboured for the upbuilding of the Christians already there and for the conversion of the heathen. Amongst those he gained to a profession of Christianity was a lady of great intelligence and influence, a Saracen princess, whose after life adorned the doctrine of God in all things. One of the isles in the far Pacific, east of the Moluccas, visited by the missioner, was the Isle del Moro as it is named in his biography, whose inhabitants were reported to be fierce cannibals. When his design of visiting these isles became known, all possible endeavours were made by his friends to prevent him going. They even went so far as to obtain an order from the governor forbidding any vessel to carry the Father thence. The reply evoked is one of the noblest utterances in the good man's life, reminding us of the reply of the Apostle Paul when his fellow-believers tried to prevent him going up to Jerusalem, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." So Francis Xavier replied, "Where are those people who dare to confine the power of Almighty God and have so mean an apprehension of the Saviour's love and grace? Are there any hearts hard enough to resist the influence of the most high, when it pleases Him to soften and to change them? What! shall He who has subjected the whole world to the cross, shall He exempt from that subjection this petty corner of the universe? Shall then the Isle del Moro be the only place which shall receive no benefit of redemption? I acknowledge them to be very barbarous and brutal; and let it be granted that they were more inhuman than they are, 'tis because I can do nothing of myself that I have the better hopes of them. I can do all things in Him who strengthens me and from whom alone proceeds the strength of those who labour in the Gospel . . . You tell me that they will take away my life, either by sword or poison; but those are favours too great for such a sinner as I am to expect from heaven. Yet I dare confidently say that whatever torment or death they prepare for me I am ready to suffer a thousand times more for the salvation of one soul." Nor was this any idle sentiment, for he maintained his steadfastness of purpose amid the coldness and opposition of his fellow-sojourners from the west, and amid bitterest hate and persecution from the heathen. As witness the Brahmans

waiting in ambush to kill him; and to escape their fury he was compelled to hide in the forest, and passed the night upon a tree. Even then his prayer was not for himself, but for his flock, that they might be protected and saved. Or, later on, when in Japan he was dragged out of the city to be put to death, and providentially saved by a violent storm arising; he stood there in the midst of it all without losing his habitual tranquillity, adoring that Divine Providence which had worked so visibly in his favour. Thoroughly imbued with the spirit of Christ's teaching, he was patient under insult, and sought ever to return good for evil, which he beautifully characterizes as "Divine revenge." And amid all his persecutions and sufferings we hear him say, "More, Lord, more. I can bear more for Thy sake." For him there was no turning back. He could bear, but he could not swerve. He went therefore to the Isle del Moro, and it became to him the island of Divine hope, because of the abundant fruits of his labours. He spent three months here, and returned to Goa *viâ* the Moluccas. While at Malacca an attack by the Sultan of Acheen on that place roused the fears of Xavier for the safety of the Christians, and he urged "the organization of an expedition to chastise the invaders, which proved a triumph, and much increased his local influence." It was at this time he penned his famous letter to the King of Portugal, urging that severe measures be taken with those who should oppose the spread of the truth, which letter, it is said, led to the establishment of the inquisition at Goa in 1560, several years after Xavier's death.

But we must hasten on. And passing over several years, which were chiefly spent in going to and fro between Malacca and Goa, and evangelizing in the fields already visited, we find him away north in a land then but little known—Japan. He had previously become acquainted at Malacca with a Japanese exile named Han Siro, whose conversation fired him with zeal for the conversion of Japan, and who, on his baptism, took the name of Paul of the Holy faith, by which name he was subsequently known. Proceeding to Japan he carried Paul along with him, and landed at Kagoshima, in the southern part of the island of Kiusiu, Han Siro's birth place, where they were well received and granted full permission to preach the Gospel. Soon, however, opposition set in, and the Father went further north, even reaching Kioto, the capital of the country. He remained for over two years in Japan, and had some fruits of his labours, especially in the kingdom of Bugo, and feeling that he could leave the work in other hands, his custom being to commit it to native evangelists as soon as possible, he returned to India to gain permission and make preparation for going to China, on which country his heart was set. His last journey, from which he returned

not, and the great purpose of his closing years was left unaccomplished. But the banner dropping from his nerveless grasp was taken up by others and borne aloft until it was proudly erected in the capital of the Chinese empire. The rock had opened for the inflowing of the gracious stream, which is yet destined to enrich and transform the nation.

He gained the consent of the viceroy to the appointment of an embassy to China, and large sums were voted by the treasury and raised by private subscriptions to defray the expense of such embassy. But the Governor of Malacca threw all manner of difficulties in the way, even laying an embargo on the ship. "Xavier, who, with characteristic modesty, had kept his dignity as Papal Nuncio Pinatte (save for exhibiting the brief to the Bishop of Goa on his first arrival in India) determined to avail himself of it now, and desired the vicar-general of Malacca to inform the governor and to remind him that such as impeded a nuncio in the discharge of his office were subject to excommunication by the Pope himself. The governor paid no more regard to the papal brief than he had done to the viceroy's letter, and even charged Xavier with having forged it, if not both documents, and the people of Malacca sided with their governor against Xavier." At last a compromise was agreed upon, and Father Francis and his two companions were allowed to sail, and after about six weeks arrived at Sancian, now known as the Island of St. John, close to the coast of Canton.

Here again the Portuguese tried to dissuade him from trying to proceed to China, but he turned a deaf ear to all their entreaties. If he could only reach the mainland, even to be put in prison, it would give him the opportunity he longed for of preaching the Gospel to Chinese on Chinese soil. No Portuguese ship would carry him thither, but the Father succeeded in making arrangements with some Chinese merchants to land him on the coast, under oath of secrecy that no torments should make him confess the name or the house of him who set him on shore. But the Chinese failed of their promise to return for him, and so every avenue seemed to be closed against him. Hearing that the king of Siam was about to send an embassy to China he was anxious to return with the ship and proceed with this embassy. But it was willed otherwise. "For now his earthly toils and projects were to cease for ever. The angel of death appeared with a summons, for which, since death entered into our world, no man was ever more triumphantly prepared." Stricken down with fever he was at his own request put ashore that he might meet his end with greater composure. He was landed and left upon the sands without any provisions, and exposed to the cold blasts of a Chinese winter. But one Portuguese,

whose heart was not hardened, and whose name deserves to be handed down, named George Alvarez, had him carried to his own bamboo hut on the sea shore, and there day by day he gradually sunk, till on the 2nd December, 1552, in sight of the land he had yearned for in vain to convert, with only his two companions with him to soothe his last moments, he died with the words on his lips, "In Thee, O Lord, have I trusted, let me never be confounded."

Such then are some of the leading facts in the life of this remarkable man. He was not perfect, as who amongst us is? But his biographer is probably not outside the mark when he says that "never saint has been perhaps more honoured or loved in the church than Francis Xavier." And he was worthy of all praise. For, take him all in all, none nobler, we fancy, abler, more devoted, more successful has appeared since apostolic times. Surely then we cannot refuse our meed of praise and say, "Servant of God well done."

In reviewing his work we must not forget that it is in a large measure a criticism of the difference between Roman Catholicism and Protestantism. True to the principle of the Jesuits, actions of questionable expediency were considered justifiable, provided the end gained was a good one.

But surely Divine truth is too sacred to be thus trifled with, and is strong enough to win the day against all odds without the mean tricks of human casuistry. And it is forgotten that the end must be as the means. Questionable means can only produce questionable ends; the law of sequence applies here as in all other things.

We think that undue stress was laid by Xavier and his colleagues on baptism. But these points aside, the character of his work is attested in ways unmistakeable, viz., by the altered lives of the converts and by their constancy in the midst of persecution and martyrdom. Many took joyfully the spoiling of their goods, and many were content to meet death in its most horrible forms rather than deny the Saviour who bought them.

In Manaar 600 or 700 of the islanders gave up their lives for the name of Jesus Christ, when a word merely would have saved them; but the word was not spoken. On the contrary, they all openly declared themselves Christians.

But some of the methods employed by Xavier were of such practical utility that they might be followed with advantage by us in our work. Particularly his care in the admission of labourers and his periodical examination of them; his training of young men for the work, and committal of the work to their hands as soon as at all practical; and his systematic catechizing of the members and inquirers; a practice which would be of immense benefit to us in instructing illiterate people, and especially the women in our country districts.

The great lesson which the study of Father Xavier's life enforces upon us is this,—not to do the work of God negligently, but with all our powers, body, intellect and soul, labour on, hoping when the evening shadows fall to cease from our toil and to enter like Francis Xavier "into the rest that remains for the people of God."

The Present Status and Prospects of Missions in the Fuhkien Province, China.

BY REV. P. W. PITCHER.

[American Reformed Church Mission, Amoy].

I.

A YEAR ago the horrible massacre which shocked the whole world occurred at Hwa-sang, and on August 1st of this year, in commemoration of that sad event, memorial services were held, both at Ku-liang and Foochow. At the latter place, in the foreign cemetery, where rests all that is mortal of that little band of martyrs, a beautiful monument of marble was unveiled. The monument, obtained by subscriptions from residents of the coast ports, "consists of an angel carved in fine Carrara marble with semi-folded wings, looking with reverent sympathy on the graves" of those who fell on that eventful day.

And now as we recall those solemn scenes once more may we not with profit look backward over the year that has come and gone. What are the signs of the times seen by us to-day—especially in this northern part of the Fuhkien province, the scene of that terrible and shocking tragedy?

Were those lives sacrificed for naught? Has the blood of the martyrs proved, in this case, to be the seed of the church? Or was the statement, or suggestion, or whatever it may be called, made at that time by some, viz., that "the time had come to get out of China," or in other words, that the task was hopeless and should be abandoned, true?

A calm and careful consideration of the event should have enabled anyone to answer, great as the price was, the latter could not be true.

No, even at a greater cost than that which was paid at Hwa-sang, or in the front of more bitter opposition, it would be difficult to find a single missionary, or anyone at all interested in missions ready candidly to admit that the time had come to abandon China.

Such events only point us to a deeper consecration and a more determined effort to redeem a lost people. And instead of talking about getting out of China our chief concern should be: How to get in and how to give more and do more for the cause of Christ in this land? What, abandon the work of over fifty years! Preposterous!

And now if anyone has the least doubt about the truth of that old saying: "the blood of the martyrs is the seed of the church," let him investigate and discover, if he will, the cause of the unprecedented *uprising* which has taken place in the Foochow district during the past year. Find other cause than that of the Hwa-sang massacre if possible.

Think also of the multitude of prayers which the event called forth in behalf of this people. What else could be expected? Here then is the cause; and in this case also it has been proved that "the blood of the martyrs is the seed of the church." It is a most profound truth, too deep for mind of man to fathom. It is profound not only on account of its mystery—God-ward, but also on account of man's responsibility—man-ward How far were you and I responsible for that sacrifice? How far were Christian governments responsible?

It has been estimated that 20,000 *inquirers* have presented themselves at the doors of the churches of the three missions located in the Foochow district. "Hundreds of families have renounced their idols," while hundreds of others have been asking for leaders and teachers to guide them and instruct them.

We need not stop to discuss the possibility of mixed motives which may lie at the bottom of some of this awakening; let us rather recognize the fact. Many may be coming with little or no consciousness of sin, but still they are coming. Motives or no motives the summons have gone forth in response to ascended prayer: "Seek ye the Lord." Hence may we not be too ready to question motives, but be wise in dealing with these inquirers and lead them to that true consciousness of sin which bringeth sorrow and repentance.

Driven by the storms of oppression and persecution, driven by the thraldom of superstition with its heavy burdens, it may be that some of them are coming blindly, yet honestly coming to seek shelter in the fold of Christ. May we be able to point them to the true refuge where they shall be safe.

"From every stormy wind that blows,
From every swelling tide of woes."

Of the 20,000 inquirers mentioned above it has been stated that probably 5000 have been accepted and have united with these three missions since August 1st, 1895. This, I believe, is unprecedented in any year, *i.e.*, from August, 1895 to August, 1896, since the establishment of missions in this district, or in the whole province. Turning now to notice very briefly the work in the whole province

we shall find that while the great awakening centers about Foochow, yet there are encouraging signs in the Amoy or southern districts, especially along the line of church development, which cannot be always clearly demonstrated by figures. The southern portion of the work, I think we will all admit, is remarkable for the progress made in the matters of a native ministry, church organizations, and *self-support.* In the Synod of Amoy (English Presbyterian and American Reformed Church Missions) there are twenty (20) church organizations which support their own pastors and carry on a home mission work, while some of them maintain other independent work besides. The London Mission Society also have seven (7) church organizations working along similar lines, and many others supporting *evangelists.*

But these items are so widely known already that we need dwell no further upon them.

Take it altogether, then, throughout the length and breadth of this whole province the present status is encouraging and the prospects bright with hope.

It has been rather a difficult matter to prepare a perfectly satisfactory Statistical Table, as the terms employed do not always mean the same in all missions. But with the various foot notes I hope the accompanying Table will be rightly understood.

The number of missionaries is always a variable quantity; however, these figures, I believe, represent the actual number in each mission in 1895, and all, save a small proportion, were in active service.

STATISTICAL TABLE* OF MISSIONS IN THE FUHKIEN PROVINCE, CHINA, FOR 1895.

	Missionaries.‡			Church Members.	Inquirers.	Received on Profession.	Adherents §.	Adults baptized.	Children baptized.	Contributions for Church Purposes.
	Males.	Females.								
		Married	Unmarried.							
A. B. C. F. M.	10	8	2	1102	2646	251	3748	No Report	No Report	$1322.73
Am. Reformed Church †	7	6	7	1187	685 ¶	138	1872	114	108	4351.54
Eng. Presbyterian Church†	10	6	7	1251	715 ¶	104	1966	88	73	3616.96
Ch. Missionary Society ..	13	7	39	6540 ‖	9140	No Report	15680	503	220	4974.97
London Mission Society ..	4	3	6	2034	2338	196	4372	181	89	4817.47
M. E. Mission	9	6	13	4898	6513 **	975	11411	1438	539	10070.87
Total....	53	36	74	17012	22037	1664 ††	39049	2324 ††	1029 ††	$29154.54

* From Official Reports, 1895.
† Synod of Amoy.
‡ On the field in 1895, but not necessarily the whole year.
§ Church members and inquirers.
‖ Of this number of baptized 3062 are "*communicants.*"
¶ Approximated.
** Probationers.
†† Partial Report.

Fuhkien, where the introduction of missions antidat
in the whole empire (excepting the work of Morrison ar
Canton), in a special sense seems at present to be the
field of missions in China.

The large number of converts already enrolled and the almost overwhelming numbers seeking admission—numbers which perhaps exceed those of any other one province—seems now to have broken with full force upon the minds of the *literati and officials*. A most bitter feeling has been aroused, and there are signs of trouble ahead. There is evidence then of this kind of *uprising*, too, on the part of our opponents, who seem determined to do all in their powers not only to arrest all further progress, but to stamp out, if possible, that which already exists.

Will they succeed? We do not believe they can, provided we are faithful and watchful.

(To be continued).

Jottings in Yunnan.

BY REV. W. M. UPCRAFT.

[American Baptist Missionary Union, Ya-chow, Sz-chuan.]

LYING upon the circumference of the empire, remote from the path of the ordinary traveller, and not strongly represented in the field of evangelical mission work, Yunnan does not figure largely in current literature.

If sympathy depends upon knowledge then it were well for both Yunnan and ourselves that we know more of the province—for ourselves, that a new avenue is thus opened to a fellow-feeling—for them, in that the contact is closer and more intelligent.

From Sui-fu, the last town on the navigable Yang-tze in Sz-chuan, to Chao-tung, the first important city of Yunnan, is thirteen days' travel.

And thirteen days of more varied or arduous travel it would be difficult to find.

The first day lies along the valley of the great river in the shadow of the girdling hills and fragrant orange groves. Thirty miles out the road turns sharply to the south and plunges at once into a jungle of hills that beset one all the way to Chao-tung. The road is a pathway bestrewn with slippery pebbles and limestone slabs, the fare is not exhilarating, nor the inns sumptuous, but as one goes on day after day rising steadily from the malarial levels of Sz-chuan

into the bracing quickening air of Yunnan the discomforts are forgotten in the sense of re-invigoration and the conviction that life does not necessarily drag after all.

To depend upon the impression of either village or city life, the appearance of the people or country, for attraction, would only lead to certain and deep disappointment. Our impressions are mainly by contrast. Thus, when one remembers the size, the vigor and the business of Sz-chuan places, the ruined villages, the stagnant towns and phlegmatic people in this province are depressing.

Essentially agricultural, their horizon narrow, means of information scanty, and bucolic in disposition, the Yunnanese must be judged by his own standard to be appreciated.

The village houses are of mud as to walls, straw as to roof, and ever in need of repair. The productions of the field are rice in the valleys, with maize, wheat, oats, buckwheat, and opium, wherever the ground is of an angle that allows cultivation.

Exports are of metals, opium and native medicine, transported by pack animals generally, whose whole existence must be a torture. The roads maim their feet, the packs gall their backs, and the merciless drivers fill up the cup of their oppression; yet all the time Buddha sits in helpless contemplation in his temple niche with not enough force left in the whole system to even protest against this wholesale cruelty.

From Chao-tung to the capital of Yunnan is again thirteen stages, over breezy uplands where the skylark makes the welkin ring and the cuckoo calls from the grove.

People are few, business small, and matters generally stagnant. The outside world to an ordinary Yunnan man is sharply divided into two sections—French and English; and the latter are further distinguished as "Jesus." It was a distinct shock to hear oneself designated by that hallowed name. We were plodding along under the wing of our official escort ("officially delivered criminals" in official documents) when he met an acquaintance, who hailed him with, "Hello, Fu-shan, where are you going?" "Oh," responded the man in authority, "I'm a just escorting *Jesus* to Yang-liu," and explanations did not seem to improve matters at all, "for," said he, "you are not Catholics, then you must be the other."

The capital of Yunnan strikes a stranger favorably in many ways. The city is not large, but has a few fair streets, shops small but neat, and the people fairly friendly, though there is a deep undercurrent running against the foreigner. There is an arsenal with a steam whistle and a couple of foreign stores open, stocked with French goods from Tonquin, in the hands of Chinese, probably Roman Catholics. From this point to Meng-tze, ten days, the

character of the country is little changed; traces of the Mohammedan rebellion are to be met with in many places, and a latent fear exists that the French are coming up from Tonquin. Meng-tze has leaped into importance since the introduction of a French Consul and Customs' staff. Trade is slowly increasing, but prospects not invigorating.

Here also is the home of the bubonic plague, which annually carries off some hundreds of the people.

From Meng-tze to Man-hao is two days' journey, the second day being one long descent to the valley of the Red River, which has a bad reputation for fever of a fatal kind. From this place to Lao-kai, the frontier post in Tonquin, is a day and a half by native boat. Here connection can be made with a small steamer running to a point on the lower river and so on to Hanoi and Hongkong.

In this region and about Meng-tze the Roman Catholics are making an effort to establish themselves, in which of course they have the efficient aid of the French authorities.

Extensive tin mines are worked at a little distance from Meng-tze—tin and opium forming the staple articles of export through Man-hao.

From the capital westward to Ta-li is thirteen stages, and thence to Bhamo in Burma twenty days further. The country west of Ta-li is ground new to mission work of an evangelical kind, and even the Catholics are not much represented there, though to the north-east of Ta-li they are strong in a number of places. A good deal of interest attaches to the contemplated extension of the British Consular service to Western Yunnan and as a consequence the strengthening of their influence there.

A feature of interest is the presence of the hill tribes throughout the larger part of the province, especially north and west. On the Burma border the Chinese are much inferior in numbers, and though the trade is largely in their hands the country is occupied by Shans and Kachins, who shew a disposition to migrate into British territory. Around Ta-li the Ming-jia are very numerous, and are practically Chinese, so largely have they conformed to the customs of the dominant race.

On the Sz-chuan border and scattered over the hills to the south are the Lolos, a most interesting people, whose character and situation appeal strongly to the missionary's sympathy and desire.

The present stage of missionary development contains in it much that is hopeful while affording a basis for extended work in the near future. Protestant mission work is wholly in the hands of the Inland Mission and its associates. Pioneer here as in so many other places, the Inland Mission has three stations in the province,

the two older ones being at the capital—Yunnan Fu—and Ta-li, with a more recent settlement at Chü-ching.

The tabulated results of the work are small compared with the years of labor, the capital especially being uncongenial soil. Yet the missionaries are well known and well spoken of through the country. The women of the mission have much more freedom than is the case in Sz-chuan, and are proving the worth of their work.

The mission of the Bible Christians at Chao-tung and Tung-ch'uan, initiated about ten years ago, is just beginning to show the result of much patient labor and sowing.

A band of singularly devoted and able men and women, they are working in a vigorous and telling manner around the two centres.

The people of Yunnan suffer much from opium—the supply of it, the cheapness of it, and the contagion of it. And yet it is persistently called "yang-yen" (*foreign* opium), though every ounce used is grown on home field with a large margin for export.

An impression prevails throughout the province that the Japanese have been worsted in Formosa, that their fleet and army have been destroyed and the island restored to the Chinese. Indeed, a book is being sold through the cities describing the victory in which the leader of the Black Flags is called Liu Er-wang (second king), who is thus the saviour of his country.

As an instance of wilful obstruction of the Truth, we were shown, while at the capital, a copy of Dr. John's 'Summary of the Gospel,' which was returned to the mission by being thrown in at the front gate.

On the cover the original title of the book was erased and in large bold characters a new name written, "One Volume of Devil's Words." All through the book there are copious marginal notes of a vile character, with an indecent picture on the last page, beside which is inscribed the warning sentence, "Foreigners, beware, you can't long escape the knife!"

Sweetness and light for missionary homes!

One cannot make a wider acquaintance with the missionary force and field without a corresponding conviction as to the magnitude, possibilities and ardent toil involved in the enterprise.

Here, beyond the eye of the world, in unsympathetic surroundings, amid hostile forces, yet sustained by the conviction that a Divine presence surrounds them and Divine work engages them, live men and women whose lives touch the heroic.

Outrages on the American Baptist Mission at Kho-khoi, near Swatow.

BY REV. WILLIAM ASHMORE, D.D., SWATOW.

Resumé up to the Present Point.

IV.

IN previous articles, Nos. I, II, and III, we have exhibited this case from its beginning—when a band of ruffians made a midnight attack on the Baptist chapel—in the course of which, unfortunately for themselves, their leader, a native outlaw, named Chau A-ming, was stunned and left a prisoner;—proceeding to show how Roman Catholics connected with certain French missions at once rushed to his rescue, demanding that the man be set at liberty as he was a convert of theirs and had been baptized by them, and that there "would be trouble" and even "fighting," possibly, if he were not set at liberty;—how the native magistrates were overawed with apprehension of trouble with the French and determined therefore not to face the issues involved, but to render a negative decision which, if it did not meet the complaint of the Americans, would at least enable them to steer clear of the French, of whom they stood in mortal fear just at this particular time;—how, in consequence of this poltroon policy on the part of their own official, the ruffian followers of Chau A-ming were emboldened to various other outrages,—insulting over and over again their district magistrate, and how, in view of the support and protection which they said they were receiving from French priests, and expected to receive from French officials, they refused at times to obey that magistrate, unless the priests first told them to do so,—nagging him when he came into their village, calling him opprobious names, such as "a pig of a mandarin," tearing clothes off the backs of his secretaries, and finally running him out of town and his whole guard of soldiers and constables with him; and, finally, how there followed a miserable travesty of a trial in which effect was given to the predetermined purpose not to face the issue as above declared, that is, not to grapple with the vital question which underlaid the whole, and on the decision of which everything also hinged. That vital question was, *Where was the ruffian A-ming captured? Was he captured while making a midnight raid on the Baptist chapel as the American missionaries then declared and offered to prove, and as they still declare and are prepared to prove;*

or, was he stolen away by a handful of Protestants from the midst of hundreds of armed adherents and while sleeping innocently in the Roman Catholic chapel, as the priests averred, but which they did not come forward to prove? Which is truth and which is falsehood? This question we asked the magistrate to go into and to search out thoroughly. This question the followers of the captured ruffian did not ask the magistrate to investigate, nor is there the slightest evidence to us that the priests ever sought such an investigation and comparison of testimony. And this question the magistrate blinked and dodged from first to last, in order to avoid trouble from either side, and finally ended up with his formulated statement, not so much an expression of the density of his ignorance as of the feebleness of his will—that the affair occurred in the night and, as for himself, alas, he was not there to see, and so could not possibly tell.

The Case referred to Pekin.

With such a record in a lower court what else remained but to send the case to Pekin. Up there are the heads of Legations—men of ability, men of discernment, men who are supposed to tower above all petty localisms and treat cases on their merits. To Pekin, then! Let all the evidence on both sides be sent to Pekin. We will send all our papers and documents and proofs to our American Legation. Let the French priests and the Bishop and Li Sam-hui and Li A-ô send all their evidences and papers to their Legation. Let the Chinese authorities send all their documents, their findings and their *non*-findings to their own Yamên. The three participants will be each represented. And men of ability from three nationalities can sit down, and in a calm and judicial spirit compare notes. They will listen to each other's statements; they will examine each other's testimony; they will all of them want to know all the evidence; then they will make up their minds, and we shall have a decision in which blinking and dodging shall have no recognition, but in which vital questions shall be fairly faced and answered. Surely it will be so. Surely, surely.

Death of Li Chin-feng.

Meanwhile, and as the case was being put in shape for reference to Pekin, occurred an event which had a marked influence on subsequent developments. It has already been told how shots were fired on both sides at the time of the midnight attack on the chapel. On the Baptist side one man was shot in the eye. He remained there in the chapel till some of his relatives came and carried him home along towards morning. On the other side Li Chin-feng, one of the most rowdyish of the whole gang, was shot in the side, as was after-

wards found out. He was not seriously disabled though, but he was not in the fight which occurred next day. When the magistrate sent for him to come a few days after and exhibit his wound he did so without inconvenience to himself. When asked where and how he was shot he replied that he was sleeping quietly and peacefully in his bed in his own part of the village, and that the Protestants who came over to seize A-ming wantonly shot him. This was the original version. They have not had time as yet to decide on a final story. Later a very different one was given, and it was made to appear that he was shot at another time and place. Li Chin-feng got along quite well for many weeks and until after the noted farce of a trial which took place on May 2nd. He was known to be at work in the fields, and to be coming and going on ordinary business. Soon after the trial he was reported to have become suddenly worse. Then the news came that he was dead.

For the adherents of A-ming, of Li A-ò, and Li Sam-hui, this event was a windfall. That is the only way to put it. That they sorrowed for his loss we must certainly believe, but, as we were well posted in all that was going on there day by day, we know also that their grief was greatly alleviated by the use they now could make of him. *Now* they could have a real score to make against the Baptists. That question as to where A-ming was captured, was a ticklish one they had not been anxious to go into very deep. There were too many uncertainties about it, but now, that a man on their side had died of his wounds, now then, there was something to go upon. The Baptists could be charged with murder, and that was a worse offence than midnight raiding of a chapel. No time was lost. A call for an inquest was hurried in. The Chinese said that the priests would push the matter on their behalf and would help them get in their paper. Whether they did or not we cannot say, but certain it is that an imperious document went. More than half a dozen of the prominent Baptists were named as the murderers of Li Chin-feng, one of them a lame man who cannot walk without leaning on a long stick held with both hands. Another one named is not a Baptist at all, and never had anything to do with the Baptists, and is not known to have been within miles of the village the night of the trouble, but he was an old enemy of Chau A-ming, and as, after a common Chinese practice, the case was to be made a drag net, it was thought well to just scoop him in. At the inquest, Li A-ò and the others were in an exuberant state of mind. We had several reporters there who saw and heard everything. The gang were confident that now a Baptist head would be slashed off and the others of them would suffer generally. Life must pay for life. Somebody had been killed, and now somebody must be executed.

They picked out their man, the one they hated most, and spoke freely of what they would demand.

A New Hearing before the Magistrate.

This was in consequence of the death of Li Chin-feng. As soon as he went back from the inquest, the magistrate seized the Baptist school teacher and shut him up. After some juggling he inveigled another one to his Yamên and then held him also. This was the one they wanted to have executed. Hearing of the arrest of the teacher, the American Consul at Canton entered an indignant protest. He had the promise of the magistrate that the teacher should not be imprisoned, but what did his promise amount to? However, the vehement complaint of the Consul did produce some effect. To arrest two of the Baptists and hold one of them for death would satisfy the French, but it would not do to let the others go wholly untouched. And so Li A-ò and Li Sam-hui were caught in the same trap they laid for the others. So here again the mandarins proposed to even up things. Two on a side—two Baptists and two Romanists—they could put them all through together. After a time they were all summoned at once to hear the new decision. There was A-ming, the chief desperado. He was to be held to answer to the Chinese government for raiding a magistrate. Of the two Baptists, one was to answer with his life. Nothing else would satisfy the French; the other might get off in some way or other. The two Roman Catholics were to be sent into banishment, but mark what for; it was not on account of the midnight raid—that subject was usually avoided—but, as the magistrate said, for plundering the Baptist fields, which he saw with his own eyes, for inciting to a riot, and more especially for insults and rudeness to himself when he went to their village. This decision was hard on the Baptists, for one man had no hope. The exile business is a sham. It means that some money is to be paid, and then all will be well again. Li A-ò and Li Sam-hui's friends were not troubled. "No fear for them," they said, "the priests will be sure to get them off before it is over with," but "that Jesus doctrine man will lose his head certain." French authorities will be sure to demand that. What! without ever stopping to ask what Li Chin-feng was doing when he was shot? asked we all in amazement. Our people said for themselves boldly to the magistrate, "If indeed we went and shot Li Chin-feng in his bed, or in the Roman Catholic quarters as they say, then we are ready to die, but if he was shot while making an attack on us and our property, then his blood is on himself. Why should we be punished for defending our lives and our property? Oh magistrate, be just! Inquire rigidly into the matter and then

decide according to the facts." But, bother on the facts! was the magistrate's conclusion—a fight is a fight—they had no business to be fighting any of them—since they had got into a fight and killed a man (though to this day we are not satisfied that it was the shot that killed him) they must take the consequences. Besides, the *French were bent on having it so*, and there could be no let up. But then would Americans agree to that? Ah well; some little sop would be given to them, but they were not the ones to be afraid of when it came to be a question between the two, so said a literary man of note conversant with the inwardness of the whole situation. The French showed their claws, but the Americans took it out in talk, was the substance of his comment. We Americans know just how it is. Our Consuls know it, and our diplomats know it, and, apprehending the full situation, they would be equal to the achievements of the best results in the most righteous way, if they were allowed a little more play in the rope of official usage which ties their hands. We are not complaining now, and do not mean that we wanted any force used. We did not, and should have deprecated it if it had been offered. But we understood the disadvantage we labored under when the Chinese weighed the French policy against the American, and so we were in a degree looking for just what came. Still we did think that things would be better at Pekin.

At the Legations.

In due time everything went forward. In order that we might be ready for the most rigid investigation it was decided that Mr. McKibben, who had been in it all and through it all, and a personal witness of it all, should go with the documents and be prepared to answer any question that either the American or the French Legations, or the Tsung-li Yamên wish to propound.

We were gratified to know that our evidences and documents, many and varied, and the explanation afforded by Mr. McKibben, were fully satisfactory to our own Legation. The examination made by the Legation was rigid and searching. We wanted to have it so. We wanted nothing glossed over, and we wanted no favor or indulgence shown us simply because we were countrymen of our Legation officials. We certainly made that plain to them all. All we wanted was a fair hearing and a righteous verdict. If our people had done wrong they should suffer the consequence. If we had been such contemptible dupes as those priests tried to make us out, we expected to be held up to ridicule. But if we had been right and righteous through it all then we expected a right and righteous vindication. We were gratified at the evidence that came to our hand that the officials of the Tsung-li Yamên apprehended the full situa-

tion—that they discerned the truth even in the midst of the see-sawing and tergiversating of their own local officials, and, above all, that they were in profound sympathy with our Protestant views that religious teachers are not here to exercise civil functions, nor to assume such airs and civic state as did those Roman priests.

We had our Evidences.

We had taken pains to collect a mass of testimony bearing on the vital questions of when and where was A-ming captured, and what was Li Sam-feng doing when he was shot, quite enough, as we thought, to produce an overwhelming conviction. As already stated, the magistrate's examination of witnesses was the veriest farce. We afterwards put every witness we could get hold of under examination after Western methods of strictness. We called them, one at a time, the others not being present. We had only those who were in the transaction. We took no hearsay testimony. There were some eight or ten of them in all. We had each man on the stand for between one and two hours. We put them on their Christian oath, for they are Christian men; we charged them by all the doctrine we had ever taught them, and as they should answer to God at the great day, to tell all of the truth and to conceal nothing; we examined and re-examined and cross-ploughed them, for we ourselves were determined we would know the truth and would let no Chinamen, not even our own converts, trick us in the least. We considered that if we connived at false representation we ourselves would be *particeps criminis*. So we were full and faithful. There were three of us missionaries present at the examinations. We all three of us plied them with questions, and one of our number wrote down everything as it was said. It was that testimony which we forwarded to Pekin to be laid before the Legations and the Yamên. It might be said that the opposite side had no opportunity to cross-examine our witnesses. That was not our fault. Our witnesses had been ready from the first, and have been ready ever since, and when the evidence was sent to the Legation it was accompanied with the declaration that the witnesses would, if necessary, be ready to repeat their testimony in presence of the other side at any time. Besides, we ourselves put such questions as we thought the opposite side would wish to know about if present. It was honestly and conscientiously done on our part.

And they had their Evidences.

"Of course, of course," it will be said. But then they, on the other hand, would have *their* testimony and *their* witnesses to which they would attach credence. Most assuredly, we reply; that is what we expected, that is what we wanted to get out. We know the

stories they circulated, but we wanted the *evidence*. We wanted to get at it to judge for ourselves. We had plenty of clamor and vociferation from A-ming's multitudinous gang, but we wanted the proof. It would have been a great favor if we could have had an opportunity, when the whole subject was yet fresh, to put the two sets of witnesses together, face to face, and have them interrogated after Western judicial style. They could have plied our witnesses with all the questions they liked, and we should have enjoyed the opportunity to cross-examine their witnesses, from A-ming, the head desperado, through his various henchmen down, and for that matter to have put a few sharp questions to the French priests themselves and their bishop along with them. But now, since that could not be done at the place where it all happened, we expected of course that every shade of proof they had would be fully collated and sent to Pekin to the French Legation just as we sent ours to the American Legation.

These Evidences to be compared and sifted.

And what more we expected was this: That the heads of the two Legations would sit down together, just as lofty judges would do at home, carefully compare and rigidly sift this testimony, eliminating the true from the false, then rendering an impartial and just decision upon the whole, which would command the respect of us all. We did not then believe that this was a question to be determined by the relative thews and sinews of the toughest diplomatic neck.

But there was no Comparison made.

There was a contrast of statements, just as occurs in any case before it is passed upon by the court; but a comparison and a sifting of evidences there was none. What our American statement was, appears sufficiently from what has all along been set forth in these articles. Our Legation laid it before the French Legation, and was ready for the investigation of all the evidences. The French Legation laid a counter-statement before the American Legation, but, as we understand it, declined to enter into an examination of comparative evidences. That made it no longer a question of argument, of logic and of facts, but a question of dogmatic assertion. *You say one thing, but I say another. You believe your informants, I believe mine, and that is to be the end of it.* The grittiest man is to carry the day. That is the way it seemed.

The Counter-statement of the French Minister.

We give it as it was given to us: "*That Chau A-ming's bad reputation is undeserved;*" "*that he was seized in the Catholic chapel by armed Protestants;*" "*that no attempt was made to release*

him by force, but that a peaceable mission, which was sent on the day after his capture, was fired upon, and that two men were wounded, one of whom has since died;" "*that no damage was done to the fields of the Protestants;*" "*that Protestants have been the aggressors;*" "*and finally that foreign missionary and consular influence have been asserted much more strongly in behalf of the Protestants than of the Catholic cause, notwithstanding which the local authorities perceptibly incline to regard the latter as in the right.*"

Amazing! Are these statements about the respective doings of A-ming's gang and the Baptist Christians true? We affirm there is not a word of truth in any one of those six assertions. What! "*A-ming's bad character undeserved!*" Then what becomes of the testimony of those magistrates about him? A-ming "*seized in the Catholic chapel by armed Protestants!*" That is just what we deny and what we are trying to get His Excellency to look into. "*No attempt made to release him by force!*" Then what about the testimony of the Chinese military official? "*No damage done to the fields of the Protestants!*" Then is the district magistrate a liar and is Mr. McKibben also a liar, both of whom say they saw it going on with their own eyes? "*Protestants have been the aggressors!*" The proof! the proof! Your Excellency. Where is the proof? We hear your assertion, but have you adduced the proof? Who has been stuffing the ears of His Excellency with such stories as these? "*The local authorities perceptibly incline to think the latter in the right!*" We can explain to His Excellency why the local authorities "*perceptibly incline*" as he calls it. Their mortal dread of priestly power, backed up by political, is at the bottom of the whole of it. They make no attempt to conceal it. Had it been really true that A-ming was captured out of a Catholic chapel by armed Protestants they would have done more than "perceptibly incline;" they would have come out with it straight, and French official and priestly power would have brought pressure on them to compel them to do it if they had been found laggard.

Our Mr. McKibben calls on the French Minister.

He went accompanied by the American Chargé d'Affaires, Mr. Charles Denby, Jr. Since the French minister had received such directly opposite statements it was right that an examination of the respective testimonies be called for. That would be judicial; that would be legal; that would be equitable; that would be expected of the head of a Legation of a great nation dealing with the interests of another great nation. Mr. McKibben was disappointed. He was grievously disappointed. And he was astonished as well. He may have been looking for what he had no right to expect.

The traditional emblem of lofty and impartial justice—a woman with eyes bandaged, so as not to look at either side with favor, and an evenly balanced pair of scales in which to weigh the evidence, may have misled him. His Excellency had no wish to examine the American evidence which Mr. McKibben had brought. He DECLINED IT OUTRIGHT. As Mr. McKibben understood him he had his own evidence furnished him by the bishop and the priests. He chose to believe that. On the strength of it he had already made up his mind. Mr. McKibben challenged the truth of every one of those six statements which had been made by His Excellency and tried to get him to have an examination, full and exhaustive of all the evidences on *both sides*. But he could get nothing of the kind. His Excellency's position, as Mr. McKibben apprehended it, was, you believe your side and I believe mine. An examination will do no good. I have made up my mind and mean to stick to it. The bishop is an old friend of mine, and I take his word for it.

The French Minister's Ultimatum.

He was not slow in making it known. Our American complaints against A-ming and the members of his gang for attacks on chapels, plundering fields and inflicting wounds, must all be dropped. Then he on his part would also drop complaints against our people for shooting Li Chin-feng. He told Mr. McKibben and our Chargé d'Affaires that if we went to the Yamên and pressed our case then he would at once follow it up and demand of the Yamên what was perfectly well understood by us to mean the death of some of our people for the shooting of Li Chin-feng just mentioned. But in the name of justice and common sense will they demand the execution of a man for shooting Li Chin-feng before they have inquired what Li Chin-feng was doing at the time he was shot? Was he attacking our people, or did our people go and attack him? Was it, on our part, a case of assault, or was it a case of self-defence? Should not that be settled fully *first of all?* We said that it should be, but with them, in this particular instance at least, it was not so. A man killed is a man killed. If one of our men has been killed then one of your men must be killed. So clamored Li A-ô and Li Sam-hui and others of their number at the inquest over the body of Li Chen-feng when he died months after he was shot and at the trial which followed. We must have blood was their demand, and our priests must help us get it. We know this to be true of them and their expectation, for they clamored in open court and pressed their outrageous demands in presence of scores of witnesses. With the smallest chance for a fair inquiry such as we asked for, the issue could have been righteously disposed

of here. But, then, as we were given to understand, so echoed certain of the priests, and so, to a supporting degree, practically echoed the bishop, and after him the Consul, and now at last we have the august minister of Republican France echoing the whole and avowing a purpose and a policy which, as we view it, amounts practically to a giving of effect to the brazen and vindictive scheming of a Chinese renegade from justice and his unscrupulous lieutenants. The ultimatum now was, Stop the whole prosecution at once. Let everything drop. The moment you Americans press your suit that moment I will be down upon you and your people, and my demands will be heavy. All this meant in the near future the discharge from custody of all the Roman Catholics implicated in attacking Baptist chapels and plundering Baptist fields, and, what was to them of more solicitude still, the long sought for release of A-ming himself.

The Americans forced to accept.

There was no other way. The case was intrinsically an American case against certain Chinese violaters of law and order, who, incidentally, were Roman Catholics. We cannot see that the French had any business to meddle in the matter. But they had done so, and now dominated the case. We all saw clearly just where we were placed. Our case was righteous; we were not afraid of scrutiny. As Americans we had a right to justice under our own treaty with China. Our own officials believed in the justice of our case, and in the truth of our representation our Consul, Mr. Seymour, at Canton, had supported us nobly, and so now was doing our Legation representative, Mr. Denby, Jr. But it was apparent that the case was not to be decided on its merits. We are not called to discuss the cause, but we did not know the fact that at the Tsung-li Yamên expediency would go further than right. The French Minister was said to have a mighty sweep of power there, and if he chose to call for the execution of any of our people the timid Yamên would feel they must yield, no matter how outrageously unjust and wicked such a yielding might be. For the sake of our wronged and suffering people, and to prevent their still further wrong and suffering, we agreed to drop the case and let them have their way. To use an American word—slangy, but forcible—we considered ourselves *bull-dozed* out of court.

The Release of the Prisoners.

This soon followed as matter of course. Our Consul, Mr. Seymour, and our Minister, Mr. Denby, had pleaded for the discharge of certain of our people held in absolute violation of official promise. But the Chinese were afraid to displease the French, and so dallied

and dallied. At last the French got out their men, and then there was no longer excuse for holding ours. Two priests went in and bailed out Li A-ò and Li Sam-hui and carried them off in triumph. Hearing of this the U. S. Consular Agent, Mr Strich, at once sent in a special messenger to call for the release of the two Baptist prisoners, one of whom was held to answer for the death of Li Chin-feng and the other—our boys' school teacher—for no other reason than as an offset to the holding of an extra man on their side. There must be the same number of men held on each side according to their theory. The next day Mr. Strich got them out, and himself brought them over personally and delivered them to us to our great joy and relief. Having given up the two men on each side the Chinese authorities thought the matter was over. The arch offender—A-ming—was not being held on our account at all, but in charges of their own, some of long standing and some of recent. Him they intended to deal with at their leisure, irrespective of our case altogether. But now that did not suit the multitude of A-ming's adherents, nor did it suit the priests. He remained in prison but a short time longer than the others. What powerful strings were pulled we do not know, but the Chinese authorities soon had to back down. The now meek and submissive district magistrate, in obedience to imperious orders from some quarter, was ready to hand over. Again came the priests, and this time they took away with them Chau A-ming, the man over whose head a reward still impended, and who had, with a gang of miscreant followers, mobbed a village magistrate and compelled him to beg for grace and favor. To-day the "robber," as the authorities styled him, is at perfect liberty, rejoicing in what he considers the adequacy of French protection. The demand, "*Release A-ming! Release A-ming!*" is accomplished.

With this the story ends, but there are lessons to be learned and points which need to be emphasized, and perhaps elaborated hereafter.

I. The blundering pusillanimity of the Chinese officials in submitting so tamely to the growth of a political ecclesiasticism among them which will some day make trouble for them.

II. The blindness of these same officials in not discerning more clearly the Protestant position, that teachers of religion do not claim, nor wish to exercise, civil functions.

III. The menace to the future peace of China and to the harmony of the powers in allowing any sort of protectorate by any outside nation of any one specified form of faith, no matter what it may be.

IV. The supreme importance of China and of all the powers combining to give effect in all their fullness of implication to the

various treaty articles which guarantee absolute religious liberty to all alike without fear or favor to any. Let that be done, and what are called missionary questions will be immensely simplified. God over all is alone judge of the conscience. To Him and to Him only are men answerable in matters of religious belief. The secular government takes no cognisance of questions of faith. For the purposes of human administration all religionists stand on the same platform, whether they be Confucianists, or Buddhists, or Mahommedans, or Roman Catholics, or Protestants. Those who are good subjects are to be protected all alike, no matter what their religion may be. Those who are evil-doers and law-breakers are to be dealt with as such. Their being Confucianists, or Roman Catholics, or Protestants, shall not be adduced as a shelter in any way whatever. As citizens and subjects men are to be judged according to their behavior, be it good or bad.

China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

XV. *The Temple of Confucius.*

THE history of the temple dedicated to Confucius proves the degree of worship accorded to Confucianism. It is remarkable that no Emperor of the Chow dynasty deemed Confucius worthy of any consideration, although he devoted himself to re-establish the fallen power of sovereignty. In the year 195 B.C. the founder of the Han dynasty was the first to pay a visit to the grave of Confucius, who had died 481 B.C., nearly 300 years before. The first temple was erected fifty years later in the native place of Confucius. In the year 1 A.D. the Emperor had a temple built, in which offerings were made to Confucius and to the Duke of Chow. In the year 72 A. D. the Emperor himself made offerings to Confucius and his disciples. Somewhat later, but during the administration of the same Emperor, ceremonies were performed with musical accompaniment. In the year 178 the ancestral tablet was replaced by an image. Sacrifices of blood were offered in 267 in the Imperial Academy and every quarter in his birth-place. In 472 an edict was published, in which women were prohibited to pray for children in the temple of Confucius. About the year 480 a temple was erected in the capital. In the state of North China a temple was built in every magisterial city, in which Confucius was worshipped with his favourite disciples. In 624 Confucius was

made the associate of the Duke of Chow. After several years a temple was erected by order in every prefecture and county town. In addition to this twenty-two worthies were canonized to share in the sacrifices. In the year 712 another disciple was appointed associate. Several years after, the class of ten wise men was introduced in the temple. In 960 earthen images were used instead of wooden ones. Mencius was made third associate in 1084. In 1267 the four associates, as they still exist in the temples (the grandson of Confucius being the 4th), were elected. A Confucian temple was built in Peking in the year 1306. Sacrifices were ordained, to take place semi-annually, in 1368, and two side-aisles were annexed to every temple for the disciples' altars. In 1530 a general revision of the temple was undertaken, and wooden tablets again took the place of earthen images. The Emperor ordained in 1645 that the chief civil magistrate of every district should conduct the celebrations. Kang-hi commanded the military mandarin also to take part. He raised Chu-hi to a place amongst the wise men, and as another was added later the number became twelve. Since then the arrangement of the tablets has been altered several times. At present the temple contains four disciples, besides Confucius. They are in a way his special companions at table. They figure in the rank of the holy or blameless ones. The twelve wise men follow them. They are recognized able Confucianists. The next in rank are the seventy-nine worthies. There are many amongst them who are known only by name, as history is silent in regard to their character and accomplishments. The sixty-six model scholars occupy the lowest places in the temple. This gives us a sum total of 161 names. Adjoining the temple since 1008 there is either at the back or on the east side an ancestral hall for the father of Confucius. His forefathers to the 5th generation have been set up since 1724. The fathers of the four associates and five founders of the philosophy of Sung are also to be found since 1437 and a half-brother of Confucius since 1857. These fifteen persons, with the above 161, make altogether 176 sharers in the honors of Confucius and partake in the celebrations of about 2000 temples, which are dedicated to Confucius in China. That this honour is but a vain one is proved by the fate of many tablets, some of which were permanently banished; others removed for a number of years or decades only, and then again reinstated, others again, which were exalted or degraded.

Confucius' posterity, also, was honoured by the Emperor. The head of the family inherits the rank of governor. The whole number of his descendants amounts to thousands. They are the protectors of their great ancestor's grave, as also of his temple in his

birth-place. In close proximity to the grave of Confucius are the graves of the heads of the family, representing seventy generations, a cemetery peculiar to itself. To the superficial observer this cult seems something imposing. However, to the question, What influence has this oldest family of Chinese nobility had on the history of China? we seek an answer in vain, for the simple reason that there is nothing to be said about it. The princes of the Kung family have been the keepers of the grave and mouldering bones, but not of the spirit and moral stamina of the master. It is true that there were learned men of some significance among them, but no prophet raised his voice in time of moral corruption to stay the ruin of the people. No champion of the poor and oppressed arose in times of tyranny. No one preached the ideal calling of the nation when China was being trampled under the feet of warlike, barbarous peoples. If shown anywhere that Confucianism is dead it is shown by the posterity at his grave. Confucianism belongs to the past, and is no living power in the present.

XVI. *Buddhism.*

There can be no doubt that China, even in the remotest ages, perhaps already in the prehistoric period, had benefited by its intercourse with foreign countries. The knowledge of astronomical signs for planets, months, the cyclical designations of twelve names and ten, the characters for the same, the numerical signs, the production of silk, domestic animals, metal work, etc., is taken for granted in the most ancient times and ascribed to mythological sovereigns. In any case it is worthy of note that every good thing is produced by an Emperor, or by some minister in obedience to an imperial command. The overland route from China to Western civilization could only have been through Turkestan to Persia and thence to India; perhaps, also, from Persia to Chaldæa and Arabia, possibly extending thence to Egypt. But up to the present time nothing certain is known of these relations. The same may be said of the water-way passing through the Strait of Malacca to India and thence into the Arabian and Persian sea. It is also questionable whether Buddhist missionaries came from India to China as early as the 3rd century B. C. Three hundred years later, however, Buddhism won imperial favour, and so gradual extension throughout the empire and beyond. In the year 355 Chinese subjects were permitted to take the monastic vow. Fa-hien, a monk, visited India in 399 and returned in 414. His report of his travels has been repeatedly translated. In accordance with an edict of the Emperor in 426 the Buddhist idols and books were destroyed, and many priests were killed. It was not until 451 that permission was given to

erect a temple in every city with forty or fifty priests in connection with each. The first Emperor who himself accepted Buddhism was Hien Wen, who ruled a part of China in 466-71 and waged bloody wars. In 467 he had a statue of Buddha made, the height of which was forty-three feet, and which contained 10,000 pounds of bronze and 600 pounds of gold. Ere long he resigned in favour of his five-year old son, so that he might dedicate himself solely to Buddhism. However he had his wife's favourite killed, for which she in return poisoned him. At the beginning of the 6th century there were more than 3000 Buddhists from India in China. They were favourably received. In the year 515 a number of priests were executed because of alleged witchcraft. In 518 a priest went to India to collect books, and returned with 175 Buddhist works. Emperor Wu, of the Liang dynasty, became a monk in 527. He only ruled over a part of China, and being imprisoned in his own palace by a rebel he was starved to death. The Empress-mother poisoned her son, the reigning Emperor, in 528, because he rebuked her for her unchaste living. She was, nevertheless, a zealous Buddhist, and had a number of pagodas erected, which were several hundred feet high. Emperor Wu, of the Chen dynasty, 557-59, was also a Buddhist; but this did not restrain him from having the sixteen-year old Emperor, who had resigned in his favour, executed. Hien-tsung, the distinguished monk, started for India in the year 629. He brought back 657 works. He with twelve monks, translated them while nine others revised. At this time there were 3716 monasteries in China. The sacred writings were combined into one collection in 684. In the year 714 12,000 priests were compelled to return to the world, and writing books, as well as making idols and building temples, was prohibited. An Emperor of the great Tang dynasty, 763-80, interpreted the Buddhist writings in a public hall before an audience numbering hundreds. He conferred upon a priest the title of prince. During his reign Thibetan insurrectionists burned the imperial palace. Somewhat later, 806-20, an Emperor favoured Buddhism, especially the worship of relics, and in 819 a bone of Buddha was received with great solemnity. The same Emperor favoured Taoism still more, but on account of his murderous disposition he was disposed of by eunuchs. The Emperor, who reigned 841-46, turned to Taoism on account of his aversion to Buddhism. He commanded all monks to allow their hair to grow, which evidently meant to return to the world. 44,660 temples and monasteries were, at this time, confiscated or destroyed; in connection with these were 260,500 monks and nuns and 150,000 slaves. 3000 Nestorian monks shared the same fate. His successor restored Buddhism, but prohibited Chinese subjects to enter a monastery. 860-73 the Emperor very lavishly distributed

presents among the monks; he himself copied the sacred books, and had a relic of Buddha fetched from a distant monastery. Since 915 Pu-to, an island south of Ningpo, is an imperial gift in possession of the Buddhists, as is also the mountain of Tien-tai, in the province of Cheh-kiang, since the 4th century. Both are covered with monasteries, and are renowned for pilgrimages. The Emperor reigning from 955-60, had the bronze Buddhist idols melted down and made into coin. More than 30,000 temples were confiscated, and all monks were forbidden to practice self-mutilation or self-torture. In the year 965 a monk brought forty volumes of Buddhist books, which were written on palm leaves. From 1055-1101 a zealous patron of Buddhism ruled the Liao (North-realm), who spent large sums of money for the same. The Emperors of the Mongols specially favoured Buddhism. At this time there were 42,318 temples and monasteries and 213,148 monks within the boundaries of the empire. The number of sections (kuen) of the sacred books was raised from 4271 to 4661. A priest was appointed chief over all Lamas and imperial counsellor in 1260. By this act Lamaism was introduced into China. The translation of Buddhist writings from the Thibetan and Sanskrit into Mongolian (Uigurian writing) was completed in 1294. Another translation was finished, 1324. Between 1308 and 1311 an imperial command was issued, decreeing that any one who should strike a Lama should lose his hand, anyone who should insult a Lama should have his tongue cut out. In the year 1324 the monks received authority to require post-horses, which the people were obliged to deliver with food for the same. The monks at this time were leading immoral lives and had great influence over the princesses. From 1329-32 the chief Lama was received with great honours at the imperial palace; the courtiers had to serve him on their knees. The sacred writings were written with golden letters in 1290; 3200 ounces of gold being used for the purpose. The characters in a new edition, in 1317, contained 3900 ounces of gold. About this time costly gifts were made to the monasteries. In the year 1330 the Emperor sent 2000 ounces of gold for copies of the sacred writings. In 1332 voluminous Buddhist works were written with golden letters in Uigurian language at the command of the Emperor. 1800 monks, who had entered the monasteries before the 40th year, were dismissed in 1403. Five bronze bells, each weighing 120,000 pounds, were changed into coin. In 1450 it was prohibited that more than sixty acres (6000 square feet) of land should belong to a temple. Two Emperors reigning respectively from 1465-87, and from 1488-1505, were zealous patrons of Buddhism. The same may be said of the one reigning from 1522-66, who also promoted Taoism and degraded Confucius. The number of monks amounted to 530,000.

(To be continued).

Topics suggested by the Evangelical Alliance for the Week of Universal Prayer.

January 3—10, 1897.

[Other subjects which may be suggested by national or local circumstances, or by special occurrences at the time of meeting, will naturally be added by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given.]

Sunday, Jan. 3. SERMONS.

"*The Lord is good unto them that wait for Him, to the soul that seeketh Him.*"—Lam. iii. 25.

Monday, Jan. 4. THANKSGIVING AND HUMILIATION.

Praise and Thanksgiving: For the countless mercies that have crowned the past year; for special "times of refreshing"; and for the general prevalence of peace.—Ps. cvii. 1—9; cxlv. 1—9; Eph. i 3—7; 2 Cor. ix. 15.

Humiliation and Confession of Sin: For slothfulness in Christ's service; for losing opportunities for witnessing for Him; for conformity to the world.—Ps. cxxxix. 1—6; Joel ii. 12—14.

Prayer, for more entire consecration of heart and life; for a more steadfast "looking for the coming of the day of God."—1 Cor. vi. 19—20. Col. i. 10—11; 2 Peter iii. 11—14.

Tuesday, Jan. 5. THE CHURCH UNIVERSAL.

Prayer that the whole Church of Christ may be more separate from the world; that there may be more true oneness of heart among her members, and that this oneness may be manifest; that what is formal and sensuous in worship may be swept away, and that there may be instead of it a soul-thirst for God.—John xvii. 20—21; Col. ii. 16—19; 1 Thess. i. 5—8; iii. 12—13.

Wednesday, Jan. 6. NATIONS AND THEIR RULERS.

Prayer for Sovereigns and Rulers, for all that are in authority; that cruelty and oppression may cease; that protection may be extended to the Armenian Christians, the Stundists, and all who are suffering grievously for Christ's sake. That all the momentous events happening among the nations of the earth may only tend to the more rapid growth of the kingdom of Christ.—1 Kings iii. 5—10; Prov. xiii. 34; xvi. 12; Jonah iii. 5—10; 1 Tim. ii. 1—4; James ii. 8—9.

Thursday, Jan. 7. FOREIGN MISSIONS.

Praise to God, for the "open doors" in nearly every part of the world; for the success which has attended the proclamation of the Gospel,

especially in Africa, China, and South America; for consecrated lives given up to Christ's service in heathen and Mohammedan lands; for the large number of faithful native labourers in various countries, and for the spirit of liberality existing among the native Christians generally.—Acts xi. 19—24; Rev. vii. 9—10.

Prayer, that the hearts of Mohammedans and heathen may be opened to receive the Gospel; that the Church of Christ may fully realise her responsibility with regard to those who are still in darkness.—Isaiah vi. 5—8; Zech. iv. 6—7; Mal. i. 11; Luke i. 78—79; Matt. ix. 36—38.

Friday, Jan. 8. HOME MISSIONS AND THE JEWS.

HOME MISSIONS.—*Praise* for increased activity amongst God's people, and for many tokens of the power of the Holy Spirit accompanying the means used.

Prayer, for the blessing of God to rest abundantly upon all Evangelistic efforts; for work amongst Soldiers and Sailors; and for the better observance of the Sabbath.

JEWS.—*Praise* for the wide circulation obtained for the Hebrew New Testament, and for the encouraging work amongst Jews.

Prayer that there may be such an outpouring of the Holy Spirit upon the Jews as has never been witnessed since Apostolic times.—Isaiah lix. 20—21; lxii. 6—12; Zech. x. 9—12; xii. 10; Rom. xi. 26—27.

Saturday, Jan. 9. FAMILIES AND SCHOOLS.

Thanksgiving, for Families bound together by the love of Christ; for the earnest work carried on by many Students in our Universities and Colleges.—Eph. iv. 31—32; v. 1—2; Col. iii. 18—22; Deut. vi. 6—9; Ps. cxix. 9—12; cii. 28; 2 Tim. iii. 14—15.

Prayer, that Parents may more constantly seek to bring up their Children in the fear and love of God; that greater prominence may be given in the Christian households to the study of God's Word and to united prayer; that a special blessing may be outpoured upon Universities, Colleges, and Schools, and that the religious teaching given in them may be thoroughly Scriptural; that Sunday Schools may increasingly become nurseries for God's Kingdom.

Sunday, Jan. 10. SERMONS.

"*They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.*"

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China.

Teaching English Phonetically.

BY J. ROGERS FRYER.

THERE are many difficulties attending the teaching of correct English to the Chinese. How hard it is to make our pupils articulate distinctly and to prevent them from leaving out syllables in certain words! How difficult it is for them to distinguish between the sounds of some letters, as, for instance, the short sounds of the vowels! How often are the sounds of f and d given for th, and how seldom do we find the letters l, n and r not confused! These and many other faults so hard to eradicate, if once acquired, are very discouraging to the careful and painstaking teacher, who, not meeting perhaps with the success hoped for, may, after a time, begin to wonder if it is really possible to teach the Chinese, so that they will give the sounds of our letters correctly, articulate distinctly, and accent properly.

It is hardly necessary for me to point out the need of being prepared to satisfy the growing demand of China for the study of our language. It is, in fact, the prophecy of many that at some time in the not too far distant future the English tongue will be spoken throughout this empire.

The mistake that the average Chinaman studying English generally makes is in desiring a very quick result without much hard work and careful drill. This is perhaps the chief cause of the half-pronounced words and mistakes one so often hears when listening to English-speaking Chinese.

It is without question an error to hurry pupils through the rudiments of a language. A teacher who takes time and pains over the first steps will, I think, find that his scholars not only pronounce well, but he will be surprised at the rapidity with which they advance, after mastering the elementary, and perhaps, to some, the most trying part of a language.

We must not forget that to speak and read English correctly is by no means an easy task, either for Chinese or for other foreigners. Prof. Martineau says: "Learning to read English is the most difficult

of human attainments," and there is a good deal of truth in this statement, if learning to spell is taken into account.

The following extract, giving the reason for some of the complaints made by foreigners about our language, is taken from the introduction of a little book called Burns' Step By Step Primer :—

"The unreasonableness of English orthography is conceded by everyone. The loss of time it occasions in school life is enormous. As compared with German it takes three years for an American or English child to learn to read and spell as well as a German child does in one year ; and this is solely on account of our outrageous orthography, which requires the pronunciation of each word to be learnt separately and from the teacher's oral dictation alone. Thus the budding reason of the child is checked ; each mental feeler for analogy and truth is pinched off as soon as it puts forth, and blank stupidity appears in the reading or spelling class instead of that eager brightness which one unvarying sound for each letter diagraph would beget."

To impart a knowledge of our language to the Chinese is especially hard in a school where it is taught as an accomplishment only, and the scholars study other subjects and converse for the most part in their own tongue. On account of the small amount of time that can be devoted to English from the rest of their studies many of the pupils no doubt find it rather irksome to pay much attention to the finer points of difference in sound and pronunciation, and may think they do very well for Chinamen. There is really no reason, however, why by careful drill the Chinese cannot in most cases be trained to speak our language properly. It is of course merely a question of carefully repeating the proper sounds of each letter until the muscles brought into play are able to adjust themselves correctly in making the rapid changes necessary to produce these different sounds. Once this is attained, providing the pupil does his future work carefully, correct speech is assured. If on the other hand, this most important drill be neglected, although progress may be rapid, it is generally accompanied by a poor pronunciation.

My own experience in teaching English is that in an average class of boys the majority will make the most satisfactory progress when taught by the phonetic method. While occupying the position of English instructor at Nanking University I used this system in my classes, and am satisfied it made studying easier for the boys and teaching easier for me, besides giving satisfactory results. At this institution the English language is taught as an accomplishment only, Chinese being used for the other subjects in the curriculum.

The method of teaching English phonetically seems to have originated in America, where in many places it is becoming a popular and satisfactory way of teaching children to read and spell. In my elementary classes I used the little book, Burns' Step By Step Primer, already mentioned, which is based on this system, and may be obtained from Burns and Co., 24 Clinton Place, New York city. I adapted the principles contained in this book so as to present them intelligibly to the Chinese mind. In teaching boys just commencing the language, and in fact for the first two or three years, I found a certain knowledge of Chinese indispensable in giving the necessary explanations.

In Chinese, then, I would tell my class of beginners—most of them small boys—that our language has twenty-six letters, five of which are called vowels and the remainder consonants. I said that each of these twenty-six letters has a name, and that this name never changes, but each letter may have one or more than one sound. At first I did not require the pupils to learn the names of the letters, but merely their sounds. Thus, in the first lesson, in teaching the short sound of a, I explained how to make the sound properly, naming it the first short sound; short e was second short sound, and so on with the remaining vowels. I compared these five vowels to the five tones of the Nanking dialect, so as to make them easy of comprehension. After these sounds, together with those of the consonants occurring in the first few lessons, could be given readily, I had each boy in turn repeat them at least once a day, and count the short vowels on his fingers.

After going through fifteen or more lessons in this way the pupils turned to the beginning and reviewed; this time, however, learning the names of the letters in addition. I then established a rule for reading and spelling, which proved very useful. When any boy came to a word he could not pronounce readily and correctly I required him to go through the following steps in their order :—

1st. Give the sound of each letter in succession.
2nd. Give the name of each letter in succession.
3rd. Pronounce the word.

The advantage of this rule is apparent. After teaching the pupils the sound of each letter I made it a point never to tell them a word, unless they happened to be extremely dull, when of course there was no help for it. Instead, I would have them follow the above method, correcting their pronunciation if necessary. Thus the by no means insignificant annoyance of constantly having to give the sound of the words, thus turning myself into a sort of sound-machine, was done away with; and the scholars were obliged to call into play a faculty generally more or less undeveloped among

the Chinese, that is to say, Reason. This rule also tended to make them rely on themselves rather than on the teacher; and I mentioned several times before the class that those who could not follow it were exceedingly stupid—a suggestion that led the majority to try hard and learn.

In teaching the sounds of the consonants I divided them into two parts, the majority having one sound, and a few having two, such as the letters c g f s, c being k or s, g—j or g, f—v or f, s—z or s. The letter y, however, has three sounds, which are represented in the words by, any, and yes. I introduced a rather novel method for distinguishing clearly between the sounds of l and n. It is a well-known fact that in Nanking, and perhaps some other places, the natives cannot distinguish between such words as lan (藍) and nan (男); so in my classes there was a good deal of difficulty with two words such as "let" and "net." I found that, although when speaking in the usual way the pupils could not distinguish between these two words, by holding and pinching the nose, the nasal qualities of the n in "net" would be brought out prominently, while if the word "let" was spoken the sound would remain the same as before. The boys disliked this nose-holding process so much that before a long time many could dispense with its use, and could give the two sounds clearly. Great difficulty was also experienced in getting the pupils to distinguish between final n and ng; a daily drill being necessary for a long time before these sounds could be spoken correctly. All consonants and vowels whose sounds are equivalent to other letters were carefully noted. Thus, in analysing the word cat, the c of which takes the sound of k, the pupils would say "c used instead of k."

I would explain the difference between the sounds of p and b by saying that the two letters are spoken in the same manner, but in the first the breath only is used, while in the second one uses the voice. T and d, f and v, s and z, are other examples under this head.

After the short sounds of the vowels, the hardest for the boys to acquire, were learned fairly well I told them the long sounds are the same as the names of their respective letters. This was a pleasant surprise, for the class thought the long sounds would of course take a *long* time to learn. Later I wrote out a list of letters or combination of letters that take the long sound of the vowels, and found that notwithstanding the numerous exceptions they were of no small assistance to the students. Thus, a rule applying to all the long sounds of the vowels is as follows: when a vowel is followed by a consonant, which in turn is followed by the letter e, the vowel is long and the e is mute. The words ate, mete, bite, and mute, illustrate

this. Exceptions, as some (sum), love (luv), etc., were carefully noted and learned. The list spoken of above, not including the example just mentioned, is roughly as follows :—

Long a equals ai ay, ei, ey, ea, aigh, eigh.
Long e equals ee, ea, ie.
Long i equals ie, y, igh.
Long o equals oa, oe, ough, ow.
Long u equals ew.

There are but few exceptions to ai, ay. One is "said," in which ai has the short sound of e. Double e, I believe, has very few exceptions. The others have them more or less in number, and the pupils, as I have stated previously, should endeavour to remember them as much as possible. The other sounds, such as air, are, ere, in the words hair, hare, there; long double o as in boot, and short double o as in book; oi, oy, as in boy, oil; ou, ow, as in out, owl; au, aw, in haul, law; broad a in all; Italian a as in far; the uses of i and y,—*i. e.*, they have the same sound, but y is generally used at the end of words while i is not; broad a has the equivalents aw, au, ough as in ought, and o as in or; the sound of wh equals hw, etc., etc., were all treated of in turn. Many extra rules may be introduced by the teacher; for instance, the sounds of er, ir, ur, in most cases, are approximately equal to the mandarin pronunciation of 二; en, on, at the end of words like driven, heron, change to un (short u); el has the sound of the letter l; le, as in the word little, takes the sound of ul (short u); the vowel preceding the letters dge in a word is generally short as in "bridge," but preceding ge, it is generally long, as in "age."

The combinations th, sh, ch, tion, ing, er, ir, ur, ds, ts, ps, bs, etc., were learned as one sound, and were not separately analysed. In exceptional words I was always careful to tell the pupils the names of the sounds to be substituted rather than the actual sounds, but if their pronunciation was not correct I would of course put them right.

A phonetic written analysis of the words "How doth the little busy bee," not taking into account letters having only one sound as l, n, etc., would be as follows :—

How.....ow, regular sound, as in now, plow.
Doth.....o used instead of short u; th, use breath only.
The .....th, use voice; e used instead of long e if word is spoken slowly, and instead of short u if spoken quickly in a sentence.
Little.....short i, le like ul.
Busy.....u instead of short i, s instead of z, y equals short i.
Bee.....ee equals long e.

Perhaps one may say the exceptions are so numerous that it is hardly worth while using the rules; but the Phonetic Method has an advantage over the ordinary method, in that it only requires these exceptions to be noted and remembered, while in the ordinary method both exceptions and other words have to be learnt separately from the teacher in about the same way one has to learn Chinese characters.

I found, however, that these rules for the various sounds were rather at variance with some of the diacritical marks given in pronouncing dictionaries and in some readers. For instance, in the word "storm" the mark one finds placed over the o indicates the long sound of that vowel; but theoretically correct though it may be the word is certainly not pronounced in this way. Instead, if the long sound of o is changed to broad a we have the current pronunciation. Again, in the name Mary the a is marked long in many readers using diacritical marks, and some people, I think, pronounce the word this way; but isn't it commonly spoken Mairy? A list of such words with the current pronunciation would doubtless be of great assistance to the student.

The a in "father," and the a in "ask," are, I believe, pronounced the same by the majority of people, but there are many. especially in America, who pronounce, no doubt correctly, the a rather shorter in the latter than in the former word. So in Burns' little book, p. 55, this shorter sound of a is given separately and marked with one dot instead of the two one finds over the Italian a. As the boys had so many sounds to remember, and especially as so many a's thus marked take the sound of short u when spoken with ordinary rapidity I changed some of them to Italian a's and others to the short sound of u. Thus in the word "pass" the a would take the Italian sound, while in the word Ida I would substitute for it the short sound of u.

After the class had finished the Step By Step Primer, which took about six months, studying forty-five minutes a day, five days in the week, I found that most of the boys could read Barnes' 1st Reader and part of the 2nd, with very little prompting on my part.

For dictation I prepared some easy conversations, dictating a few sentences to them each day. These sentences they learned by heart, and when one conversation was finished two boys would give it in English, while two others translated it into Chinese. They seemed to enjoy this very much.

The above is a general outline of the Phonetic System as might be applied in teaching the Chinese. I think it in many cases would

meet with success, especially in instructing boys who have been long enough with foreigners to acquire a little reasoning power. For dictation and spelling it is doubtless much superior to the ordinary method. I hope it may prove a help or suggest new ideas to those who are devoting their time to the task, or shall I say drudgery, of imparting a knowledge of our widely-spoken language to young China.

Notes and Items.

THE Report of the Second Triennial Meeting of the Educational Association* is now ready, and is for sale at the Presbyterian Mission Press, Shanghai. It makes a volume of about 300 pages, and contains all the papers read at the last triennial meeting, as well as *resumés* of all the discussions. It is printed on good clear paper and bound in imitation leather cover, and reflects credit upon the editor and printer. No one who desires an intelligent idea of the methods, aims and results of this great educational movement in China can afford to be without a copy. As the publishing has been attended with considerable expense this Report will be sold to all members and not sent free as was done three years ago. We hope that all members will buy copies and induce their friends to do so. Educational work has assumed such large proportions as a missionary agent in evangelizing China that all missionaries engaged in every branch of work must be interested in having accurate information concerning it.

In the Annual Report of Queen's College, Hongkong, sent to the government in January last, the Head Master, Dr. Wright, said some very wise words concerning the teaching of sciences in the English language to Chinese boys. "A cry is heard from Wales that it is impossible for boys attending day-schools, who hear and speak nothing but Welsh out of school-hours, to attain to anything like ease and accuracy in speaking and writing the English language. As I do not think that sufficient allowance is generally made for the difficulties attendant upon the study of English by boys of Mongolian races I was glad to find in "Things Japanese", in the article on Education, by Professor Mason, the expression of the same argument I have often employed, which is to the following effect: If in England the examination in English history, grammar, mathematics, etc., were entirely conducted, questions and answers, oral and written, in the *Latin language*, only a slight idea could be formed of the difficulty experienced

* Price to Members: Half binding $1.40. Flexible boards $1.20.

by Japanese and Chinese in examination conducted in English ; for after all there is a certain amount of kinship between English and Latin in thought, roots, construction and expression, absolutely wanting between English and Chinese or Japanese. Great proficiency in English conversation, grammar, composition, etc., is the exception, not the rule, being dependent on the natural abilities of the boys and not on the system of education." These words come from one of large experience in teaching science in English to Chinese pupils under the most favorable conditions in the midst of an English colony, where so many associations are helpful. What can be the experience of those under less favorable conditions? English language and literature certainly have their place in any broad curriculum for Chinese students, but is it not made to cover too much when it is attempted to teach in it? The use of English text-books could easily be continued, but ought not all recitations to be conducted only by those who can understand Chinese, so that the pupils may have the most favorable medium for conveying their ideas? The ideal plan seems to be to use text-books in English or any other language from which the idea can be accurately obtained and then allow the Chinese pupil to express that idea in his own language "in which he was born." We commend the opinion of Dr. Wright to the careful consideration of all who are attempting to use English as the medium of communication with Chinese boys in imparting a scientific education.

We trust that all officers and members of the Association will urge upon all new comers for educational work the need of joining themselves to our numbers. The reasons which may be given them for such advice are: 1st. The Association will bring them in touch with all the schools of the various missions in China. 2nd. It will keep them alive to all the new educational publications and other helps which are being rapidly multiplied. 3rd. It will familiarize them with the methods of education adopted in different parts of this vast empire, by which it will be seen that almost all plans have had a trying. Association with others will furnish experience, which is the best of all teachers.

In an address made many years ago by the late Jules Simon, at one time a French senator and a member of the French Academy, there is a remarkable passage worth quoting as a stimulus to those who are seeking to promote general education in China. "I am accustomed to say that the political marvels which closed the preceding century are not to be compared with the scientific marvels which have characterized this one, and which will only be thoroughly

understood in the middle of the next century. One of the most remarkable of these marvels is the spread of education. I have lived in the time when we were surrounded only by people who could not read. Universal suffrage was established in this country before we had schools everywhere, so that voters had to put in the ballot-box a paper on which were written cabalistic signs which they did not understand. Every political act was taken on faith. As soon as universal suffrage came into existence schools sprang up and illiteracy disappeared. At present an illiterate person is a curious phenomenon; if anyone tried to find in Paris a man who cannot read I believe that with all the lanterns in the world he would have a great deal of trouble in finding him."

The report of the North China College of the American Board, Tungchow, is very interesting, and has been kindly sent us by the President, Dr. Sheffield. In the Academic and Collegiate classes the school enrolled a total of seventy-one students during 1895. These students were taught by five foreign and four native teachers, and the range of studies was broad and thorough. This large number of foreign teachers for such a number of students is accounted for by the fact that three distinct lines of work are carried on in the school—the study of Chinese classics, the study of Western learning and the study of the Bible. This multiplies classes and increases the work of teaching. The Report speaks of a revision of the course. "The object of the revision was primarily to improve the standard of requisition in the lines of study pursued, experience showing that the curriculum was too crowded for the best results. A secondary reason of the revision was to advance the grade of work in lines of Chinese study, it being felt that the graduates from a Christian college ought to be able to write with care and accuracy in the literary language of China, that they may take their stand among Chinese scholars as men of culture according to the Confucian standard of culture. Such training is also felt to be important for the leaders of the native Christian church, to fit them to have a part in the preparation of that Christian literature which is to have an ever increasing influence in the propagation of Christianity and in the edification of the Christian Church." This College has had a large gift, of which $10,000 is kept as an endowment, and $25,000 to be used in supplying needed buildings and equipments. This ought to furnish the school with an equipment which will enable it to advance on its well defined lines and to measure up to the large expectations of its friends. "The school has for its end the increase of the evangelistic efficiency of the mission, not only in multiplying the number of laborers, but in placing in leading positions in the native church a body of men of broad learning and deep religious life, in imitating

whom the native church may grow more and more into the likeness of the Divine Master. The native church is growing in its appreciation of the importance of such an education to fit men to become Christian leaders. Students in increasing numbers are fixing their thoughts on obtaining such an education."

Correspondence.

THE RIGHT OF SEARCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I venture to ask you a question upon one subject upon which I on asking have received most conflicting answers from both old and young missionaries, *i. e.*, Have the Custom officials in the various Custom Houses on the Han River, or any other river, any official right to come on board to search a boat wholly hired by a foreigner and carrying no other goods than what belong to the foreign traveller?

To me it appears that they only fulfill their duty in doing so, as *they* need not take our word for truth more than a Custom official at home.

I have dared to ask this question as it would be well for inland travellers to know, and would therefore beg a little space in your paper for the answer.

Yours very sincerely,

WILLIAM S. STRONG.

Answer.

In answer to your question I would say that I know of no law or treaty right that should prevent Customs' officials searching a boat wholly hired by a foreigner and carrying no other goods. They have a right to satisfy themselves that no other goods are being carried, and I know of no way by which they can ascertain this—to their own satisfaction—without examining. Though sometimes annoying it was always my custom, when I lived and travelled in the interior, to grant this right. It is a right conceded to all nations thus to examine the effects of those passing through their bounds, and I know of no ground on which missionaries travelling in China should claim immunity.—ED. *Recorder*.

Our Book Table.

The Pilgrim Fathers of New England and their Puritan Successors. By John Brown, B.A., D.D., author of "John Bunyan, his Life, Times and Work," with introduction by Rev. A. E. Dunning, D.D., editor of the *Congregationalist*. With illustrations from original sketches by Charles Whymper. Fleming H. Revell Co., New York, Chicago, Toronto. Octavo, 368 pps. 1895.

This handsome volume, recently issued by the genial and accomplished pastor of "Bedford Meeting," is a well conceived and finely executed compendium of the leading events which led to the pilgrim movement in the seventeenth century, and the history of the pilgrim fathers after their arrival in New England, down to the time when the original emigrating impulse had become merged in other and wider currents of history. No American scholar has more signally distinguished himself in the same field of

research than Prof. John Fiske, of Harvard University, who says of this work, "It is an admirable and much needed book, scholarly, temperate, and extremely interesting; one of the best monographs that I have seen."

Chinese Hymnal (頌主詩歌).

A Review by H. D. P.

Prepared by Rev. H. Blodget, D.D., and Rev. C. Goodrich, D.D. Topical Index by Rev. E. G. Tewksbury. C. Goodrich, Musical Editor. North-China Mission of the A. B. C. F. M., Pekin.

Price—Boards - - - - - $1.00
,, Paper - - - - - 0.75

May also be had of the Presbyterian Mission Press, Shanghai.

The Mother of Our Blessed Lord was the first of the New Testament saints to express her joy in the new life. She led the chorus of the increasing anthology which has poured itself forth in conscious and joyous song. Under the impulse of the Divine Spirit she said exultantly, My soul doth magnify the Lord and My Spirit hath rejoiced in God My Savior. The Church still waited long for the apostolic injunction, "Speaking to yourselves in Psalms and Hymns and Spiritual Songs, making melody in your hearts to the Lord." The peace of God, breathed into the individual life through the forgiving love of the Infinite one, created a divine melody in the hearts of His disciples. The world is filled now with treasures of richness and blessing. The tongue of the dumb has learned to sing, and the new song has touched hidden springs of life which flow in harmony with angelic gladness. Out of the wide range of Christian song each generation gathers its own harvest of praise and repeats for itself its response to the universal joy.

Some twenty-five years ago a sweet singer, just now elected to and consecrated a bishop of the American Methodist Episcopal Church, issued a little volume with the engaging title, Winnowed Hymns. Out of the abundant material, hymns, dear and choice to his own heart, were gathered. The preface said: "Not all the wheat from the harvest of song is gathered here, but it is hoped that there is no chaff." A comment on this prophecy is the fact that many of the Gospel hymns were winnowed from this little book. The making of any hymn book must be by such a winnowing process. Association often dulls the perception to the inadequacy of many hymns and tunes.

Happy he who winnows the best and offers them as a delicate incense before the Lord.

Such an offering is presented to the church in China in the Chinese Hymnal, prepared by Dr. Blodget and Dr. Goodrich, with Dr. Goodrich as the musical editor. This beautiful volume, a holy gift of hymn and song, comes to us with the imprint of the Yokohama Seishi Bunsha. The clear type of the Chinese characters, with the exact and beautifully printed tunes at the top of each page, is the warrant for having the book printed in Japan. This is the first considerable attempt to give a hymn and tune book to the Chinese churches. A few fugitive volumes, with Sunday School Hymns and Tunes, have been issued. The first serious attempt to give to the church in China a volume which will answer its present need in the service of praise calls for more than a passing notice. It will be welcomed by all who delight to praise God in the sweet harmonies of song. The volume compares favourably with the best of those of any land which invite public favor.

The volume is published in the name of the North-China Mission of the American Board. The volume contains four hundred hymns, an addition of twenty-five to the latest edition of the Sung-chu-shih-ko, published by the Mission in February, 1895.

The hymn book is thus the latest result of the growth and evolution of hymnology in our northern church. Beginning thirty years ago, in a few dozen of hymns, the growth has been natural and adapted to the increasing needs of congregations. The fact that Drs. Blodget and Goodrich are responsible editors and translators assures us that the work represents the highest stage of the noble effort to introduce all that is rich and sweet in the life of Christian experience to the thought of the increasing company of Christians in China. Rev. Timothy Richard once said to a little company at Peking, glowing with pleasure in a new hymn translated, "As long as Dr. Blodget lives it will not be necessary for any one else to make the effort." Dr. Goodrich, in like manner, has long been known for the felicity of his translations of many noble and many tender and suggestive hymns. Whoever delights in accuracy of translation, delicacy of expression and rare aptitude in transferring the thought of foreign devotion into exact and grammatical as well as rythmical speech, will study this volume with pleasure and approval. As specimens of such success we notice No. 22, "The Lord Our God is filled with Might;" or No. 373, "The Son of God goes forth to War." It is in such as these that Dr. Blodget excels, though often admirable in the modern lyrical meters, such as No. 61, "Rejoice and be Glad;" or No. 108, "There is Life for a Look in the Crucified One." Dr. Goodrich is equally felicitous. Thus in No. 347, "Holy, Holy, Holy," his success is great, while in the tender and emotional hymns, as No. 328, "More Love to Thee, O Christ," No. 329, "In a Manger, laid so Lowly;" or No. 368, "Oh what can Little Hands do;" the translation and lyrical movement is very fine.

This volume is a Congregational Hymn Book, but it draws its excellences from a wide range of church hymns. The editors have spent the leisure hours of twenty-five and thirty years in transferring the Christian thought of song into Chinese channels. It is to be noted, however, that ten of their associates have translations; four of them being ladies of the mission. Seven native preachers and teachers have each given a few hymns with good success.

Of translators outside of the mission Mr. Burn's hymns are chiefly drawn from, while Bishop Burdon, Dr. Martin, The Presbyterian Mandarin Hymnal and the Amoy Hymn Book are all drawn upon.

This sumptuous collection of the best hymns of the ages, with those endeared to the churches through the Modern Lyrics and Gospel Hymns thus represents the growth in the effort to bring the wealth of Christian song to the people of China. There are at present, as far as known to the writer, five considerable collections of hymns in the north. These are: "Hymns of Praise—Sung Chu Shih Ko," by Drs. Blodget and Goodrich; "Hymns of the Church—Sheng Chiao Shih Ko," by Mr. Lees, of Tientsin, with 403 hymns; The Mandarin Hymn Book, by Drs. Nevius and Mateer—Sung Chu Sheng Shih; Holy Songs of Praise, with 200 hymns, by Dr. John; and the latest issued, The Church Hymnal—Sung Chu Sheng Shih, with 341 hymns, by Bishop Graves and Mr. Pott. As the latest compilation of translated hymns it will be interesting to compare the Church Hymnal with the Chinese Hymnal.

Of the 341 hymns in the Church Hymnal 62 have the same title as an equal number in the Chinese Hymnal. Many of them are no doubt selections from the latter as accredited in the preface. In the same line of comparison thirty-one

of the tunes are the same in name, though the general range of hymn and tune is widely separated.

The present volume will be, as the first of its kind, specially interesting as a compilation of widely known and familiar tunes adapted to its range of hymns. It is now nearly forty years since, in the United States, the Sabbath Hymn and Tune Book, from the Andover Seminary Faculty, with Dr. L. Mason as musical editor, led the way to the sweeter and wider scope of modern congregational music. This was followed in due time by the "Songs of the Sanctuary" of Dr. Robinson, so long a favorite, to be succeeded by the still regnant "Laudes Domini." The later compilations each felt the impulse of the famous English collection, "Hymns Ancient and Modern." The position which this noble collection has held in England is paralleled in the U. S. by that of Laudes Domini, filling even a wider space in its interdenominational distribution. The Laudes Domini has held its place of leadership through the choice character of its hymns, together with the tunes joined fitly with them. We may then compare the Chinese Hymnal with the Laudes Domini as a present standard of choice and attainment in Hymnology.

(To be continued.)

Editorial Comment.

In spite of printing more pages this month we have been compelled to hold over to next number an interesting contribution to anti-foot-binding literature. The particulars and impressions which we hoped to publish of the recent conferences for Christian workers held in different centres arrived too late for publication in this number. In the meantime our readers will be glad to know that the meetings have been growing in interest and importance. It would seem as if the leaders had been going "from strength to strength," that each conference was having an influence on more workers through wider areas. We understand 1200 native Christians attended the conference in Foochow; a large matshed being erected for the meetings.

* * *

In gathering up the impressions of the Shanghai conference the following points have been noted: First, the objection of too much appeal to the feelings cannot be laid against this gathering. Then, few subjects were discussed, and emphasis was placed on the use of the common means of grace, especially of study of the Bible, prayer, etc. The remark with regard to the northern conferences: "God was very evidently in our midst," also applies to the Shanghai gathering. Many were the soul searchings, and in all the prominence given to the Holy Spirit we felt Christ was glorified and we were being drawn nearer to God. During the conference also there was a growing and deepening conviction that the hope of our success in China is not in any man, nor in any number of missionaries, but in God. "Not by might, nor by power, but by my Spirit."

* * *

Mention might also be made of Mr. Mott's tactfulness, spirituality, simplicity, humility and acquaintance with the subjects he brought forward. The manner in which he sturdily and logically marched to definite conclusions and important issues will long be remembered by those who, hearing him, felt compelled to accept the conclusions come to and strive after the ideals indicated.

In the course of one of the meetings Mr. Mott mentioned the hope and desirability of raising $1200 with which to provide a press and printing outfit in Tientsin, defray the expenses of the Shanghai conference and provide for the conference of educationalists, the printing of pamphlets, reports, etc. Before the close of the conference well-nigh $700.00 was promised by friends attending the meetings.

* * *

The conference of educationalists referred to will meet in Shanghai in the beginning of this month, and it is expected will include representatives from educational institutions in Peking, Têngchow, Tungcho, Tientsin, Ningpo, Hangchow, Nanking, Soochow and Foochow. We feel sure our readers will join with us in prayers for much blessing on these meetings and on the conferences in Japan, to which Mr. Mott is about to proceed.

* * *

It seems a pity that with such a population to work upon as China possesses there should ever be trouble between Roman Catholics and Protestants. But that there is friction, and at times serious, is evidenced by such cases as that which Dr. Ashmore has been describing, and by the fact that such men as Dr. Nevius and Dr. Muirhead have felt compelled to write books in Chinese, pointing out the distinctions between Roman Catholics and Protestants. We know that in the case of Dr. Nevius this was done as a matter of self-defence, the Catholics having attempted to win away many of the converts made by the Protestants in Shantung. We say this regretfully, but it is nevertheless true. And in a recent magazine we noticed the following by Dr. John, of Hankow: "Our advents seems to have raised their (the Catholics) hatred, and they are now doing all they can to obstruct our work and injure our converts." We know the same to be true in other parts of China. But we have yet to hear of Protestants making trouble with Catholic converts. Perhaps some such method as Mr. John proposes might be found advisable in many places. He says: "It is my intention to call upon the bishop as soon as possible after my arrival at Hankow and try to come to an understanding with him with regard to the matter." Doubtless some such method as this would often tend to remove difficulties and prevent strife.

* * *

In reading the speeches of Li Hung-chang on his journey round the world, as given in the home papers, we have often wondered how much was Li Hung-chang and how much was his interpreter. The *New York Independent*, in commenting upon his reply to the deputation of representatives of missionary societies which waited upon him in New York, remarks that Li, when speaking of God, did not say our God, or your God, but just God. But this was the interpreter and not Li. We should be glad to know just what Li really did say. Would it help the *Term* question?

* * *

We are not very sanguine as to the immediate effects upon the Chinese nation of His Excellency's visit, or on the government at Pekin. We do not believe, however, that Li can ever be the same man he was before undertaking this remarkable journey. The impressions upon his own mind must be ineffaceable, and in some way, to some extent, we believe their effect will be felt upon the nation. His direct personal influence will go for something, and the story of his travels and what he saw will doubtless get abroad among the officials and literati of the land. And it will be leaven there.

Missionary News.

Rev. A. R. Crawford writes: You will be interested to hear that the case which Mr. Hosie, our Consul in Newchwang, came up here to settle last January, has now received its finishing touch. Dr. Greig has just received official information through the British Minister at Peking that by Imperial orders the Prefect Ao who caused the trouble here has been degraded, never again to hold office. Although we ourselves did not ask for this yet since Mr. Hosie's demand has been conceded we feel that it may teach the timely lesson that foreigners' rights cannot be trampled in the dust with impunity.

I am glad to say the hospital is now almost completed, though it has been much retarded by the heavy rains. There are some twelve inquirers, and altogether the outlook is very hopeful.

Dr. Sheffield writes: The Christian Conference just held in Peking, under the direction of Mr. Mott and Mr. Lyon, has proved to be an occasion of deep spiritual profit, both to the missionaries and the native Christian workers assembled. There were present one hundred foreign missionaries and several hundred native Christians, among them a large company of students and helpers. The addresses of Mr. Mott came out of his meditation on the Bible and out of his own heart experience. His teachings were applied Christianity of the most earnest searching character. He did not aim to stir feelings for the time, but to produce permanent convictions that should result in action along the lines of systematic study of the Bible, regular habits of secret prayer and definite effort to win men to Christ. Bishop Joyce was present, and gave two sermons, both powerful and deeply spiritual presentations of the doctrine of the Holy Spirit. The papers of Messrs. Ament and Lowrie and the address of Mr. Reid were excellent and in harmony with the spirit of the meetings. There were other excellent addresses from Chinese pastors and preachers. Many members of the Conference, missionaries and native Christians, handed in their names, expressing a purpose in the future to employ a half hour each morning in personal study of the Bible and prayer, in preparation for the duties of the day. I feel confident that this Conference will bring new spiritual inspiration to the church in North China, resulting in a more rapid and vigorous growth of Christian work.

Missionary Journal.

MARRIAGES.

At the Whins, Alloa, on 2nd September, by the Rev. Daniel M'Lean, assisted by the Rev. D. M. Forrester, B.D., James Murray, Chungking, West China, to Lizzie Roxburgh, youngest daughter of Alexander Roxburgh, Esq., of Alloa.

At Newchwang, on 23rd October, Rev. Daniel T. Robertson, M.A., to Miss Sarah Campbell Nicholson.

BIRTHS.

At Uin-ch'eng, Shan-si, 13th August, the wife of J. F. Sandberg, C. I. M., of a son.

At P'ing-liang, Kansuh, 2nd September, the wife of W. Tornvall, C. I. M., of a daughter.

At Kia-ting, Si-ch'uan, 6th September, the wife of H. J. Squire, C. I. M., of a son.

At Siang-hsien, Honan, 14th September

the wife F. S. JOYCE, C. I. Mission, of a daughter.

AT Ch'ung-k'ing, 19th September, the wife of F. S. DEANE, Friends' Mission, of a son.

AT Ch'ung-k'ing, Si-ch'uan, 28th Sept., the wife of T. G. WILLETT, C. I. M., of a daughter.

AT Lien-chow, Canton province, on 29th September, the wife of Rev. W. H. LINGLE, of the American Presbyterian Mission (North), of a daughter. (Dorothea Louise).

AT Hoihow, Hainan, 21st September, the wife of Rev. FRANK P. GILMAN, American Presbyterian Mission, of a son (Charles Frank.)

AT Hoihow, Hainan, 6th October, the wife of H. M McCANDLISS, M.D., American Presbyterian Mission, of a son.

AT Hangchow, on October 8th, the wife of the Rev. J. B. OST, C. M. S., of a daughter.

AT Shanghai, 10th October, the wife of W. L. THOMPSON, C. I. Mission, of a son.

AT Kuan-cheng-tzŭ, Manchuria, on 14th October, the wife of Rev. W. H. GILLESPIE, I. P. M., of a daughter.

AT Shanghai, 19th October, the wife of T. D. BEGG, C. I. M., of a daughter.

AT Chinkiang, 27th October, the wife of H. E. FOUCAR, C. I. M., of a daughter.

AT Shanghai, 30th October, the wife of M. HARDMAN, C. I. M., of a son.

DEATHS.

AT Siang-hsien, Honan, 18th September, the wife of F. P. JOYCE, C. I. Mission.

AT Cleveland, Tenn., U. S A., on the 29th September, HARRIET ELIZABETH, the wife of W. J. Lewis.

AT Jinjow, Manchuria, 4th October, AGNES, beloved child of T. L. Brander, M. B. C. M., Edin., Irish Presbyterian Mission, aged 6½ months.

AT Hongkong, on Sunday, October 11th, MAGARITA, aged four, only daughter of Dr. and Mrs. F. T. B. Fest.

ARRIVALS.

AT Shanghai, 3rd October, Misses D. G. ROBB and M. A. PYKE, of Canadian Presbyterian Mission; Rev. W. E. SMITH, M.D., wife and infant, Miss MARY A. FOSTER and Mrs. J. B. HARTWELL and two children (returned), of Canadian Methodist Mission.

AT Shanghai, 7th October, B. L. L. LEARMONTH, M.B., Irish Presbyterian Mission.

AT Shanghai, 6th October, Rev. EDWARD JAMES and wife, M. E. M., Nankin.

AT Amoy, 14th October, Rev. Dr. J. A. OTTE, wife and three childeen (returned), Miss M. VAN BREECK CALKOEN, Rev. HOBART E. STUDLEY, Dr. F. T. B. FEST, wife and two children, for American Reformed Church Mission.

AT Shanghai, 20th October, Rev. D. W. NICHOLS, wife and two children (returned), M. E. Mission; Rev. W. S. FARIS and wife, American Presbyterian Mission; Revs. E. O. BOEN and K. S. STOKKE, American Norwegian Mission; Rev. T. HOWARD SMITH, L. M. S.; Misses A. K. FERRIMAN (returned), J. STEVENS (returned), R. OAKESHOTT (returned), A. SMITH, L. C. SMITH, F. M. NORRIS, M. E. CARSLEY, EDITH WOOD and ULFF, from England, for C. I. M.; Misses A. M. HERMANN, A. FORSBERG, M. PETTERSSON, from England for Swedish Mission in China; Messrs. R. POWELL, J. R. BRUCE, A. BIGGS, O. GAURDIOLA and A. TRUDINGER, from Australia, all for C. I. M.

AT Shanghai, 22nd October, Misses ELSIE C. McMORDIE and SARAH B. McMORDIE, L. R. C. S. (Edin.) and M.D. (Brux.), ANNIE GILLESPIE, L.R.C.S. and P., KATIE MACINTYRE, Irish Presbyterian Mission.

AT Shanghai, 25th October, JAMES SIMPSON and wife, formerly C. I. M. (returned); Rev. P. MATSON, wife and child (returned), American Swedish Mission; Revs. WM. A. McCURRACH and T. J. UNDERWOOD, English Baptist Mission.

AT Shanghai, 28th October, ARTHUR D. PEILL, M.B.C.M., for L. M. S., Tientsin.

AT Shanghai, 29th October, ROBERT J. DAVIDSON, wife and son, of Friends' Mission (returned); Revs. WM. ASHMORE and wife, American Baptist Mission (returned), Swatow; Rev. J. W. STEVENSON (returned), from England, for China Inland Mission.

DEPARTURES.

FROM Shanghai, 17th October, Rev. J. O. CURNOW, wife and son, M. E. M., West China, for England.

FROM Shanghai, October 31st, J. C. HOWE, Inter. Missionary Alliance, for U. S.,

FROM Shanghai, 17th October, Miss M. A. LANE, C. I. M., for England.

FROM Shanghai, 30th October, Mr. and Mrs. T. W. GOODALL and 1 child, Mr. F. W. BALLER, Miss E. BALLER, Miss GAMBELL, all of C. I. M., for England.

FROM Shanghai, Oct. 31st, Mr. and Mrs. W. S. HORNE and one child and Miss R. McKENZIE, C. I. M., for Canada.

THE

CHINESE RECORDER

AND

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The Conferences of Christian Workers in China.

BY REV. J. C. GARRITT, HANGCHOW.

THE summer and autumn of 1896 will be long remembered for the conferences of Christian workers held in Chefoo, Peking Shanghai and Foochow, together with the more informal meetings held in Hankow, Tengchow and other places. These conferences have been alluded to more than once in the columns of the RECORDER, but a more extended report of them will, it is hoped, be of lasting value.

The inauguration of conferences for the deepening of spiritual life, attended by both foreign missionaries and native Christians and workers, marks an epoch in missions in China. Such meetings have been held in this church or that, and have been of untold value in various localities. But we now see a national movement; the day has come when the church is awakening and feeling her strength.

Our Chinese converts have, as a rule, little realized the oneness of the church; the doctrine has been believed, but the union has not been felt. But the recent conferences have brought the Christians of all denominations in most of the great centres into the position of mutual acquaintance, and there is a new sense of power, of life, of joy, a feeling that the Christian in far off Manchuria or Shan-si and the believer in Canton or Fohkien are brothers, beloved, united by a closer kinship than that of blood. If, as is widely hoped, this is only the first of a series of many conference years, we may rejoice in the belief that this sense of oneness in Christ against the kingdom of Satan will be strengthened year by year, and the united Church of Christ in China will be entering a new epoch of power and victory.

The conferences just held have been an evident answer to prayer. The petition has been going up from many parts of China

for several years that just such conferences might be held. Efforts had been made to secure one and another worker from home lands to take the lead in such a movement, but without avail. The proposed visit of Mr. Mott, in connection with the Y. M. C. A. work, was hailed as affording the desired opportunity, and the outcome has proved that God was Himself opening the way and preparing a place and a time of spiritual uplift for His workers.

There was a marked going from strength to strength in the conferences. For months before Mr. Mott reached China a volume of prayer was rising from all parts of the land for God's blessing on the meetings. As the time approached the prayer grew more earnest, and as each conference was held, and drew to its close, the prayers from that body of God's people for His blessing on succeeding gatherings grew more practical and intense, so that the momentum of spiritual power was ever increasing.

The writer was privileged to attend three of the conferences, and can personally bear testimony to the great spiritual power and the glowing enthusiasm shown in these meetings. This enthusiasm was not the emotional, short-lived kind which we more and more learn to avoid, but the deep enthusiasm of an earnest purpose founded on reason, judgment and faith, and moving on irresistibly to the accomplishment of the purposed end. God was manifestly in our midst, guiding us into new and clearer views of truth, but even more guiding us into new views of our duty and into fresh, solemn determination to fulfil that duty. The never-to-be forgotten quiet hour or consecration meeting, held one morning at Shanghai, illustrates this remarkable work of the Holy Spirit, a work which was visible at all the conferences. Although a consecration meeting there were no appeals to the emotional side of our nature; every appeal was of the most reasonable, practical kind. There was an opportunity to hold a personal interview with God, to lay our case before Him, to receive His message and to promise to fulfil His command. Few who were present at that meeting failed to have this practical and invaluable realization of renewing their vows before God. This was the spirit of all the conferences.

This meeting with God characterized the native as well as the foreign sessions. The Christian life has a new meaning and a new power for many of those who attended these conferences. This was shown by the prayers and testimonies of those who spoke, by their renewal of their vows and by their desire to be more regular and systematic in prayer and Bible study; and we are sure the outcome will prove that they have received not a temporary, but a permanent uplift.

The leadership of the conferences explains why there was such an intense practical tone in all that was said and done. In the first

place the Holy Spirit was really the leader. There was no feeling of being bound by fixed rules, or of certain men being brought to the front. The place of honor was given to Him whose right it is.

Mr. Mott, who gave a number of powerful addresses at each conference, has special qualifications for this work. His work has lain for some years in the student world, and in the course of meeting and counselling with thousands of students he has gained a most valuable experience, which enables him to give in concise and logical form the most practical and important hints with reference to Bible study, prayer and other duties and privileges of the Christian life. Present-day college life is a preparation for the duties of after life, in that the student's work is so directed that there need be no scattering of energy. The hints which Mr. Mott gives are such as help the busy student to get the most spiritual help and blessing out of his Bible study and his daily living, and so they are adapted for the busy Christian in every walk of life.

The committees of arrangements had in each case taken the greatest possible pains to have carefully prepared addresses on most important topics. Many of these are of lasting value. Beside the invaluable addresses of Mr. Mott on Bible Study for Personal Spiritual Growth, on Secret Prayer, and on Being Filled with the Spirit, we note those on the Spiritual Needs and Claims of China, by Mr. Baller at Chefoo and by Mr. Lowrie at Peking; the Spiritual Crisis in China, by Mr. Price at Shanghai; the Strategic Importance of Reaching the Students of China, by Mr. Gilbert Reid; Revivals, and an address on the Holy Spirit, by Bishop Joyce; Prayer as a Preparation for Work, by Mr. Sweet; and other addresses by Dr. Hartwell, of Tengchow, Dr. Sheffield, Dr. Muirhead, Mr. Elwin, etc. Notes have not reached us of the addresses at Foochow; but those present testify that the Spirit of God worked mightily in every session.

The following table of statistics of the four Conferences will repay a thoughtful perusal:—

In Attendance.	*Chefoo.*	*Peking.*	*Shanghai.*	*Foochow.*	*Total.*
No. of Chinese Students - - - -	49	190	190	570	999
,, ,, Teachers - - - -	33	22	30	150	235
,, ,, Preachers - - - -	18	43	35	51	147
,, other Chinese Christians - -	107	220	245	429	1,001
Total Chinese - - -	207	475	500	1,200	2,382
No. of Missionaries - - - - - -	79	96	193	57	411*
,, other Foreigners - - - -	13	8	43	12	76
Total Attendance - -	299	579	736	1,269	2,883*
No. of Schools and Col. represented	5	6	13	16	40
,, Missionary Societies - - -	14	14	26	8	37*

* Excluding duplicates.

Allusion has already been made to the fact that several other gatherings were held, in which Mr. Mott and Mr. Lyon met with still other Christians and workers. In Tientsin an all-day meeting was held for the special benefit of the numerous English-speaking Chinese students in that city. Over a hundred attended the meeting, and beside the impetus given to Bible-study and Christian work among the Christians a number professed their purpose to trust in Jesus for salvation. A conference in Hankow also afforded opportunity for Mr. Mott to personally meet with a large number of the workers and Christians of Central China. Transient calls made at Canton, Tengchow, Ningpo, Soochow and Nanking, were also made the most of. One twenty-ninth of all the Christians (Protestant) in China met in the four large conferences, and many more at other times; it is safe to say that four per cent. of all the 70,000 Christians were influenced at first hand by these conferences. Add to this the impulse carried by these workers to their churches and fellow-Christians, and we see how unusual, how phenomenal in the history of missions in China has been this opportunity.

Now, what are the results? Some very gratifying results are seen already. A very general revival in Bible-study has begun. Over 800 entered into covenant to keep the Morning Watch, and when all the returns are in it is confidently expected the number will run beyond 1000. Opportunity was given in the meetings for any who desired to express their intention to spend the first half-hour (or the nearest possible to the first) in secret prayer and devotional study of the Bible, and the matter is still being pressed on the prayerful attention of students and Christians throughout the field. In order to help those who do not know how to study, or who might through discouragement give it up, Bible-classes with leaders are being formed. Leaders of these Bible-classes can, by communicating with Mr. D. Willard Lyon, of Tientsin, receive monthly hints or guides to Bible-study, which are prepared for the use of classes in connection with the various Young Men's Christian Associations.

No less than seventy-six Chinese at these conferences have *volunteered*, or offered to devote their lives to Christian work among their own people. Of this number sixty-two volunteered at Foochow, the number including many of the strongest students in that important student centre. It is almost a certainty that the number of volunteers will very soon greatly exceed a hundred.

Let this result be duly weighed. The volunteer movement in England and America and on the continent has in the last few years furnished over a thousand of the workers, who are now on the mission

field. There has been a concerted and wisely planned effort to bring the missionary enterprise before the attention of every student in the schools and colleges. It is high time the same plan should be pursued in China. The 1000 students reached in these conferences are but one-thirtieth of the students in the mission schools. A systematic effort to press upon all these pupils the claims, not of missions or churches, but of the Lord, on their lives and powers, joined with a study of missions in all lands and of mission biographies, would surely be attended with the same great results as at home.

A committee of representative workers met early in November to devise plans by which this end may be attained, and as at home the volunteer movement was placed under the auspices of the Young Men's Christian Association.

Another result in part of these conferences is the organization of the National College Young Men's Christian Association of China, by which Christian students in all parts of China may be enabled to feel their united strength and gain mutual help in the Christian life and broader views of the work that lies before them in gaining China for Christ. Delegates from many parts of China, among them leading educators, such as Drs. Sheffield and Mateer, have met and counselled together as to wise plans for the perfection of a national organization such as resulted from Mr. Mott's work in India and other countries.

Although special emphasis is thus laid on the results of these conferences among the students of China—and we feel confident that the work thus begun will be a very influential and important one—the spiritual results upon the teachers, preachers and general Christians, as well as upon the foreign workers, are equally evident. There is a spirit of prayer, an expectancy, a looking forward to a revival of great magnitude, a buoyancy of faith, that has never been so generally evident before. The next few years are pregnant with changes in China; but thank God that He is getting His forces ready to be in the lead and take advantage of these changes to His glory!

Many of the addresses given in these conferences are soon to be published, and in this way those who were not privileged to attend them may yet have part with us in the feast of good things. We will all follow Mr. and Mrs. Mott with our prayers as they engage in this same work in Japan during November, December and January.

Conference of Christian Workers at Foochow.

THE stay of Mr. Mott and Mr. Lyon at Foochow for a conference similar to those held at Shanghai, Chefoo and Peking, was curtailed at both ends by the irregularities of steamship sailings, so that while we expected them to be with us for a week at least, their visit was reduced to three full days, from Tuesday, p.m., to Friday night, October 13th–16th. Nevertheless, if the time was limited, every minute was utilized, and almost as much was received as if their stay had been longer.

The conferences fell into three classes. Those with the students only of the different colleges and theological seminaries located here; the public conferences with the Chinese Christians; and the public conferences with the missionaries and residents.

The greatest immediate results came from the private conferences with the students at the various institutions. The first was held at the Banyan City Scientific Institute of the American Board of Commissioners of Foreign Missions. One hundred and thirty students and teachers were present, and after an impressive hour's address by Mr. Mott it was decided to organize a College Young Men's Christian Association and to join the International Union of College Young Men's Christian Associations. The next conference of this class was held with the students of the Church Missionary Society's College on Wednesday evening. After a similar address by Mr. Mott the same result followed—the formation of a College Young Men's Christian Association. At this conference sixty students were present. Thursday evening Mr. Mott and Mr. Lyon were at the Anglo-Chinese College of the American Methodist Episcopal Mission, and met 250 students and teachers. This College holds the honor of having formed a Young Men's Christian Association among the first in China. This night, after an address on Work among Students in all Lands, they decided to amend their constitution, to agree with that usually adopted by College Young Men's Christian Associations, and to join the International Union. Friday morning Mr. Mott and Mr. Lyon met the theological students of the three missions, 55 being present, and in order that they might receive the benefits that come from united action and fellowship it was counselled and decided to organize College Young Men's Christian Associations in each of these institutions also. The net result then of Mr. Mott and Mr. Lyon's private conferences with the students was the formation of six College Young Men's Christian Associations, deepening the spiritual life of the Christian students and winning toward Christianity the non-Christian.

The public conferences with the Chinese Christians were held in the compound of the American Methodist Episcopal Mission. There being no church of capacity great enough a tent of bamboo matting was erected with a seating capacity of over 1000. October weather proved delightful for out-door meetings, and when Mr. Lyon rose for the opening address, Wednesday morning, not less than 850 Chinese greeted him, most of whom were Christians, among whom were 200 girls and women. It would be impossible in the space allowed us to give an account in detail of the addresses that followed each other, morning, afternoon and evening for five days. Mr. Mott spoke twice on Bible Study, on Prayer, on the Volunteer Movement and on Personal Purity. Those who have heard Mr. Mott and recall his earnest and intense manner, his logical and sensible words that press home the simple Gospel truths, commanding sincere consecration, will not be surprised that his addresses had the same effect on these large audiences as elsewhere. Perhaps the address on Wednesday afternoon on the Spirit for Bible Study was most impressive, and yet hardly less so than his farewell words on Friday evening.

Mr. Lyon, as usual, ably seconded Mr. Mott, speaking on the "Blessings and Dangers from a Convention," "the Evangelization of China," "Ye are my Witnesses." Dr. Worley, of the American Methodist Episcopal Mission, spoke on the Holy Spirit, while others made short addresses. Among the speakers were the pastors of the various city churches, including Pastors Mong, of the American Methodist Episcopal Mission; Ding, of the Church Missionary Society; and Lau and Ding, of the American Board of Commissioners of Foreign Missions. Thursday afternoon, after Mr. Mott's address on the Volunteer Movement, an opportunity was given for such students as had not already decided to devote their lives to Christian work, but who now thus determined, to hand in their names, and about twenty responded, and before the convention ended the number had increased to upwards of sixty. On Friday afternoon, after the address on Prayer, the audience was asked to join the "Morning Watch," who devote the first half hour of each day to Bible study and prayer, to which appeal about 400 responded.

The farewell meeting on Friday evening was for men only, and was addressed by Mr. Mott, his subject being, Personal Purity. At this meeting it was very evident that the Spirit of God was at work on the hearts of the men, drawing them to a purer and higher Christian life. The meetings were continued on Saturday. On Sunday afternoon a Union Service was held in the tent, 800 being present, and the Sacrament of the Lord's Supper was partaken by 570 communicants of the various denominations present. This

was an occasion of immense significance; coming, as it did, on the eve of the fiftieth anniversary of mission work in Foochow, it showed an admirable unity of spirit. Many present could remember nearly all of the long, long struggle, and rejoiced in the triumph of the Gospel. On the whole these meetings have been a gratifying success, emphasizing most effectually the duty and privilege of a devoted Christian life. Probably over 1200 attended these meetings, of whom 51 were preachers, 150 were teachers, 570 were students, and 430 others, most of whom were Christians.

The English conferences were held in the chapel of the Anglo-Chinese College, and were attended by 51 missionaries and 12 residents. Eight different missionary organizations were represented. The meetings were addressed by Mr. Mott, his subjects being largely in connection with work among students in various countries of the world, subjects upon which few others are better fitted to speak. They were the source of much encouragement to the misssionaries, and especially to those laboring among students. Mr. Lyon spoke also, his subject being, "For us to live is Christ." As the coming Secretary of the National Association of College Young Men's Christian Associations in China he will ever receive a warm welcome in Foochow. Beside the gratitude felt for real personal help received, hearty endorsement was given to the project of organizing a National College Young Men's Christian Association in China, and for a meeting for this purpose to be held in Shanghai about Nov. 1st. $285 was raised toward the expenses of such an organization. Foochow missionary circles and the native church will long remember with gratitude the 1896 Convention of Christian Workers.

DWIGHT GODDARD, *Secretary.*

Li Hung-chang as a Patron of Education.

An Address at the Waldorf Dinner, August 29th, 1896.

BY DR. W. A. P. MARTIN,

President Emeritus of the Imperial University of Peking, China.

AMONG all the sons of China the name, after that of Confucius, best known in foreign lands, is that of Your Excellency. It was his work as an educator—the educator of a nation—that gave to Confucius his enduring fame; and though Your Excellency has many claims to immortality one of the strongest is undoubtedly your patronage of education. This it is which has made Tientsin (the seat of your vice-royalty) a focus of light to the Chinese empire. As the traveller approaches the

emporium of the north on his way to the Imperial capital his attention is arrested by a conspicuous pile of buildings on the banks of the Peiho. That is the nucleus of a new university, now under the presidency of an American (Mr. C. D. Tenney), who was helped to that post of influence by the favor and protection of Your Excellency.

That young university is the latest (let us hope not the last) in a long series of educational enterprises, initiated or fostered by Your Excellency. Beginning twenty-five years ago with the "educational mission" of Dr. Yung-wing, you share with the first Marquis of Tseng the honor of having encouraged the sending Chinese youth to this country for education. Your next step was to establish in your own country institutions for the cultivation of the arts and languages of the West.

How much you have done in that direction may in part be gathered by a bird's-eye view from the roof of the new university. The first building that the eye rests on is a telegraph school. Begun simultaneously with the adoption of that most wonderful of Western inventions, its trained students are now to be found working the wires in all the provinces of the empire. Next comes a military school, whose object is to supply the land army with a body of properly-trained officers. Then there is a naval school which is doing the same thing for the marine forces.

The grand procession is brought to a fitting conclusion by a medical college, which has for its avowed object the superseding of antiquated methods by the improved practice of modern medicine. You have long announced yourself a convert to the medical science of the West; nor am I wrong in supposing that your confidence in it has been amply rewarded by the restoration of health and vigor which have enabled you to undertake the circumnavigation of the globe.

In connection with these institutions planted and fostered by Your Excellency, I must not omit to mention the indirect aid and encouragement which you have always afforded to the Imperial University at Peking, over which I have had the honor to preside for more than a quarter of a century. No institution can flourish unless its students find employment, any more than a manufactory can flourish when its goods are not in [demand. Now, it is no exaggeration to affirm that no one man ever did so much to create a demand for our graduates as Your Excellency has done; some of them you have from time to time attached to your personal staff (I am happy to recognize one or two among the members of your present suite), and many have found posts of honor and usefulness in the various schools established by Your Excellency.

These noble institutions are light-houses on the sea-coast ; but their rays have scarcely begun to penetrate the vast interior. A herculean task remains to be done (and we trust Your Excellency will crown your glorious record by doing it), I mean the awakening of the mind of China to the necessity of educational reform.

Slowly the imperial government is becoming convinced of that necessity ; but among its highest dignitaries no one is so well qualified as Your Excellency to appreciate the merits of both systems—the new and the old.

Not only have you seen and tested the marvels of the new education; you began by carrying off all the prizes in the ancient curriculum. Made a bachelor as one of a hundred competitors in the lists of your native district, you won at Nanking the Mastership of Arts (again one of a hundred). Proceeding to Peking you plucked the bright honor of a metropolitan doctorate among the assembled scholars of the empire. So distinguished were your attainments that after you had undergone an examination in the presence of the Emperor, His Imperial Majesty was pleased to promote you to an arm-chair in the Imperial Academy.

These were the triumphs of your earlier years ; and when in later life you were advanced to the highest seat in the privy council of the Emperor, the title conferred on you—one of the proudest which you wear to-day—was still a mark of literary distinction, *Tahioshi*, "statesman of great learning."

When one who has so often come off victor in the competitions of the literary arena proclaims to the scholars of the empire that their education cannot be complete until the sciences of the West are added to the letters of the East, they will not refuse to listen.

Already have the gates leading to educational reform been somewhat set ajar by the grant to a limited number of an optional competition in certain sciences, but the thorough awakening of the national intellect—that richest of all the resources of your highly favored country—cannot be effected until the mathematical and natural sciences are made indispensable to the attainment of a literary degree.

If Your Excellency succeeds in effecting this object China will soon take her place in the van of progressive nations. This will be an achievement greater far than the renovation of army and navy ; for has not our poet Longfellow said with truth :—

> "Were half the force that keeps the world in terror ;
> Were half the wealth that's spent on camps and courts
> Given to redeem the human mind from error,
> There were no need of arsenals and forts."

The Uprising on the Part of Literati and Officials in the Fukien Province. What can we do to frustrate its Designs?

BY REV. P. W. PITCHER, AMOY.

II.

THAT we have reached a sort of crisis in the history of missions will be acknowledged by all who have made a study of the question. So serious has the matter become that great care should be exercised, lest an error be committed which would compass the progress of the Gospel in this province, that the enemy seems bent upon.

In considering this question two points should be kept in mind, viz., sanctified common sense and sense of duty, which are two essential qualifications of Christian manhood and womanhood.

I. Appeals have been made to the Scripture in dealing with these kinds of questions. Such appeals are justifiable if our minds remain unbiassed and broad enough to accept the whole evidence. Either side can prove its case from the Scripture—at least to its own satisfaction. But where we must rest the case is on the *whole* truth—not a part of it.

Every missionary must fully believe in his own heart that he is here first of all to build up a spiritual kingdom in the hearts of the Chinese people; and again that the final issue of every effort lies with God, the sovereign Ruler, who could, if wisest, accomplish his purposes without a single human agency. But do we not all at the same time believe that God works and accomplishes His ends through human agencies? So far as we can understand it, this is His plan. What is more human than a missionary? Yet upon him has been placed gravest responsibility. In a certain sense the issue lies with him. While he must ever keep the vision clear between God and himself, still he must never lose sight of the fact that God is depending on him. If this be true then why must we stagger before the question of putting some confidence in "the powers that be" to assist us in this grand work? If God can use us why not other human means as well, for instance Christian governments? Why should we not appeal to Christian governments to support us in our different efforts to strike down the hand that is lifted up against liberties which are dearer to mankind than life itself? We have listened with all due respect to exhortations about never trusting in "the arm of flesh," and have often wondered if those advocates really rested the case on the whole evidence, or exercised

this God-given qualification, about which we are now speaking. It must be, as an explanation, that the idea of trusting in "the arm of flesh" which exists, or seems to exist, in their minds is radically different from that which exists in some other minds.

Have we any more right to say that another is relying on "the arm of flesh" when he appeals to Christian governments to assist him in his grand work—the noblest that ever engaged the attention of mortals—than we have to say that we rely on "the arm of flesh" when we trust in human wisdom, talents and other means to advance the kingdom of God? Let us not get befogged. We are everyone of us in a certain sense trusting in "the arm of flesh." But what we mean in every case, and what our only hope and trust is, is that God works through them all, whether it be wisdom, or talents, or money, or Christian governments.

And such a trust we believe is legitimate and Scriptural.

II. This is not the day of miracles, as we understand the expression. It is through human agency that God works, hence we may rightly suppose that Christian governments have a part to perform, and therefore we may look to them. And we are glad to record and bear testimony to the fact that in some parts of China this sympathy and support that we seek are most freely and loyally given. But there are places where they are not given, and the question arises, Why is it? Why is there no uniform action in this matter? What is good for one part of China surely is good for all. A certain Consul calmly told a missionary a short time ago that the word "missionary" did not occur in the treaty. What he meant by such a declaration would be hard to guess. Taken, however, in connection with the case under discussion he seemed to draw the conclusion that missionaries neither had the right to expect or look for sympathy and support from Christian governments.

But whether the word "missionary" occurs or not *we are citizens*, and no less citizens because we are missionaries, and as citizens we should claim our rights and treaty rights, as they affect those in whom we are deeply interested.

There are circumstances when our Chinese friends have a claim upon us. As their foreign teachers they do look and have a right to look at times to us for direction and help on account of their unbearable burdens.

Yet it will be well for us if we are frank with them and tell them what their relation as Christians to their government is, what our relation as foreign teachers to them is, what they may and what they may not expect of us. A suggestion of some such line of action has already been made public in a Pastoral Letter drawn up by a body of missionaries assembled in convention at Ku-liang, near

Foochow, August, 1896. "They should understand that they are amenable to the laws of the land, and have no right to expect exemption from punishment because they become Christians." And moreover, that they have no right to expect that their foreign teachers can or will use any influence to invoke foreign aid to shield them from *justice*, such as their laws impose.

If I am rightly informed it has been the practice in some parts of this province for Chinese church members, where they become involved in difficulties, to at once proclaim the fact as a defence: "We are Christians," and insinuate: "You had better keep hands off." It is a fatal error. Nothing will so tend to antagonize the officials and place an odium upon Christianity, and no position be more likely to defeat their plans in the long run than this. We must teach our Chinese friends that such a line of action is bound to meet with failure. They are citizens of China, and upon this ground alone have they a right to expect equity and justice, not because they are Christians.

Having set this side of the case frankly before them, our duty is yet unfulfilled. The additional duty is hinted at in Art. VII. of the above mentioned letter, viz., "In cases where religious liberty is at stake, every effort should be made, by those concerned, to settle them amicably, and thus avoid appealing to the courts. Where this cannot be done, they should appeal to the officials (*as citizens*) in the ordinary way, paying the usual fees. In no case should they look to the missionary to take the initiative." That is not so harsh as it may at first appear.

It is just and fair, and if followed by all missionaries it will check that undue haste shown by some of rushing into court with any and every kind of case presented, which is just as erroneous and fatal as when the natives declare: "We are Christians;" "you had better keep hands off." The words by no means convey the idea that either sympathy or help are to be denied those in trouble. The objection is only raised against taking the "initiative." When our Chinese friends have *honestly* acted as Chinese citizens, and failed in securing their rights as such, then, and only then, have they a claim upon us, which should be conscientiously and loyally rendered.

There are instances of persecution "for the sake of Christ," where national resources have become so distorted by prejudice and hatred that no native Christian can ever hope for *justice*.

In many cases *they are not accorded the rights every Chinaman is entitled to*. They are not treated as Chinese subjects. The officials constantly discriminate between "Christian" and "heathen" (1) In the administration of justice; (2) By betrayal of trust; (3) By the use of terms.

Facts may be had to prove, if necessary, statement under 1 and 2, but in regard to 3 it may be briefly related here that in their despatches the officials employ such terms in describing native Christians as intimate that they are a prescribed class. Accordingly they use the term "*ming*," 民, "people," to describe the heathen, and "*kau*," 教, "doctrine," to describe the followers of Christianity. Again, by the use of "*ping ming*," 平民, "peaceable people," in describing the heathen, and "*kau ming*," 教民, "doctrine people," evidently to designate a turbulent people, odium is ever being cast upon Christianity, while its adherents are held up as objects of distrust and hatred.

The "heathen" are not slow to recognise this distinction, and thus both official and heathen combine to rob the Christian Chinaman of his most sacred right—religious liberty and his social rights as well. It is also reported that three district magistrates near Foochow have publicly avowed that they will have nothing to do with the complaints of native Christians. A missionary a short time ago sent a letter to one of these magistrates, and it was returned unopened, and the native who took it was told that "in the future you '*kau ming*' must look to yourselves." What can this mean save that the "Christians" will be left to such persecution as the "heathen" may heap upon them? And what else can it mean but that these magistrates are carrying out the desires of their superiors? Here then comes the time for us to do our part by invoking the influence and aid of our governments to secure those sacred rights which the Chinese government refuses to grant. We may fail, but our duty will have been fulfilled. And why should man or woman be allowed to suffer month after month, or year after year, while Christian governments exist, which are, if anything, the exponents and defenders of religious liberty?

To those friends who sit in their peaceful homes and tell us that the Chinese Christians should patiently and unmurmuringly endure persecution (on the dawn of the 20th century) what reply can be made? Only this. Put yourselves in their places and feel the bitterness of it. Then perchance your cry would not only be: How long, O Lord! but, how long will Christian governments permit such atrocities to be perpetrated upon a helpless race? Now there can be but one object on the part of the officials and heathen, viz., that those who seek Christianity shall be so intimidated by precept and example as to reject it, and those who have already become attached to it, be so isolated and terrorized, that they will be glad to forsake it.

What can frustrate these designs of the enemy but a united front of missionaries and Christian governments? Let the banner

of the cross and the flag of religious liberty be together unfurled, in sympathetic union at least, in our ranks, and thus, trusting in Jehovah, march on to victory.

The glory will all be to the Lord of hosts and none to us. We can hide ourselves here just as surely and securely as in any other sphere of our manifold duties. It does not necessarily follow, from what has been said, that we are to look to Christian governments to employ the weapons which are carnal. What we seek first of all and now, and, what we believe will be entirely sufficient at this juncture, is the sympathy and moral backing of our governments. It is on account of this exhibition of apathy on their part that so much of the present agitation and open violence occurs, and for which they must stand responsible.

If this united front is not presented, what then? So far as one can read the signs of the time, a reign of terror would be instituted, and the iron heel of oppression begin and continue grinding and crushing until cruelties and horrible atrocities, similar to those of Armenia, be visited upon this people.

These are not the words of an alarmist, but of one deeply interested above all in the salvation of this nation, and whose only desire is to prevent, if possible, any disaster overtaking the work so well begun and developed in this province. No more are these words the advocacy of a new policy. They refer to an old policy somewhat neglected and fossilized, which should be revived *everywhere*, so that every missionary, as of old, could feel that he has not become expatriated (he cannot be) by being one, but has the sympathy and support of his government, as well as the merchant and to the same degree.

To sum up very briefly :—

I. We are guardians and teachers, or *vice versa*.

(1.) In Spiritual Matters.—This is the true foundation of all Christian effort; other there is none. He or she who builds on anything else labors in vain.

(2.) In Temporal Matters, as indicated above.—There are certain inalienable rights which every Christian—Chinese or otherwise—is entitled to. As guardians and as teachers we are bound to exercise such influence and aid, as we may possess, to have those rights accorded.

II. We should see to it that treaty-rights are safe-guarded. We *are citizens*, therefore (*a*) keep within treaty bounds. Speed as fast as ever you can in this territory, but never an inch beyond. It is too late to discuss the question of treaty rights. They have become established by usage and by edicts. They are recorded, and have been recognized now for more than fifty years, not in one part

of China, but in all parts. It should be so to-day. (*b*) Make the governments acquainted with the facts. A mighty war is being waged; oh may time speed on until Christian governments will show the same eagerness for news from the front in this as they do when national arms and steel clash in combat. However, send in the news, keep it to the front. Let it be known that the final issue of no other cause, commercial or otherwise, is so vitally important as this. It stands in the front of all interests. It is the forerunner, the pioneer of all *successful* commerce, and, that nation is blind which fails to recognize the fact. Keep the governments acquainted with the progress of the work. Our information is constantly going home to our religious papers. Does it not often stop there?

Publish your news abroad, even till it reaches the "State Department" and the "Foreign Office." Working all together along some such lines may we not hope that the designs of the enemy will be overwhelmingly defeated?

Appeal to the People, posted on the Walls of Sui-fu and signed by a Chu-jen and five Literati.

NO crime is more criminal than disobedience to the Emperor; no injury more painful than the breaking of the bones and sinews. Even the most stupid man knows this. And those of noble birth respect the Emperor's orders and the words of Confucius. What the object in foot-binding may be I know not. There are many stories. Some say it comes from the Chow dynasty. At the beginning of the Tsing (the present) dynasty the Emperor forbade foot-binding. But owing to people's disobedience and the Emperor's graciousness for 200 years letting people do what they like, the feet of the women of China are still bound, and the Emperor's wishes disregarded. What people think in their hearts I do not know. A man's limbs come from his parents. People read the writings of Confucius; they ought to respect them and not injure their bodies. But now they have their young daughters' feet bound tightly till they bleed, and the bones and sinews are broken in order to squeeze them small, disregarding the Emperor's advice. This is wrong and discreditable to the parents. Manchus and Mongols and Chinese bannermen do not bind their women's feet. Upper and

lower classes alike. The provinces of Chihli, Kuangtung and Kuangsi, after the rebellion was suppressed, acknowledged foot-binding was wrong, and the half of them abandoned the practice. In Szechuan province, in the cities of Peng-chow and Pung-chi-hien, Hungya, and Sa-chang, there are some wise men who have changed this fashion of small feet into natural feet. Let other places do the same!

Modern and ancient times are different. People now-a-days do not act as of old. Foreign countries—England, France, Germany, America and other countries situated beyond the seas—are free from the pains of foot-binding. Of all the people in the world the Chinese are the most foolish; they of their own free will suffer pain and injury. Parents do not teach their daughters the four womanly virtues—chastity, truth, work and propriety—also the three womanly submissions—to father, husband and sons. They only teach them a bad custom, and spoil their feet. This is neither following the Emperor nor Confucius. And they forget that though a courtesan's feet are small she cannot enter an honourable family. Distinctions of rank are not indicated by the feet. Moreover, the laws of the empire are for the punishment of the wicked by cutting in pieces, beheading and strangling, but there is nothing of binding of feet. The laws are too merciful for that. When in a fight or quarrel peoples' limbs are injured there is an appointed punishment. But people have their young daughters' feet broken on purpose, not heeding their cries and pain. And yet parents are said to love their daughters! But for what crime are these tender children punished? Their parents cannot say. It makes the daughters cry day and night, aching with pain. This is a hundred times as bad a punishment as robbers get. If a man has been beaten in the Yamên he can get over it in a fortnight. But if a girl's feet are bound she suffers from it all her life long, and her feet can never regain their natural shape.

When fathers bind their daughters' feet it is not because they like to do it, but because their ancestors did it, and if they change they will be going counter to their ancestors. They do not know that the ancestors are full of benevolence, whilst they, their posterity, have not a thousandth part of it, desiring to injure their guiltless daughters out of respect to their ancestors. I do not think much of such ancestors as lead people to bind their daughters' feet. I am firmly resolved to speek out, seeing tender girls suffer such pain. I think your five senses cannot be in order, making yourselves so ridiculous. It is hateful to see people unable to walk after their feet are bound. Should calamities, such as war or fire, occur, how should they escape? The father has to leave his daughter behind, the husband his wife, in order to save his own life, leaving them to be carried off by robbers. Well-brought-up women will commit suicide rather than expose

themselves to this. And those who do not die are reserved for a worse fate. This misery is due to the guilt of their parents. I am glad that some intelligent people agree not to bind feet, thus their daughters are able to defend themselves or escape. And if a calamity occurs in the night they can help their mothers-in-law. They can even learn to use weapons and fight for their country, so that no bandit dare to attack them. They can protect their own honour. This is true filialism. This is the right course in danger.

If a man marries a wife, and she is stronger than he, she can aid him as a mother a son. Would this not be a happy state of things? The custom is an old one; it is not to be changed easily, but when a marriage is arranged for, the relations should be brought to agree that the girl's feet shall not be bound. The daughters of all men should follow the teachings of Confucius, and fathers should teach their sons beforehand not to dislike those wives, because they have not bound feet. As it is, everyone dislikes natural feet, and so it is hard to change. But now if any accident befalls, it is the parents' fault for having bound the feet. If a man has a wife with unbound feet they can escape from danger together; now they cannot. To this risk do you subject your daughters. It will be too late to be sorry afterwards. In times of calamity the noble and rich are first to suffer, because their women, brought up in ease and luxury, cannot escape. If any accident suddenly occurs they can but sit and await death. Whilst those with unbound feet can carry heavy things, or use weapons, and need not fear being left behind or killed. They can even be trained in military exercises, so as to defend themselves against attack and thus enjoy security. This is the happy course.

Some foolish people say: Self-defence is a man's business and should not be left to women. They do not consider that from ancient times to the present day even high officials have not always succeeded in defending their wives. When Ne Tsze-shan played the *Joined Pearls* how was he hated! The misfortune of binding feet makes not only women suffer, but men too. Before bandits arrive men could often escape, but they have wives and daughters, whom they cannot leave behind. For then on the arrival of the robbers the wives and daughters will be destroyed. Thus they die, and the family perishes with them. This is much to be lamented. Women suffer because their feet are bound, whilst men can get clear away. I hope people will be wise and intelligent and give up this stupidity.

The present is no time of peace. Foreign women have natural feet; they are fierce and can fight. But Chinese women have bound feet, and are too weak even to bear the weight of their own

clothes. They think it looks nice, but in reality it does not look nice, and weakens their bodies, often causing their deaths. I am a student, a man of no use in the world, but I must do people some good, and I may be of use by writing this. The people in Szechuan province are numerous, and crowded together, and there are many idlers and bad characters. Many unforeseen things may arise. Am I right or wrong?

Signed and sealed by CHOW, a Chü-jen.

Then there is a paragraph in approval and confirmation of Mr. Chow's views, signed by five other well-known citizens of Sui-fu.

China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

(Continued from page 550, Nov. No.)

SHUN-CHI, the first Emperor of the Manchu dynasty, shaved his head after the death of his favourite wife in 1661. As early as 1653 the chief Lama of Thibet had visited the Emperor, who conferred upon him the title of Dalai-lama, meaning Ocean-lama, because his understanding was as deep and unfathomable as the ocean. At what time the ruling Emperor of China adopted the title "Buddha of the Present," is unknown to me. In this the Emperor reserves to himself the authority over the Dalai-lama, not only in life, but even after his death, as he may forbid him to be born again in a child. This may be read in print in the *Peking Gazette* of 1877. The sixteen Theses of Morals of Kang-hi, as well as the Explanations of his successor and others, are very strongly expressed, and warn the people most earnestly against taking any part in Buddhism. Notwithstanding this, Kien-lung favoured Buddhism very liberally. His bust is found in many Buddhist temples, where incense is burnt in his honour, as well as in honour of other idols and Buddhist disciples. The services of both Buddhist and Taoist priests are employed, even at many religious ceremonies of state. During the Tai-ping rebellion thousands of monasteries and temples were destroyed, and no doubt many monks were put to death. In some places ruins can still be found, but in others the sites have been beautified by more handsome structures, and the number of similar institutions is increased.

Unfortunately there are only a very few of them, whose inmates are intellectually active. The incessant repetitions of the litany blunts the senses of the people. A large percentage are given to opium. Otherwise, also, their morals are not of good repute. They serve the people, particularly by repeating the litany at funerals and by their horrid pictures of hell, from which they claim to rescue the dead. The sacred writings of the Buddhists are far too profound for the people, only a few learned men are able after a long time of study to decipher their meaning. The popular literature especially emphasizes works of merit, which atone for past sins. Schedules have been prepared, in which the amount of merit or guilt for every act is given in figures. According to this everybody can keep his own eternal account. If he finds that he is laden with guilt, he selects those good works which insure the greatest prize with the least trouble. Yea, according to this form, it would not be difficult for any one to make the officers of retribution his creditors. It is evident that the degradation of goodness to a mere matter of business means the death of all noble, moral aspirations. The poles of Buddhist religious life are fear of punishment as the results of evil acts, and self-righteous conceit, if the scales seem favourable. There is neither room for love toward God nor toward man. It is beyond doubt that the followers of Buddhism have morally benefited by the same ; but its influence is greatly over-estimated by chamber-critics. The Mongols under Timur and to this day, are no such mild lambs as Buddhists are imagined, nor are the Lamas of Thibet and Peking, according to all reports. At Chicago I heard a distinguishsd Japanese Buddhist, who gave public expression to deep hatred of foreigners. In spite of all encouragement experienced by Buddhism it could not ennoble the morals of the Chinese imperial court. The blood of the murdered, executed, and such as were killed in battle still flowed. Tens of thousands died of starvation, pestilence, floods, etc., which might have been prevented had wise measures been employed.

A great part of the influence, which issued from Buddhism, must be accredited to the fact, that the Buddhist missionary was also a bearer of Indian culture. The so-called Buddhist architecture, painting, sculpture, even some of the substance of the Buddhist sacred writings are all of Indian origin, and have only assumed a Buddhist colouring. Unfortunately this important fact is ignored in the estimate of Buddhist influence, and so that which really belongs to Indian culture has been ascribed to Buddhism. The same is true of Mohammedanism as a religion and the bearer of Arabian culture. It might be correct to say that Chinese Buddhism consists, one-half of Chinese elements, namely three parts Taoist and

two parts Confucian, in addition to three parts Indian culture and perhaps two parts actual Buddhism. Chinese Buddhism is at present in a most wretched state, not at all qualified to instil China's millions with new strength and life. It has accomplished one thing: it has kept minds awake to the fact of there being a future life and requital in the same, but Buddhism has no idea of the joy of faith and beautifying love.

XVII. *Darkness of the Present.*

In the course of time many changes have taken place since the golden age of antiquity! No Chinese scholar considers that the golden age of the past is mere fiction. The idea corresponds to the Confucian ideal state. The actual conditions constantly departed more or less significantly from the same. A connection between the present and past still exists, more remarkably so in China than in any other country on earth. Just a few facts may be pointed out here. A detailed description and discussion of each custom would fill several volumes.

The Emperor is, as such, still as much the chief-priest as in the remotest ages. Annually he has at least forty-three different sacrifices to offer, which are divided into three classes of rank. To the first class belong three different sacrifices, which are in honour of Heaven or the highest God, one for the earth, one for the ancestral tablets of all the deceased Emperors of the dynasty, one for the field and fruit god, the tutelar god of the dynasty. Before each of these six sacrifices he is obliged to fast and live isolated for three days. To the second class belong nine sacrifices, namely for the sun, moon, the names of former Emperors (from Fu-hi as the first these amount to 190), Confucius, god of agriculture, god of silk, gods of heaven, gods of earth and the god of the year. Two fast days are appointed for every sacrifice. To the third class belong twenty-eight sacrifices, namely, for the gods of wind, rain, thunder, mountain, sea, river, road, gate, flag, cannon, stars, etc. There is but one fast day appointed for these. Nevertheless, the Emperor must fast sixty-four days in the year. A few must still be added for extraordinary occasions. Every mandarin in his city must, as well as the Emperor in the capital, annually attend stated sacrifices and perform certain ceremonies, for instance, twice annually in the temple of Confucius, the god of war, the deity of literature, the queen of heaven, the god of jasper, the dragon-god, river-god, etc. The city-god, god of cereals, district-god, and local deities in general, are not worshipped by the mandarins, who are higher in rank themselves. All depends upon the titles, which are granted by the Emperor.

The gods of riches are, almost without exception, worshipped by the people. Their shrines are seen in every shop and frequently before the house door. The kitchen-god is not absent in any household. Ancestral worship is, however, most commonly practised. The ancestors are considered to be the true patron saints of the family and lineage. Ceremonies in their honour take place in the house, ancestral hall and at the grave. There is an extensive calendar of festivals, and about fifty greater or lesser idol festivals are celebrated annually, many of them connected with much pomp and show, processions or even theatrical performances. It is chiefly because idolatry offers so much which the multitudes delight in that it has such a bewitching power over the people. These are also the only occasions upon which women, married as well as young girls, can show themselves in public. This happens in spite of many prohibitions on the part of the government. There are no other public amusements, except the New Year's festival, which, however, has also a religious tinge. The dragon boats and feast of lanterns are also idol worship. Kites and battle-door and shuttle-cock serve as amusement for the youths and boys. Social feasts are popular amongst the men, as well as gatherings in the tea-shop around the tea or fusel. Drunkenness is not rare, but does not come before the public.

The use of opium does not originate in antiquity, neither can it be justified by the classics (nor the smoking of tobacco), but it is increasing annually. The imports are indeed less, but is on account of the high duty; cultivation in the interior has been multiplied in the last decade. Some of the northern provinces export opium to the other provinces, and also Sze-chuan, in the west. The middle and southern provinces are also progressing in the cultivation of the drug. The consumption is increasing to such an extent, where opium is produced, that even women and children partake of it. The results will soon appear. Opium does not promote welfare, nor physical strength, nor the intellectual development of the inhabitants. Japan was wise enough to keep this evil out of its boundaries. With earnest effort China would have been able to do this as well as Japan. The fault is pre-eminently China's own. I would not justify the English opium policy more than any other commercial policy, which recognizes only money and no higher or more humane interests. Such policy usually avenges itself after a short time. A rapid gain, which impoverishes a nation, injures commerce. A healthy commercial policy must see to it that the traffic raises the productive power of the nation, for only on this condition can trade be expected to continuously flourish.

The antiquated educational methods are at present working more destruction in China than the opium and other vices. What

was good 1000 or more years ago when the neighbouring countries were living in a state of barbarism or had borrowed their civilization from China; what was good when China had to maintain only one-tenth of its present population within its boundaries, is now good for nothing under the completely changed circumstances. The Chinaman learns nothing but reading, writing and literary matter, phraseology in particular. His whole scholarship consists in this. He learns nothing of real science; only antiquated stuff, which does more harm than good. The difficulty of Chinese writing has already (XII) been put forward. A large percentage of the Chinese population, especially of the women, learn no reading whatever. Many learn only as much as is necessary to carry on their business, but they can understand no book. The more gifted of the business men acquire enough knowledge to be able to read light matter and perhaps a newspaper with some intelligence. The true scholars work only for their examinations. They must commit a number of the classics to memory as well as the authorized interpretation of the same, and besides they must, above all, be acquainted with the technicalities of the essays and poetical compositions. Chinese history is studied from compendiums, as is also the general Chinese literature. The Chinese scholar is obliged to commit to memory a vast amount of matter. This is his strength. But the matter is not sifted, and therefore cumbersome; it is not grasped and intelligently mastered, and is therefore not serviceable. Much which can only be accomplished with much labour is nevertheless valueless, and should have been omitted from the beginning. Other matter might be abridged which would make its appropriation much less tedious. Further, very much is false, and should be replaced by the truth; other matter is inaccurate, which needs correction; some again is inadequate, and should be complemented. The Chinese draws his self-conceit and contempt for all foreigners as barbarians from the ancient works. His familiarity with ancient literature makes it impossible for him to examine anything foreign without prejudice or to rejoice over anything excellent. It will be more and more evident that the Chinese writing is the strongest hinddrance to the thorough scientific education of Chinese youth. This writing is very good when there is little or nothing more to learn. But if everything is dependent on a thorough and real education then writing must become subordinate to those main interests, and the simplest form of writing is the best. The various superstitions, such as geomancy, astrology, fortune-telling, witchcraft, fear of spectres, choice of days, omens, amulets, magic symbols, etc., are also based upon an insufficient education in the real sciences. The rubbish that is believed by the Chinese people is simply astonish-

ing, as is also the fact that the grossest nonsense is apt to cause great excitement. The Chinese are particularly worried by their ancestral worship. It might be said that they are slaves for life on account of this. We must distinguish this from the filial reverence to living parents. This cannot be too strongly emphasized. Only the Christian religion can dispense comfort and light as regards the dead. To be with the Lord, transformed in the fellowship of the blessed, in full enjoyment of all heavenly gifts and free from every earthly woe,—this is a refreshing hope. It has its foundation in the complete revelation of God as a being of love. The personal being of man has its origin in the love of God, and this insures a glorious completion of the personal existence in eternity as the love of God is eternal.

The popular religion of the Chinese knows nothing but want in the hereafter, which must be relieved by the living descendants. All facts connected with ancestral worship, as it is commonly practised, are based upon this. This is in contrast to the Buddhist doctrine of Karma and metempsychosis. This is a further verification of the statement that the Chinese people are not Buddhists. Although it must be admitted that Buddhist ceremonies are partly used to help the deceased out of hell, actual ancestral worship knows no hell of eternal torture; the continuation of life in the hereafter rests on the same conditions as life on earth. Mandarins with their courts, prisons, tortures and executions are "over there" as well as here. Even bribes are as necessary there as on earth.

Heathenism is hopeless night, in spite of the rays of light that flash through, here and there.

In Memoriam.

WILLIAM LOCKHART, F.R.C.S. Eng.

William Lockhart, who was so well known as a medical missionary in the Far East, and whose name is associated with some of the most stirring incidents in the history of our relations with China, passed away on the morning of April 29th at his residence at Blackheath at the ripe age of eighty-four years. Up to the end of the previous week he was full of vigour and in the enjoyment of all his faculties, but on Monday, April 27th, he had a severe attack of vomiting, and was found to be suffering from obstruction of the bowel. At a consultation held that night it was found that, owing to his advanced age and the state of the pulse, all operation was out of the question, and he soon afterwards became unconscious and passed peacefully away without any suffering.

Mr. Lockhart pursued his medical studies at Guy's Hospital and the Meath Hospital, Dublin, and became a Member of the Royal College

of Surgeons of England in 1834 (he was elected to the Fellowship in 1857). He first began practice as assistant to Mr. Wainwright, of Liverpool, where he remained for three years, but on the return of John Williams and Dr. Moffat from their missionary journeys he was fired with the desire of becoming a medical missionary, and offered his services to the London Missionary Society in that capacity. He was appointed to China, and left England with Mr. (afterwards Dr.) Medhurst, then engaged as a missionary to the Chinese in Batavia. Mr. Lockhart began his work at Macao in 1839, Dr. Parker, an American, having already obtained a footing as a medical missionary at Canton. From Macao he moved to Chusan on its first occupation by the British, and as soon as Shanghai was opened up, in 1843, he moved on to that city and founded a hospital there, which was most successful from the first, the Chinese patients soon reaching the large number of 10,000 in ten months. Mr. Lockhart remained there until 1858, and during the Tai-ping Rebellion, when the rebels had taken possession of the city, which was invested by the Imperial troops, his hospital, which stood in an isolated position outside the city walls, lay between the two contending armies exposed to the fire from both sides. Under these trying conditions he steadily pursued his work among the sick and wounded, the shells on several occasions bursting within the building. The last shell which entered the hospital burst upon the floor of the hall crowded with patients, on the very spot from which only a few moments before a wounded patient had been removed. The French troops having joined the Imperialists, Mr. Lockhart volunteered for the perilous errand of entering the city in order to try to persuade the rebels to surrender. In company with his friend Mr. Wylie he safely passed the rebel outposts, and for several hours used his endeavours to induce them to surrender to avoid further bloodshed. The commanders, however, while listening to his proposals, declined to yield the city, which they afterwards evacuated and burned. Mr. Lockhart always described this burning of the city of Shanghai as the most impressive sight he had ever seen. He returned to England in 1858, leaving the hospital under efficient superintendence for the further extension of its sphere of usefulness, and he had the satisfaction of knowing that it is at the present time the most important hospital for Chinese in China; the early picturesque Chinese structure has been replaced by a very substantial modern building with a hundred beds and a large out-patient department.

During his short stay in England stirring events again took place in China. Mr. Lockhart's brother-in-law, Mr. Parkes (afterwards Sir Harry Parkes, Her Majesty's Minister to Japan and China), whilst on a diplomatic mission to the Chinese forces, under a flag of truce, had been treacherously taken prisoner with his companions, many of whom died after cruel sufferings. As a punishment for this act of treachery Lord Elgin advanced on Peking and destroyed the celebrated Summer Palace, the British Embassy taking up its quarters in the city in October, 1860. Mr. Lockhart having returned to China for this purpose was able,

through his position as medical officer to the Embassy, to establish a hospital in the capital in October, 1861, and during the two and a half years of his stay there over 30,000 patients were treated. Sir Harry Parkes well expressed his estimation of the value of Mr. Lockhart's work in China in one of his letters: "The political good which your proceedings must have will be very great, and your mission will achieve more than the diplomatic in impressing the masses of Peking in our favour. Your hospital I look upon as the most marked incident in our relations with China that has occurred since the signing of the last treaty, and most sincerely do I pray that you may go on and prosper."

Mr. Lockhart finally returned to England in 1864, family circumstances necessitating his relinquishment of active service in the mission field, and he commenced private practice at Blackheath in the following year. From that time until the end of March, 1895, he remained in practice, and his devotion to his professional duties during that period was uninterrupted. In the exercise of his profession he was prompt, skilful, and patient of results. Of keen insight, he was always quick at diagnosis and to the very last always prepared for instant response to the call of duty. His loving kindness and tender cheerfulness endeared him to his patients, amongst whom he was always looked for, not only as the trusted adviser, but as the much-loved friend. During these many years of practice he was able, by economy of time and strict punctuality, to maintain his relations with the London Missionary Society, at whose Board and stated committee meetings he was a most regular and valued attendant. He had collected a large and valuable library of works on China, unique in its variety and comprehensiveness. This he gave quite recently to the London Missionary Society upon certain conditions, which have been carefully carried out, so that it is available for reference at the Mission House, and is known as the "Lockhart Library." In his own neighbourhood he held for many years a seat on the Board of Guardians of the Lewisham Union, and his influence was strenuously exerted to secure the appointment of a resident medical officer and the erection of the infirmary on its present healthy site. He also took part in other local organisations, where his experience as a medical man was highly valued.

Mr. Lockhart was universally beloved; he was full of life, brightness, and energy up to the very day before his short illness. The devotion and noble self-denial exhibited during his career as a medical missionary were carried through every relation of later life, and a more thoroughly upright and honourable man in all his dealings it would be very hard to find. In the most trying circumstances of his unusually varied life he always exhibited the utmost fortitude, while his kindness of heart endeared him to all who knew him. He married in 1841 Miss Catharine Parkes, the elder sister of Sir Harry Parkes, who survives him, and with whom he had the happiness a few years ago of celebrating his golden wedding, surrounded by a large and loving circle of sons, daughters, and grandchildren.—*The Lancet.*

In His Own Time.

Time and eternity blend in Him,
Both in unending succession from *now*,
But He measures our days with mercy's kind rays,
And frees us from doubting's dark slough.

Flesh and the spirit-born blend in Him,
Grasping and striving life's pleasures to know,
Till He charges my heart with His better part,
And peace out of turmoil doth grow.

Known and unknowable end in Him.
We grope bewildered in regions unkent.
But He clears us a path to life's aftermath—
This Blest One whom Heaven hath lent.

So trusting, unasking, we forward tend—
Drawn or impelled by the Infinite will.
And He leads us, our King, to that home we sing,
In His own time. O soul, trust still!

T. W. HOUSTON.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

*First Convention of the College Young Men's Christian Association of China.**

BY D. WILLARD LYON.

THE third and fourth days of the month (November) which has just passed are destined to be historic days. Sixteen college presidents, one ex-president, with ten other missionaries interested in educational work, and nine Chinese teachers, assembled in Shanghai for the purpose of uniting the voluntary Christian activity of the students of China and of devising plans for fostering it. Previous to their coming together a marked movement among the students of China had been in progress. For many months there had been a noticeable growth among the students in some of the colleges along the lines of spirituality and Christian activity. The tour among the colleges of Mr. John R. Mott, General Secretary of the World's Student Christian Federation, served to stimulate this

* The name of the Young Men's Christian Association in Chinese, adopted by the National Meeting, was 基督幼徒會.

growing interest. Finding how greatly the students were stirred by hearing reports of what other students were doing, and realizing the incalculable benefit of intercollegiate union along lines of voluntary Christian activity among students in other lands, the thought was conceived of uniting the students of China in a national student Christian organization. In each of the twenty-five schools and colleges which he visited Mr. Mott presented the plan of forming in each college a Students' Young Men's Christian Association with a view to uniting all such local organizations in a national union. The proposition met with a hearty response everywhere. Every institution visited organized a local Association, and was thereupon invited to elect one voting delegate to attend a Conference, which should be held in Shanghai during the first week in November, for the purpose of organizing the national Association. Twenty-one out of the twenty-five institutions visited sent delegates. Of the two remaining College Young Men's Christian Associations in China which were not visited one sent its delegate. Thus twenty-two out of the twenty-seven College Associations were represented, although but five of these Associations were in existence when Mr. Mott began his tour. Five delegates came from Peking, nine from Foochow, and one from Wuchang. Every leading mission school or college within these limits was represented. The presence of two leading bishops, of two of the most prominent denominations in China, added interest to the gathering. The appreciative and hearty words of sympathetic interest from Bishop Moule and Bishop Joyce will not soon be forgotten.

The first step taken by the conference was a vote to organize the College Young Men's Christian Association of China. The whole of the first day was spent in the framing and adopting of a Constitution. The objects of the Association, as stated in Article II of the Constitution, are as follows:—

"1. To unite the Student Christian Associations of China.

"2. To afford each society in the national organization the help which comes from organic relation to similar societies throughout China.

"3. To bring each Association into connection with the World's Student Christian Federation.

"4. To establish Christian Associations in institutions of higher learning in China.

"5. To promote the following fundamental lines of activity:—

"(*a*). To lead students to become disciples of Jesus Christ as only Saviour and as God.

"(*b*). To deepen the spiritual life of students.

"(*c*). To enlist students in the work of extending the kingdom of Christ throughout the whole world. The Student Volunteer

Movement is to be promoted as an organic part of the Association."

A National Committee was elected to supervise the work of the Association. It is composed of seven Chinese and seven foreigners, as follows:—Rev. A. P. Parker, D.D., *Chairman;* Rev. W. Banister, *Vice-Chairman;* Rev. J. C. Ferguson, *Recording Secretary;* Rev. F. L. H. Pott, *Treasurer;* Mr. Ch'en Wei-ch'eng; Mr. Wang-shen; Rev. D. Z. Sheffield, D.D.; Mr. Yü Tsz-sheng; Mr. Hsieh Sz-hsi; Rev. W. M. Hayes; Mr. Shen Tsai-sheng; Mr. Ding Nan-ming; Rev. L. H. Roots and Mr. Ding Ming-wong. Mr. D. Willard Lyon was chosen by the National Committee to serve as its General Secretary.

Much of the time on the second day was occupied in determining the Chinese terminology involved in the perfecting of a local organization. The thoroughness with which the work was done was evidenced by the scholarship represented in the Translation Committee which was appointed to prepare the report on terminology (composed of Rev. D. Z. Sheffield, D.D.; Rev. C. W. Mateer, D.D.; Rev. W. Banister; Rev. A. P. Parker, D.D.; and Rev. Y. K. Yen), the keen interest taken by all the delegates in the discussion of the report on Terminology and the unanimity with which the terms were finally decided upon.

Several important resolutions were also discussed and adopted. Among them the following:—

"Resolved, That the National Committee be instructed to take the necessary steps to secure the admission of the College Young Men's Christian Association of China into the World's Student Christian Federation, and that the National Committee also be authorized to take steps to ensure the representation of the College Young Men's Christian Association of China at the Convention of the Federation to be held in America next year, provided the necessary funds for the purpose be secured."

"Resolved, That the National Committee be requested to appoint a Committee composed of representatives of the Student Volunteer Movement of America and Great Britain, now in China, to facilitate the development of the Volunteer Movement as the missionary department of the Association."

"Resolved, That the National Committee be authorized to issue, when the funds at its disposal are sufficient, a monthly paper, to be generally circulated among the students and teachers of China, and to issue such pamphlet literature as may seem to it best."

The National Committee spent Thursday morning, November fifth, in laying necessary plans for the work of the ensuing year. In accordance with the first resolution mentioned above, the Com-

mittee requested Mr. Mott to convey to the Executive of the World's Student Christian Federation the application for membership of the Association of China. Mr. Mott in reply said that he had already been authorized to admit China into the Federation, provided certain conditions were met. He stated that these conditions had been fully met, and that therefore he took great pleasure in welcoming the College Young Men's Christian Association of China into full membership in the World's Student Christian Federation. This membership, he said, would entitle China to send two voting delegates to the Conventions of the Federation; each of the nine National Student Movements in the Federation having the same privilege. The first Convention of the Federation is to be held in America in June and July of 1897. The National Committee thereupon elected Rev. F. L. H. Pott, of St. John's College, Shanghai, and Mr. Ding Ming-wong, of the American Board Theological Seminary, Foochow, to be the two delegates to the Convention of the Federation next year. The Executive of the National Committee was empowered to elect substitutes in case either of these delegates were unable to attend. Steps were also taken to secure the money necessary to pay the travelling expenses of the Chinese delegate.

In accordance with the instructions of the convention, as stated in the second resolution given above, the following Committee on the Volunteer Movement was chosen: *Chairman*, Mr. D. Willard Lyon, Tientsin; *Recording Secretary*, Rev. E. Box, Shanghai; B. L. L. Learmonth, M.D., Manchuria; Rev. W. B. Nance, Soochow; Rev. L. H. Roots, Wuchang; Rev. T. W. Houston, Nanking; Rev. W. L. Beard, Foochow; and Rev. J. J. Boggs, Canton.

The following literature in English was ordered to be published: (1). A Report of the Recent Conferences for Students and Christian Workers held at Chefoo, Peking, Shanghai, Foochow and Hankow. Ready March fifteenth. (About 150 pages; price, sixty cents, post free). (2). A Cycle of Prayer for the use of Christian Workers. (Price, fifteen cents, or $1.50 per dozen, post free). (3). The Constitution of the National Association. (Price, fifteen cents, post free). (4). Model Constitution for an Individual College Association. (Price, fifteen cents, post free). (5). A Directory of Associations, printed on a white card. (Price, two cents each, or fifteen cents per dozen).

The following literature in Chinese was ordered: (1). Model Constitution for an Association, being a translation of (4) above, Ready December first. (Price, three cents each, or twenty cents per dozen). (2). Cycle of Prayer, being an adaptation of (2) above, for Chinese students. Ready March fifteenth. (3). Methods of Bible Study. Ready now. (Price, two cents each, or fifteen cents per dozen). (4). Constitution of the National Association. In preparation.

Any of the above literature in English or in Chinese may be obtained by addressing the General Secretary.

The closing session of the Convention proper, on Wednesday night, November fourth, was a meeting of marked interest. Each one of the delegates expressed briefly his convictions regarding the importance or the manner of conducting the new movement. To hear the thoughtful statements which were made was an inspiration to pray for and to "expect great things of God." The following are some of the sentiments which were expressed :—

Rev. F. D. Gamewell, Acting President of Peking University: "To my mind the two most important outgrowths of this Association movement are the development of a voluntary missionary spirit and the awakening of an interest in devotional Bible study. At the present stage it is highly important that the desire to study the Bible devotionally be guided and fostered by the preparation of helpful courses of study."

Rev. J. N. Hayes, President of the Soochow Presbyterian School: "China's hope is in her young students. A great force has been started here that will go on. It is a Providential movement."

Rev. G. B. Smyth, President of the Anglo-Chinese College, Foochow: "I rejoice that there are so many Young Men's Christian Associations in Foochow, and I look forward to our annual conference with great joy and anticipation. It is important that in these Associations as much as possible of the responsibility be placed on the students, in order to develop their ability to stand alone, and in order to make the organization the most effective possible. Thus the Association will become a strong force in the evangelization of China."

Rev. J. A. Silsby, President of the Lowrie High School, Shanghai: "The harmony in these meetings has been most remarkable. The Lord has been with us. We have been of one accord in one place. The emphasis given to the missionary idea is gratifying. We are organizing for work. The unanimity with which we adopted the resolution regarding the Volunteer Movement was a hopeful sign to me. I believe in the movement more now than I did when I was a member of it in America. It is what China needs."

Rev. J. C. Ferguson, President of Nanking University: "I feel especially thankful for this meeting. In methods of education we differ; in the saving of the land of China for Christ we are all one, and with one heart we can sing, 'Crown Him Lord of all.' It is an inspiration in the local institutions for the students to feel that they are one with the other students of China. The great work of the Association is to get its members to live for God now and ever after leaving college. In this meeting we have done

much for the advancement of the kingdom of God, for we are dealing with *young men*."

Rev. W. Banister, Principal of the C. M. S. College, Foochow: "The desire of my heart has been that in China the native Christians might feel that all are one in Christ. I am convinced that in these young men, banded together in these Associations, we shall find the secret of this unity."

Rev. Gilbert Reid, Director of the Mission among the Higher Classes, Peking: "This has been one of the most remarkable conferences that I have ever attended. The tastes and training of its members have differed widely, and yet the amount of work accomplished and the harmony pervading it all have been so marked that I am gratified beyond measure. I am happy to have had the privilege of representing the vast non-Christian student class of China, which is as a mountain compared with the little mole-hills of missionary colleges. It is my hope that some day this Association movement may be able to come into effective contact with this untouched class of students."

Rev. Calvin W. Mateer, D.D., ex-President of Têngchow College: "Machinery is of no value except as far as through it force is distributed. To raise up men of a high type of consecration is the great desideratum. If this Association is the means of developing a few men of great consecration and ability it will have been worth all the work that is put into it. We want not only excellent preachers, but super-excellent preachers. We need a few men of great enthusiasm. I have great hopes for this movement. We must all put our shoulders to the wheel. We must also get the natives to take the burdens, for we are apt to do too much ourselves. Conventions will be hard to assemble on account of distances, but *it will pay* to have even *only one* delegate at a convention."

Rev. A. P. Parker, D.D., President of the Anglo-Chinese College, Shanghai: "I entered this Convention somewhat hesitatingly. I feared the effects of multiplying machinery, but I felt most keenly the importance of availing ourselves of any help in making our students better. I feel now quite in favor of going forward in the movement. I believe especially in the volunteer idea."

Mr. Mott closed the Convention with a few words on the secrets of making this movement a success. He mentioned seven of these secrets: 1. Preserve a strong intercollegiate bond. 2. Concentrate the efforts of the Christian students to reach the new students for Christ at the beginning of their college career. 3. The pervading purpose of the Association must be to lead students one by one to become followers of Christ. 4. Devotional Bible study must ever be regarded as the pivotal department of the Association. 5. The

motive power of the organization must be the Holy Spirit. 6. The students should ever be led to take a world-wide view of Christ's kingdom. 7. Jesus Christ must be at the centre of the movement.

The prayerful interest of many will follow Mr. Mott as he moves about among the students of Japan during the next three months, seeking to unite them more closely to each other and to the Christian student-world at large in a forward movement along spiritual lines. The possibilities for good of such a movement in our neighbor country are second to none. It will mean the setting in motion of influences that will have a national effect.

The possibilities of the movement in China are commensurate with the faithfulness of those interested in it in praying for it. Nothing but a failure to be instant in intercession can limit it in its influence for good. But, on the other hand, nothing but prayer and the presence of the Holy Spirit can make it pleasing to God.

Notes and Items.

Nomenclature.

IT will be interesting to those specially engaged in the introduction of a proper system of nomenclature into China to note that steps are now being taken by the Chinese government to give sanction to a set of Chemical and Physical Terms. This sanction will be given by the introduction into the new edition of the "Institutes of the Empire," 會典, which is to be issued early next year, the set of chemical terms prepared by the late Prof. Billequin, of the Tung Wên Kwan, Peking, and also the set of Physical Terms used by Dr. Martin in his works. These new characters and the new combinations of two or more common characters will be scientifically defined and their proper use indicated. This will be equivalent to a government sanction of these new characters and definitions, and will give them a recognized value. It will be easily seen what an advantage these characters will have over those of any other system which uses characters that cannot be found in any Chinese dictionary. Without entering into the merits of the question as to the relative value of two such systems of chemical terms as those of Prof. Billequin and Dr. Fryer it seems too bad that it has been possible for two systems to have been produced by the agents of the government itself. Dr. Fryer has been at work in Shanghai in connection with the translation department of the Kiangnan Arsenal, while Prof. Billequin has developed his system as Prof.

of Chemistry in the Tung Wên College, which is within the precincts of the Tsung-li Yamên. Each has prepared his system on different principles and with different results. While Prof. Billequin's terms may have been more known to the scholars of the central government who reside in Peking, yet the large popular sale of Dr. Fryer's books has brought his terms into the acquaintance of the general reading public and of the young men who have received the "new education." The plan of defining in the "Institutes" the terms of Prof. Billequin and of passing over those of Dr. Fryer will tend to confusion at least for some years, but it is hoped that out of the confusion will come the adoption of one common set of terms. The blunder on the part of the government in allowing two systems to grow up under its fostering influence has been a serious one, but this new movement will tend to correct some of its consequent evils. We are not of those who think that any system yet produced is of such inestimable worth that its overthrow would endanger scientific progress in China or that the adoption of any system is fraught with serious consequences. What is needed is uniformity, and the sooner this is permanently obtained the better it will be for all concerned. If Prof. Billequin's system is thus sanctioned by the government it would seem the part of wisdom for all issuing chemical text-books to adopt it.

Mr. Mott's visit.

The visit of Mr. John R. Mott to the colleges and schools of China will not soon be forgotten. Mr. Mott is the Secretary of the Christian Students' World Federation, and the object of his visit to China was to encourage young men to devote themselves to lives of Christian work. He had already visited the leading schools of Australasia, of India, of Egypt and Turkey, of Germany, of Scandanivia, as well as those of England and America. In nearly all of these schools the Christian students were organized for aggressive Christian work in their own student body, and were also bound together into national unions. Already six national unions in other countries had been formed before Mr. Mott's visit to China, and he came with the greetings of those unions and with accumulated inspiration which he had derived from their meetings to incite the students of China to greater personal devotion and to a wider interest in the young men of all lands. China is a field which has been well prepared for such a movement, because nearly all of the modern education which China has received has been given at the hands of missionaries, and because of the strong aggressive Christian spirit which characterizes all our schools. Mr. Mott visited each large student centre which was easy of access, and passed in turn from Chefoo and Têngchow,

to Tientsin, Tungchow, Peking, Ningpo, Soochow, Foochow, Hankow and Nanking. In all of these schools associations were formed, either *de novo* or by turning some existing organization into line with this movement. The idea of some kind of intercollegiate union which would bind in a common purpose all of the earnest Christian young men of the colleges found hearty support, and resulted in the meeting held in Shanghai, November 3rd-5th, for the purpose of organization and completion of plans. This meeting was representative of nearly all the large schools and colleges of China. Pres. Gamewell, of Peking University; Dr. Sheffield, President of the North-China College, Tungchow; Mr. Lyon, of Tientsin; Dr. Mateer, of the Têngchow College; J. N. Hayes, Soochow High School; Mr. Hoare, of the C. M. S. Theological College, Ningpo; Pres. Smythe, of Anglo-Chinese College, Foochow; Mr. Banister, Principal of the C. M. S. College, Foochow; Principal Judson, of the Hangchow High School; Mr. Silsby, of the Lowrie High School, Shanghai; Dr. Parker, President of Anglo-Chinese College, Shanghai; Mr. Pott, Head Master of St. John's College; Mr. Gedye, of the Wesleyan High School, Wuchang; Mr. Roots, of the Prot. Epis. School, Wuchang; Mr. Ferguson, President of Nanking University; Mr. Nance, of Buffington College, Soochow; besides several visiting members and Chinese delegate; these were all in attendance and made possible the perfection of plans which would reach all the schools. The article which Mr. Lyon has contributed in another column describes the meeting and gives all the important actions taken. We hope that all who had not the privilege of being present at the meeting will read carefully this article and from it obtain an inspiration to join in this organized form of aggressive Christian work by sympathy and prayer.

Resolutions to Mr. Mott.

The College Young Men's Christian Association of China at its first meeting in Shanghai, mentioned above, passed a resolution expressive of its appreciation of Mr. Mott and showing the spirit in which his work had been received. The resolution was as follows: "The College Young Men's Christian Association of China, assembled in its first meeting, November 3rd-5th, 1896, at Shanghai, desires to place on record its appreciation of the valuable services which Mr. John R. Mott has rendered to the various Associations here represented during his recent extended tour. His addresses have greatly inspired our students to new diligence in personal study of the Scriptures, and his example has stimulated them with new zeal for winning souls. Our prayers shall ever follow him in his world-wide mission of stirring up young men to a complete consecration to the service of our common Master and Lord."

The difficult question of having suitable text-books for the teaching of English to Chinese pupils has been solved in part by President C. D. Tenney, of the Imperial Tientsin University. Three years ago he prepared a class book for the use of his own pupils, and the edition was sold out rapidly. A second edition has now been put out, and deserves to have a wider sale than the previous one. The order of the book is modeled after "Sampson's Progressive Lessons," and its object is to teach and apply the important elements of English grammar, while at the same time avoiding as much as possible technical grammatical terms. In the hundred progressive lessons which are given a good ground work of English grammar is provided by the translation of sentences from English into Chinese and from Chinese into English. It is designed that the student shall learn from some primer the sounds and combinations of English letters, and after about two months of such preliminary work take up this book, which the author thinks ought to be finished by the end of the first year. The student will then have a foundation, so as to be able to pass into a more thorough and systematic study of English grammar and forms. The book is to be commended for its plan of not carrying the study of detached sentences beyond a reasonable limit. This is the objection to the "Method of Learning English," published at Zikawei by the French Fathers, which is also burdened by the use of English which is not idiomatic. Mr. Tenney's book has had the test of years of school use, and is itself the product of the school-room. This class of text-books which grow out of daily use of experienced teachers is most valuable. We can heartily commend President Tenney's lessons to those teaching English. Its cost is seventy-five cents, and it can be ordered directly from the author.

Tenney's English Lessons.

The text-book for which there has been the largest demand during the last three years—Chapin's Geography—has at last appeared. It has taken a place filled by no other book for thorough teaching of political geography, and it has been greatly missed in many of our schools in the interval between the disappearance of the old edition and the appearance of this new one. The book is so well-known that a description would be superfluous. It is only needed to say it has been revised and brought down to date; some chapters like that on Africa being almost entirely new. The revision has been done by Dr. Sheffield, and this will ensure its thoroughness. The price (ninety cents) is slightly in advance of the old edition, which was sold for seventy-five cents, but this is accounted for by the increased size.

Chapin's Geography.

The following letter has been received from Mrs. C. R. Mills, of Têngchow, and revives a very important subject: "Some years ago a call was made for a series of illustrated readers in Chinese for our primary schools, something after the style of the readers that delight the hearts of our American boys and girls and make "learning to read" a pleasure instead of drudgery. I have not seen anything in response to the call, while the need seems an imperative one. If the work has not been already begun by some one else I will offer to undertake it. I have had prepared for my school for the deaf, now closed, a collection of simple pictures, many of which could be utilized in readers for children, and I should be glad to have them so used. I propose a series of three books, beginning with a primer, which I have well under way. I may also add a *very* primary arithmetic to be used in connection with the "First Reader," which will be a little harder than our "First Readers" in English. My plan, as far as developed and submitted to our workers here, has met with their enthusiastic approval as well as with that of our young Chinese graduates who realize that there is a better way of teaching than the old one." The plan of Mrs. Mills seems to be a good one and deserving of encouragement. If any one else is undertaking such work, correspondence ought to be begun at once with Mrs. Mills, so that there may be uniformity of plan, and so that the work will not be twice done. The subject is an important one, as it involves changes more radical than proposed in any other line of instruction. The one who can bring it to perfection, so that it will command the respect of Chinese and be adopted to any extent, will have solved the most difficult educational problem of China and will gain the boundless gratitude of posterity.

Chinese Readers.

Correspondence.

LECTURES TO CHINESE.

To the Editor of

"The Chinese Recorder."

Dear Sir: Enclosed please find programme of a course of lectures we are giving to any and all who care to attend. They are delivered in our Intermediate School room, and we encourage any young man who is desirous of increasing his knowledge of Western ideas to attend, although he cannot understand English. All the lectures are delivered in Chinese.

Last session we carried through one course, and again we are about to do the same thing; of course this would be impossible but for the help of members of other missions. We meet here on neutral ground.

In this we trust we are doing a little to enlighten the darkness around us.

Yours,

Tientsin. F. Brown.

October 26th, "*Observations in Japan*," Rev. C. A. Stanley.
November 2nd, "*Weather*," Rev. E. E. Aiken.
November 16th, "*Swiss Sketches*," Rev. M. L. Taft.
November 23rd, "*Botany*," Rev. H. S. Chou.
November 30th, "*Engineering*," Rev. C. S. Chang.
December 7th, "*Lan River*," Mr. S. Wei.
December 21st, "*Mahomet*," Rev. G. W. Clarke.
January 4th, "*Opium*," Rev. F. Brown.

THE TRANSLITERATION OF PROPER NAMES IN CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your September No., p. 449, I find some allusions to Dr. Gregory's (sic) proposed equivalents for Greek and Hebrew sounds. As I published such a list I suppose I am the person referred to. Let me say in explanation

(1.) That I was only using illustrations of *certain syllables*, and frequently left the other parts of the word as they were in the Chinese Bible I took them from.

(2.) That I did not present a *list* of Chinese Scripture Proper Names and did not take care that the same element in the word should be represented by the same Chinese character.

(3.) I was in America when I wrote, and had no opportunity of seeing any proofs. I do not know that any mistakes have crept in in this way. Premising these things I acknowledge the inconsistencies pointed out.

I do not agree with Mr. Parker's suggestion to try and put the *meaning* of the original word into Chinese, irrespective of the sound, though I have no objection to use a sound which corresponds in meaning.

The only scientific way of transliteration is to render the same sound in the original by the nearest sound in Chinese. Here again we must choose between the modern mandarin sound and the archaic sound in the cases where they differ.

Then again, there is the practical difficulty of making any change in the words which are so common as to have already become a part of the accepted vocabulary, as *Israel, Elijah, David*, etc.

My own preference is to make this list as small as possible, and conform all other names to a fixed system of equivalents, modified occasionally by the meaning, when any Chinese character resembles the original both in meaning and sound.

I should be very much obliged for any lists of a dozen or twenty principal words which any one prefers to retain unchanged.

R. H. GRAVES.

Canton.

A MISSIONARY'S TESTIMONY ON TEA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For a long time, and especially in the summer, I have suffered from 'nerves' and pain or constant heaviness in my head. I was never very sure about TEA, and in England drank cold water for breakfast as well as for dinner. But in China people are afraid of cold water, unless it has been boiled, so I got into the way of drinking tea at every meal according to the usual custom. I hoped it refreshed me and did me good.

But when at last I seriously asked myself what I believed was REALLY the effect of the tea the answer did not correspond with my hopes. I felt the probability was, it was harmful rather than beneficial to me.

At the beginning of 1895 I gave up tea. Explain it how we will my head became decidedly better, so different to what it was, and especially to what it was the previous summer, that to speak *of a marked change* is no exaggeration; this, too, in spite of unusual prolonged strain, owing to the unsettled state of the country with war, rebellion and massacre, besides other anxieties. At first the tea, although I was never a tea-sot, in fact quite "a moderate drinker," was greatly missed, and the hot water and sugar taken in its place seemed a poor substitute. But ere long I had no special desire for tea; indeed a preference rather not to have it.

If I wanted to benefit my friends (and I do) I should advise them not to take tea more than twice a day, and to take it weak.

If I wanted to benefit them further (and I do) I should advice them to take it *less often*, and *still weaker*.

A cup of tea occasionally may be both pleasant and profitable, but as a beverage, unless very, very weak, I believe it is a mistake—at any rate for missionaries in trying climates!

Cold water (if boiled, pour out like porter), rice water, toast and water, oatmeal water, jam (especially grape jam) and water or simply hot water with sugar, or without, can all be recommended in its place, and of course, as a luxury, cocoa or milk. Much less liquid is, I find, taken than before.

As Christians is it not *wrong* to do anything, great *or small*, and to spend God's money, much *or little*, on anything (even if we *do* like it!) which in our own consciences we believe on the whole does us a little harm rather than good?

Consequently, having come to the conclusion that in spite of all the arguments I could think of in favour of my tea drinking I should probably be a little better rather than worse (and therefore more fit for God's work) without it, there was no alternative in my case but for me to give it up for a time, or rather, having already begun to give it up to continue doing so. And now at the end of fourteen months any justification for my resuming the habit seems as far off as ever! Fortunately, pleasant as tea is, I have still no particular desire for it. Better nerves and a less troublesome head are ample compensation for its loss. In conclusion, and speaking seriously, it is my firm conviction that *numbers* of God's children at home and God's missionaries to the heathen, though they would not care to think so, are at the present moment doing themselves real harm and unfitting themselves in some measure for God's work by their constant and often quite immoderate use of tea. Nervous breakdowns, depression, headaches and so forth, supposed to be the result of overwork, are often, I believe (though certainly not always), largely due to the daily tea drinking, combined very likely with late hours at night, which *might* be avoided.

I have shrunk from making any premature and ill-considered statement, but now after a trial of fourteen months I believe it may be helpful, *perhaps to many*, that this experience should be mentioned. I have this confidence, because for some time the matter has been upon my mind, and if I mistake not it is God who has laid it there, and who is telling me to write this letter on such a very homely subject.

In my own case the evidence seems conclusive that my tea drinking (moderate though it was) was hurtful. I am thankful to have given it up and to be better in consequence. If others, and especially missionaries who are being hurt and whose work and usefulness for the Master are being *in any*

degree imperilled, should see this testimony and find in it a message from God, I shall thank Him for this added blessing.

Yours faithfully,

J. Heywood Horsburgh.

P. S.—*Of course* we are all abstainers from intoxicating beverages and tobacco. [Other papers please copy.]

SUGGESTIVE EXPERIENCES.

Hwai-chia Hsien, Honan.

To the Editor of

"The Chinese Recorder."

Dear Sir: I have had an experience recently that I would like to relate, in the hope that it may prove helpful to some of my fellow-missionaries. I am one of those whose lot has been to be led into that line of work that has sometimes been spoken of sarcastically as "Hop-skip and jump evangelisation," and though I have been engaged in it for ten years I have not yet lost faith in it, because during that time I have been used of God in planting several churches that are to-day centres of life and blessing. And I see no immediate prospect of being called to settle down into "station work." God has laid it very much on my heart to preach the Gospel in the whole of that terribly needy district in North Honan, lying south and south-west of Wei-k'uei Fu. I shall gladly open a station in this district if God so will. But this is not what I am aiming at so much as that God will bring me into contact with those whose hearts He has prepared to receive the truth and seek to bring them into the light, so that I may leave them to be witnesses in their own towns while I press on to others.

There is a danger of missionaries in China falling into the error of supposing that the conversion of a Chinaman must, in every case, be a slow process, and I have not been free from this error myself, although I have seen it proved again and again that the Holy Spirit can bring a soul to birth in China just as quickly as He can at home. I have just had striking proof of this. And this is the experience I want to refer to.

In one city which I have visited during this tour I was delighted with the friendly manner of the people, and much encouraged by the attentive audiences I had daily on the streets and the evident interest which some took in the message. In writing home about it at the time I remarked that "if I had preached so much to such attentive and sympathetic audiences at home I should have expected to hear of conversions." And afterwards in pondering over the matter I began to consider whither it was not simply a lack of faith that kept me from looking for such results here. I was soon convinced that it was, and began to wait on God in prayer about the matter.

I went on to the next city with my heart greatly enlarged and looking for great things, and within three days there were several who publicly confessed faith in Jesus. I have never before, so far as I can recollect, seen a city so moved. From different parts of the city people came to me in the inn, asking me to explain more fully the Gospel. And many of those enquirers were men of position and influence. I had only one case of opposition, and that broke down completely. The opposers were three students, evidently belonging to wealthy families. They had bought books from me and read them intelligently, and admitted that they were "good books." But their objection was the old one, that while the doctrine of Jesus was good for foreigners there was no need for it in a country that

had Confucius as their sage. In meeting their objection I did not dwell much on the fact that Jesus is Lord of all the earth, as that position only leads to further arguments which are not always easily apprehended by them. But I took them on their own ground and agreed that the teaching of Confucius was very excellent. But, I asked, "*Have you or any man in China found in Confucius the power to enable you to keep his precepts? Have you found salvation from sin*"? I wish you could have seen the change in them and the eager way in which they asked, "Is it possible to be saved from sinning?" They let me do all the talking after that, and sat till dark listening eagerly while I preached to them Christ "the power of God unto salvation." And when they rose to go they were not only respectful, but seemed humbly so. I believe the Spirit of God was at work in their hearts. But amongst the number of those who were interested in a general way there were a few who definitely decided to become followers of Christ Jesus. And two out of that number have the gift of leadership. One is a very intelligent young man, who has long been convinced of the folly of idol worship. He is a doctor, and owns a drug shop, is fond of books, quick of apprehension and has ready utterance. The other is a merchant, bold and impetuous. He wanted to give up business and start out preaching (at his own expense), but I persuaded him to stay at home for a while and study the books and preach first in his own city. These two men are going to gather the others together and conduct worship every Sabbath. I was detained there by rain eight days, and the number of interested people increased daily. It was only the strong conviction that God wanted me to press on, that enabled me to leave that place, for they used all but physical force to detain me, but the Holy Spirit, who has commenced the work, will carry it on. And when—God willing—I visit that place again in the autumn I expect to find the foundations for a church ready.

I am,

Yours in Christ,

JAMES A. SLIMMON,
Canadian Presbyterian Mission,
Honan.

Our Book Table.

CHINESE HYMNAL (頌主詩歌).

A Review by H. D. P.

Prepared by Rev. H. BLODGET, D.D., and Rev. C. GOODRICH, D.D. Topical Index by Rev. E. G. TEWKSBURY. C. GOODRICH, Musical Editor. North-China Mission of the A. B. C. F. M., Pekin.

Price—Boards - - - - - $1.00
,, Paper - - - - - 0.75

May also be had of the Presbyterian Mission Press, Shanghai.

(Concluded from November No.)

The Laudes Domini has twelve hundred and sixty hymns, to which are assigned six hundred and fifty tunes. The Chinese Hymnal has four hundred hymns, to which two hundred and seventy tunes are assigned. Of this number of two hundred and seventy tunes, one hundred and eighty-one may be considered as standard tunes of the church, one hundred and twenty-one of which are found in the Laudes Domini. Of the remaining number of tunes, sixty-seven are from Gospel Hymns and twenty-six are Sunday School Tunes from other collections. Nine of the one hundred and twenty-one tunes have the same familiar name, but are different tunes from those in the

Laudes Domini; compare Nos. 373, 357, 37, 245, 210, 356, 335, 261, 197.

A principle usually adopted is to adapt a familiar tune to a familiar hymn. This principle has not always been preserved. Take for example the tunes Hamburg, Hendon, Heber, Mozart, Nettleton, to which other than the usual familiar hymn has been assigned. The wide and happy range of tunes given in this Hymnal is seen in the nationality of the composers. Thus, of the standard tunes, seventy-four are from American authors and composers, forty-six are from English composers, twenty from German, as well as several each from Spanish, Italian and Swedish composers.

Of American composers the familiar names of Mason, Hastings and Root lead the list. The selections from English composers, especially those of the modern schools, will meet with due favor. No modern tune book can be complete without the select tunes of Monk, Dykes, Barnby, Hopkins and Sullivan. Such tunes as Dix, Eventide, Hursley and Stephanos, from Monk; Nicaea, Laud, St. Agnes and St. Cuthbert, from Dykes; Mendelssohn, from Hopkins; and St. Gertrude, from Sullivan, add strength and beauty to all our modern service of praise. The tunes Nos. 378, 380, are sweet and delicate tunes brought to N.-China by the Swedish members of the Missionary Alliance. Their quaint and lively singing introduced these tunes. These have become universal favorites, and are fitly given a place, each under a special name.

If a large place is given in this Hymnal to the standard tunes no less importance is ascribed to the Gospel Hymns with their accompanying tunes. These have sung their way into the world-wide Christian heart, and are already adopted into the service of the once songless, but now joyously caroling native Christians of China. The happily rendered Gospel Hymns, of which Dr. Goodrich gives so full a measure, with their accompanying tunes, are garnered here for the future use of the church. Aside from these there are given twenty-six tunes from the earlier and later Sunday School Collections, which have become dear to the children of the U. S. through long association. A few illustrations will suffice, such as, Nos. 154, "In the Riven Rock;" 314, "Into Thy Loving Care;" 298, "Who is this in Yonder Stall;" 294, "There'll be no Sorrow there."

There is thus presented in the Chinese Hymnal a standard of church music for the Chinese Christians which is at once high and comprehensive. For all the purposes of devout and sacred service in song in the house of the Lord the range is wide and helpful, while for the purpose of emotional and spiritual help, the Gospel Hymns, with their tunes, duly provide, with the wise addition of a score of others adapted to the home life and the Sunday School service.

It may seem unworthy to call attention to any errors in this noble product of Christian effort and hope. We note, however, that in the Index No. 211 is printed Caney, instead of Carey; that Laud is printed Land; that Luther, No. 2, is printed in the Index 232; and that the tune Dundee is assigned to two numbers, one of which, 278, should be omitted. The name of 288 should be Thatcher instead of Thalcher. Hymn No. 2, in the body of the book, is marked as C. M. instead of S. M. Tunes 133, 390, are given as Invitation and Spohr. These tunes are the same, and the latter name should be retained for each. In tune 49 there is a slight change in the score. In Old Hundred the time is given as 4.2 instead of 4.4, while there is no hold as usual

over the rythmical note at the end of each measure. The tune Lenox also differs from modern time in its half notes and dotted half notes.

Tune No. 86 is called Burns. Would it not have been better to replace it with Fountain or Cowper, which accord better with the adjoining Hymn? The unfamiliar tune Hartel, 104, might have been replaced with such an one as Bera.

We may welcome heartily this first Hymn and Tune Book for the Chinese. Happy those who have given such a body of choice and beautiful hymns to the Chinese church. Dr. Goodrich as the responsible musical editor may well rejoice in the new way opened for others to walk with gladness and song. The welcome which the volume will receive will be his reward. This admirable effort, with its beautiful print, careful indexes, both topical and alphabetical, with its carefully measured chants and sentences, opens up new ranges of hope and desire for the native Christians of China. They will not all read the notation with ease or skill. But there is laid before them all the possibility of song which the church now possesses. They will ere long walk this way of joy and of praise. The Chinese Hymnal closes its pages with the scores of the Te Deum, the Jubilate and the Gloria Patri. With all the possibility opened now before the young men and women of our rapidly increasing churches in this new avenue and access to the Gates of the Psalm Country, may we not all sing with joy in our hearts to the Lord this Te Deum with the Jubilate and the Gloria Patri. Thanks be unto God for His gifts of Praise and of Spiritual Joy.

Editorial Comment.

THE *Messenger*, which completes its 9th volume with this current number, will now cease to be published, having been incorporated with the RECORDER, and it is hoped that the writers who have lent interest and value to the former will now extend their help to the latter. The two covered in many respects the same field, and it was thought unwise to continue the two separate publications. The circulation of the RECORDER has steadily increased with the increase of missionaries, and we trust the coming year will see it more than ever a real adjunct to missionary work. Its aim will be to be a real Record of missionaries' views and experiences and a Journal of events and developments of all sections and of all the different missions. We bespeak the kind assistance of all in making it more and more helpful.

THE present is in many respects a grand opportunity for missionary work in China. With the common people there is little of the temptation of commerce or education such as prevails to such an extent in India, nor on the other hand, is there the danger that exists in Japan of a desire to be and do in all respects like Western nations, even to the extent of adopting their religion. Most of the Chinese that accept Christianity now will accept it because of what it is, and not because of some external good —commercial or otherwise—which they hope it will bring.

* * *

AND yet the work is not wholly free from danger here in China. Our readers will remember the account in last month's RECORDER of the work in the Fuhkien province, of the 20,000 enquirers and

5000 new church members. Following in the wake of the trial of the Ku-cheng massacre, in which there was what must appear to the ordinary native a remarkable display of power and influence, it may be that some will be influenced by a desire to become Christians in order to have the protection of the powerful foreigner in time of trouble. A like liability follows famine relief.

Barring all these, however, and whatever other difficulties may arise, there is no question but that the present should be a time of abundant seed-sowing, of laying broad the foundations, and in the full assurance that God is preparing great and signal blessings for China.

* * *

In this connection it may be remarked that the demand for books, both of a directly Christian, and also of an educational and scientific character, is far greater than ever before, and is constantly increasing. Among Christians, too, there is a very growing demand for whole New Testaments. They are not to be satisfied with the four Gospels and Acts. They want books, too, with better binding and on better paper, and in far more instances than formerly are willing to pay for them. We doubt not the influence of the late visit of Mr. Mott will be helpful along this line.

* * *

From the many enquiries we have received we feel sure our readers will be pleased to know that the reports of the recent conferences for Christian workers are being printed in Tientsin in book form. As the addresses and papers of Mr. Mott and other speakers will be incorporated there will be a great demand for the volume. We understand it will be ready in the spring.

* * *

Our readers will be interested in reading and comparing the "Appeal to the People" regarding the evils of foot-binding, on page 584, and the reply of the Tsung-li Yamên to Mr. Denby, who presented the memorial of the T'ien Tsu Hui and the International Women's Union relating to foot-binding, to be found in the Diary of Events. In the latter, whilst there is a recognition of the beneficent object of the memorial, we find an appeal to "old custom," and, what is more astonishing, an expression of opinion that "those in high authority cannot but allow the people to do as they are inclined in the matter of binding the feet of their children; they cannot be restrained by law." According to "old custom" and history the Emperor *has* power to dictate to his subjects, as the appeal points out: "At the beginning of the present dynasty the Emperor forbade foot-binding." This anomaly is worthy of consideration by all interested in the efforts for China's reform. With reference to the remarks in the appeal regarding the carrying away of wives and daughters by robbers it is well to keep in mind that in the districts west from where the appeal was first circulated the practice of abduction by robbers is unfortunately of frequent occurrence.

* * *

In Educational "Notes and Items" on page 605 will be found a request that those engaged in preparing Chinese Readers should correspond with a co-worker who has worked along this line and is hopeful of doing still more, "so that there may be uniformity of plan, and so that the work will not be twice done." This timely request leads us to repeat the query we made fully a year ago as to whether anything is being done by the Christian Literature Permanent Committee appointed by the General Missionary Conference in 1890. One of the duties of this committee was to be the devising of plans for securing a harmonious working

together of all literary efforts. With the great and growing demand for Christian literature it is of the utmost importance that there be no overlapping or unnecessary simultaneous working along similar lines. A worker in the far interior has spent much time and energy in preparing a New Testament Concordance in Chinese. Another worker, in spare moments during many years, has prepared a history of China in English. Unless the fact of such works being prepared is known and notified to literary workers there is great danger of work being done twice over and important fields left untouched. Two friends in different parts of China, unknown to each other, have recently very completely revised Stent's Vocabulary. One might easily have been engaged in some other department of literary work to the great gain of the mission cause.

* * *

"WHY hast thou thus dealt with us," is the title of a strongly-written article in the recently issued *St. John's Echo*. The Chinese student who writes it was subjected to rude treatment by a foreigner on the Shanghai Bund. To the legitimate expostulation of our Chinese friend the only response was: "If you say any more I will throw you into the creek." No wonder the reflection is made: "If Chinese gentlemen are so treated how great must be the grievances of the lower classes from such men as these." It seems hardly fair to refer to the class of foreigners who so frequently insult Chinese in the ports, in a journal rarely read by them; but it is well to remind ourselves how much harm is done by a disregard of simple rules of etiquette and by the non-suppression of the brusqueness which the rush and hurry of modern times so easily develops in us. As Tom Hood says:—

"Evil is wrought for want of thought
As well as want of heart."

Missionary News.

THE "DEATH BLOW."

On his recent visit to Peking this summer Rev. D. McGillivray presented to H. B. M. Minister two copies of "The Death Blow to corrupt Doctrine," one obtained here and the other at the capital, K'ai-feng Fu, with the request that the publication of this vile pamphlet be suppressed. A prompt reply from Sir Claude MacDonald stated that the matter would be attended to at once.

A despatch received this week from Peking states that at the request of the British Minister a telegram had been sent to the capital of the province, ordering the governor to destroy the printing blocks and punish the bookseller. A later despatch from the British Minister contains a copy of a telegram received at the Tsung-li Yamên from the Governor of Honan, stating that both their commands had been obeyed.

The despatch also contains a request from the British Minister that he be informed as to the truth of the telegram he received.

A messenger from here will be despatched to K'ai-feng Fu to secure the required information.—From the *Sin-pao*.

—There have just come to Metuchen, N. J., direct from Southern China, thirty little Chinese boys, from twelve to sixteen years of age.

They are under the charge of the Rev. Huie Kin, a Chinese minister formerly in charge of the Presbyterian Chinese mission in New York. They are in this country to enjoy the educational advantages of "Western civilization," and those who are most fit will probably receive a collegiate education. The parents of these children are defraying their entire expenses, and neither the Chinese government nor the Presbyterian Board of Foreign Missions is in any way supporting the enterprise, though the Rev. Huie Kin and their teachers receive their salaries from the Board. The boys are rapidly learning to speak English, and they seem to be full of enthusiasm for this country in their New Jersey home. It is said that they can be seen any bright day outside of school hours hammering "stupendous noises" out of torpedoes with croquet mallets, and flying hobgoblin kites, brought by themselves from across the sea. Huie Kin, in his negotiations with the guardians of the children, was explicit on the point that he would use his best influence to convert the boys to Christianity, for none of them are Christians; and since the parents have made no objection to this plan Mr. Kin believes that they will all become converted before their return to China. The village boys anticipate great pleasure in teaching the little Celestials to play baseball.—*Selected.*

ANTI-OPIUM MOVEMENT IN JAPAN.

We have received from a correspondent in Japan, Mr. Tokuzo Fukuda, an account of the agitation now going on in that country with regard to the sale of opium. The Japanese are seriously alarmed lest the habit of opium-smoking should reach their own shores from the newly-acquired island of Formosa, where it has long been widely practised. As mentioned in our Annual Report (see page 78), the Japanese Governor of Formosa issued, in February last, a proclamation bringing into force the Japanese law, which strictly prohibits the sale of opium, except for medicinal use; but making an exemption in favour of Formosans, who, having already acquired the habit, should obtain certificates enabling them to obtain their accustomed supply. At the same time the government took into its own hands the mŏnopoly of the drug, and established official depôts for its sale. These measures appeared highly satisfactory when the news of their adoption first reached this country; but it was somewhat startling to find that, notwithstanding their apparent determination to stamp out the opium vice in Formosa, the Japanese government had presented to Parliament a budget for the new possession, which contained an estimate of three and a half millions of yen (nearly £400,000 sterling) as the gross revenue to be derived from the new opium monopoly. The presentation of this estimate, though it passed through the Japanese Parliament with little opposition, has given rise to a stormy agitation outside. A public meeting was held at Tokyo on the 10th May, attended by about 1000 persons, at which Mr. Saburo Shimada, Vice-President of the Japanese House of Commons, was the chief speaker. "He enumerated," says our correspondent, "the evils of opium; told how it was as unstatesmanlike as inhumane to shut our eyes against this grave evil simply because it concerned the Chinese in Formosa, and not ourselves; and gave convincing evidences of the possibility of the noxious substance finding its way into the main island, and among our brethren." Another speaker, Mr. Nagano, dwelt on the history of opium, and said: "It was by opium that

China lost her Hongkong." He concluded by fervidly declaring that he would never rest until the evil was utterly extirpated from Formosa. A "Society for the Enquiry into the Abolition of Opium in Formosa" has been formed, of which Mr. Nagano and Mr. Fukuda are active members. We cordially welcome this fresh coadjutor.—*The Friend of China.*

A TRIP INTO EXCLUSIVE HUNAN.

By Mrs. W. H. Lingle.

About a year and a half ago the first Protestant church in the province of Hunan was organized by my husband. Since that time he has made several trips to the two places where we have Christians.

This autumn, we discussed *pro* and *con*, the advisability of my going to visit the two stations. No foreign woman had ever entered that exclusive anti-foreign, cruel (?) province from the south, and as far as I know no woman has entered from the north. The reports of the character of the Hunanese were almost enough to stop the most determined. Moreover, the inns on the road are simply long rooms with no partitions, where all the people sleep together. However, I did not "ten parts" believe the first, and the second difficulty could be endured, and so we decided that it would be wise for me to go. Our bedding was carried in baskets, and I was carried in a sedan chair by three men. The range of mountains dividing the Canton province and Hunan is quite high and difficult to cross. We were four days in reaching our first destination, Lin-wu, a distance of seventy-five miles. My husband and our servant walked all the way. I felt as if I were a part of some Dime Museum, for I was inspected by thousands. "Is it a woman?" And when I would assure them, as I passed along, that I was "really and truly" a woman their wonder knew no bounds. It was not my face that they wanted to see, but my feet! My shoes were very strange, and my feet were not bound! When my chair-bearers put down the chair, in order that they might rest, I had to get out and walk up and down to show myself to an admiring crowd. When we reached Lin-wu, and my chair was deposited in the inn, I was instantly surrounded by hundreds, curious to see. I escaped into a room and shut the door; but the crowd continued to press, and quickly grew to thousands. When Mr. Lingle tried to send them away they said (and with reason), "If you do not want us to see her why did you bring her?" I walked out and allowed them to inspect me. After a while one of the high officials of the city came, and said that he was afraid there would be trouble from such a large crowd, and that I had better stand in a high place and let the people see and then he would tell them to go away. Although I had already done this several times I did it again to please him. He talked to me for a few moments, narrowly scanned me, and then walked off without saying a word to the people. The fact of the matter was, he simply wanted to satisfy his own curiosity. All day the people, high and low, wealthy and poor, literary and ignorant, flocked to see the wonderful foreign woman.

Last summer when Mr. Lingle was spending some time in Lin-wu he was visited by a number of the "literary graduates." He told them of our prospective marriage, and added that I was teaching in a college in Shantung. Some of these gentlemen called on us and asked if I would not teach them foreign mathematics. They said if I would they would gather together a class

of twenty and would furnish a hall and a place for us to stay while there. The literati of Hunan are very eager to study Western mathematics, especially since some are required in the government examinations. They are also anxious to study Western sciences.

We were invited to the home of the wealthiest man in Lin-wu city, where we were treated with great consideration. I was also invited to many homes, rich and poor.

From Lin-wu we went on to Kia-hwoa, about thirty miles further north. In that place there are about twenty Christians, most of them young women. I was received cordially by all. The whole city of Kia-hwoa came to see us. The women listened well as I told them the old, old story. My reputation had grown amazingly! Some one had reported the offer made in Lin-wu, and so in Kia-hwoa I was a wonderful mathematician: in fact, I knew everything it was possible to know. I did not realize when I was teaching the first volume of arithmetic in Chinese, in the Tungchow College, that I was going to build up such a reputation. I was also invited in Kia-hwoa to teach mathematics and the sciences. It is difficult to make these graduates understand that these things cannot be learned in a month. However it shows how anxious they are to learn when they are willing to ask a *woman* to teach them.

We stayed ten days in Kia-hwoa. In company with some of the Christian women I visited some of the villages. During the whole trip there was never a stone thrown at my chair, and I went everywhere with the curtains rolled up!

The Christian world has been praying for the opening of Hunan, the province from which the scurrilous literature comes—the province which will not allow the telegraph within its borders—the province which, once gained, means a great step in advance for the coming of Christ's kingdom in China. That province is open, and with prudence and care can be traveled through. Everywhere the people were friendly, and invited us to return. We hope to return in the spring and go still further into the interior. Dr. Chesnut will probably go with us.

The arrangements are not completed, but it is probable that some of the scholars from Lin-wu will come here to study mathematics. We hope also to open their hearts to the Gospel as well as their minds to the mysteries of mathematics and the sciences.—*N. Y. Independent.*

Diary of Events in the Far East.

October, 1896.

30th.—The following is the reply of the Tsung-li Yamên to Mr. Denby with regard to the foot-binding memorial:—

"Your Excellency,—On the 26th instant we had the honour to receive Your Excellency's note, stating that you had received from the T'ien Tsu Hui and International Women's Union, through the President and Secretary thereof, a memorial relating to "Foot-binding," which had been prepared by those distinguished Societies. Your Excellency further stated that you were requested to transmit this memorial to the Yamên and to ask that it reaches the exalted personages to whom it is addressed, to wit, their Majesties the Empress-Dowa-

ger and the Emperor of China, and in accordance with the request made you transmitted a box containing the memorial, and begged that it be presented to their Majesties.

In reply we beg to state that the memorial of the said Societies evidences the fact that the object in view is to do good. But the usages and customs prevailing in China are different from those of Western countries. The binding of feet is a practice that has been in vogue for a very long time. Those who oppose the binding of their children's feet are not compelled to do so, while on the other hand, those who wish to carry out the practice cannot be prevented from doing so. Custom has made the practice. Those in high authority cannot but allow the people to do as they are inclined in the matter of binding the feet of their children; they cannot be restrained by law.

We have therefore the honour to inform Your Excellency that we find it difficult to carry out the request made and present the memorial to their Majesties the Empress-Dowager and Emperor. We will keep the memorial in the archives of the Yamên, and beg that Your Excellency will communicate the above for the information of the two Societies."

November, 1896.

—With regard to the reported trespass of H. E. Li in the palace gardens, we understand that "he was carried in his court chair through an unfrequented part of the park and received obsequious attentions from the keepers and palace eunuchs; not a word of objection did he hear. The next day he was informed that he had committed a breach of etiquette and would have to be disciplined."

Later news from Peking say that "in reference to H. E. Li Hung-chang's alleged trespassing in the grounds of the Yuen-ming-yuen palace the Board of Civil Appointments has reported that the proper penalty is the entire loss of all rank and titles, but the Emperor has mercifully commuted this to the loss of one year's salary. This in H. E. Li's case amounts to the equivalent of Tls. 26,000.

—Alarming outbreak, in the end of October and beginning of November, of bubonic plague in North Formosa. "The third and fourth days brought the number up to thirty-six cases, and at present the total is more than seventy. About one-third of the number afflicted die. The city government at once took the matter in hand and placed ten thousand dollars at the disposal of the Sanitary Section, and also requested that the general government should further assist by providing at least thirty thousand dollars more, that thorough steps might be taken to stamp out the pest and prevent its spreading. Provisional headquarters for the inspection of plague cases was established in the sanitary house of the police department of Tai-peh prefecture with branches in Tai-peh-fu, Twa-tu-tia and Ban-ka."

6th.—A telegram from Tai-peh-fu says: "After vigorous measures the outbreak of plague has been brought under control."

9th.—According to Imperial Edict the high title of Junior Guardian of the Heir Apparent has been granted to General Tung Fu-hsiang, commander-in-chief of the Imperial forces operating against the Mohammedan rebels of Kansu "as a reward for signal services in crushing the Mohammedan rebellion in the region inside of the Great Wall." Rewards have also been given to various other officials employed in suppressing the rebellion.

12th.—From the *N.-C. Daily News* of 12th November we learn that the Peking government has lately issued instructions to the various viceroys and governors of the empire to establish schools for the teaching of the English language and Western sciences in all the principal cities of this country. According to the wording of one clause in the General Instructions the reason for this is that China, in order to keep herself on terms of equality and in touch with the Great Powers of Europe, "must educate the masses and encourage inventive genius and foreign learning amongst her people, together with that love for country and home and that devoted patriotism so conspicuously ingrained in the hearts of those who have studied such languages and sciences," etc.

Missionary Journal.

BIRTHS.

At Wei-hien, Shantung, 3rd November, the wife of Rev. R. M. Mateer, Am. Presbyterian Mission, of a daughter.

At Wuhu, on 4th November, the wife of Thos. J. Arnold, Foreign Christian-Mission, of a daughter.

DEATHS.

At Kuan-hsien, Si-ch'uan, 12th September, 1896, George, son of Adam and Rhoda G. Grainger, C. I. M., aged 7 months.

On November 16th, 1896, while passing up river on board the s. s. *Sual*, and when just below Kewkiang, Bertie, second son of the Rev. J. J. and Mrs. Banbury, aged eleven years and six months.

ARRIVALS.

At Shanghai, 2nd November, Misses G. Trudenger, E. M. Kerr, L. Jensen, F. Campbell and M. A. Reid, Mr. and Mrs. George Nicoll (returned), from Australia, for C. I. M.

At Shanghai, 15th November, Cecil J. Davenport, F.R.C.S., wife and two children (returned) and Miss Wylie, for London Mission.

At Shanghai, 16th November, Miss L. J. Kay (returned), from England, Misses L. M. Pasmore, M. E. Waterman, M. G. McLaraghan, R. Palmer, G. C. Walter, E. E. Hall and M. E. Smith, from North America, all for China Inland Mission.

At Shanghai, 18th November, Mr. and Mrs. D. Lawson (returned), Messrs. Fred. H. Judd, M.B., B.C., B.A., John Young and Alfred J. Otley, Rev. Jas. S. Webster, M.D. (U.S.A.), from England, for China Inland Mission; also Thomas Hutton, wife and three children (returned) and Miss C. H. von Poseck, for Chinkiang.

At Shanghai, 19th November, Mr. and Mrs. J. H. Stooke (returned) and Messrs. F. Blasner and A. Argento, from England, for China Inland Mission; also Rev. F. Garrett and wife, Dr. Daisy Macklin and Miss M. Kelly, for Foreign Christian Mission, Nankin.

At Shanghai, 23rd November, Rev. Jas. Meadows, Misses Meadows, Minnie Meadows, L. Meadows and Kinahan, Rev. J. J. and Mrs. Coulthard and four children (returned), from England, for China Inland Mission; also Mrs. Couling and son (returned), from England, for Baptist Mission, Shantung; Revs. Ole Olesen and wife, Johannes Vyff and Jans Lykkegaard, for the Danish Mission, Port Arthur; Rev. A. B. Turner and Mr. R. H. Pearson, for the S. P. G., Seoul.

DEPARTURES.

From Shanghai, 28th November, Dr. Mary Brown and Miss E. L. Boughton, of American Presbyterian Mission, for U. S.

Dr Muirhead's Jubilee Sets. 1896

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